



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

1858 9

THE
COLONIAL CHURCH
CHRONICLE,

AND

Missionary Journal.

1858.



"Christianity is to be considered as a trust deposited with us in behalf of others, *in behalf of mankind*, as well as for our own instruction. No one has a right to be called a Christian who doth not do somewhat in his station towards the discharge of this trust."—BISHOP BUTLER.

LONDON:
RIVINGTONS, WATERLOO PLACE;
J. H. & JAS. PARKER, OXFORD; DEIGHTON, BELL & CO., CAMBRIDGE.
GOSSIP, HALIFAX; CAREY, QUEBEC; CAMPBELL, GRAHAMSTOWN.

1858.

ERRATA.

In the Journal of a Naval Officer, page 250, the place belonging to Wilkinson, where Mr. Leacock established his Mission, should be spelled "Falengia." The place where the writer saw Mr. Lightburne is "Farengia."

Page 252, line 6, for "M. Bicape" read "M. Bicasse."

Page 254, for "Capivey" read "Cassiney."

Page 254, line 23, for "Bijdya Islands" read "Bijonga Islands."

Page 360, line 7, for "Emperor Sohooloo" read "Emperor of Sokotoo."

Page 480, line 23, for "Colonel Hardy" read "Colonel Moody."

LONDON:

E. CLAY, PRINTER, BREAD STREET HILL.

CONTENTS.

ORIGINAL ARTICLES, CORRESPONDENCE, AND DOCUMENTS:—

	PAGE
Adelaide, Collection for Foreign Mis- sions	339
Africa West, Journal of Naval Officer	250
— Trade with Rivers	388
African King, Funeral of	179
America, Indian Races in	300
Atlantic Telegraph	386
Barbados, Scripture Readers in	98
Beneficia, Presentation to	27
Bermuda, Church in	366
Bishops for India	321
Blomfield, Bishop	304
Borneo	288, 379
Buddhists (English) in Burmah	469
Calcutta, Death of Bishop Wilson	117
— Bishop, Consecration of	209
— — Address at Liverpool	332
— — On Indian Missions	369
Canterbury, Archbishop's Letter	256
Cape, Church at	448
Capetown, Appeal of Bishop	121
— Ceylon Mission	401
— Institution for Sons of Chiefs	276
China, Treaty with	364
— Missions to	441
Chinese Insurgents, Roman Catholic Bishop's Account of	172
Chippewaya, American Mission	26
Church Missionary Society and Indian Episcopate	126, 225, 321
Circulation of Missionary Publications	222
Colonial Church, Endowment of	209
Columbia, British	331
— Endowment of Church	445
Constantinople, Memorial Church	461
— — and the East. Early Efforts of Church of England	41
Difficulties of a Missionary	408
Ekhasanyi, Stone Church	298
Emigrants' Aid Society	1
Franglore Female Boarding-School	382
Easter, Bishop, on China Mission Fund	440
Grahamstown, Conference at	296
— Missions to Kafirs	420
Hindî Philosophy, Expositions	199, 360
Harom, Bishop of	136
— Installation of	175
— Diocese of	432
— Synod	136
India, and Our Position in It	124, 201, 281, 361
— Christianity in	425

ORIGINAL ARTICLES, CORRESPONDENCE, AND DOCUMENTS, *continued*—

India, First Impressions	286
— Increase of Episcopate. Peti- tion to Convocation	117
— Mission of English in	449
— Questions on Church in	89
— Roman Catholic Missions	27
— S.P.C.K. in	78, 118, 438, 476
— South, Tribes of	334, 421, 455
Indian Missions, Collecting for	66
— Mutiny, American Missionary's view	93
Island Missions in East	401
Japan, Opening for Gospel	132
Jerusalem Mission	167
Kafir Wealeyan Preacher	140
Labrador, Bishop Newfoundland's Visit	11, 50
London, C. W. Rectory	178
Malaya of Capetown	372
Mauritius Mission	401
Melbourne, Diocese of	378
Missionaries, Want of	241
Missionary Bishoprics, Endowment of	243, 443
— Pupils	138, 300, 345
— Societies for 1857	9
— Students, Supply of	96, 463
— Studentship Associations	284
Mutiny and its Results	81
New Zealand, Mission and Bishopric	161, 341
Nova Scotia, Visitation	446
Oxford, Bishop, Speech at S.P.G.	253
Palestine, Excursions in, 66, 144, 181, 212 306, 347, 390, 467	
Perth, West Australia, Bishopric of	359
Quaque, Rev. P. of Cape Coast Castle	25
Quebec Synod	342
S.P.G. Anniversary Meetings	233, 273
St. Helena	220, 248
— A Bishop for	180
Singapore, and the Borneo Mission	288
Tasmania, and the Diocesan Synod	245
Texas, Mission in	141
Toronto Synod	291
Trinidad, the Church in	417
United States, A Domestic Mission in 262	
Vancouver's Island. Necessity of Operations	64
Vaudois, Pastoral Instruction, &c.	210
Why should Missionary Bishoprics be Endowed?	243
Willson, Rev. J. the late	229, 339

	PAGE
REVIEWS AND NOTICES OF BOOKS:—	
Dr. Livingstone's Travels in South Africa	29
Labourers in Mission Field, A Report. Sermon on Rev. C. M. Betts: Rev. H. Bailey	33
Lectures on Tinnevely Missions. Rev. Dr. Caldwell	35
First Impressions in Natal. By A. M. Sermons. Bishop of Bangor	38
Quebec Chapel Sermons	38
Indian Mutinies. Sermon. Rev. W. F. Hobson	38
Christ and other Masters. Part III. Rev. C. Hardwick	99
Calendar of St. Augustine's College	106
Mahometan Religion Explained. Dr. Macbride	113
Sermons: by Rev. T. K. Arnold. Lectures on Ecclesiastical History: by Rev. Dr. Lee. Sermon: Rev. Mr. Anderson	115
Letters to a Young Missionary. Rev. S. C. Malan	153
Sermons at Islington, on Death of Bishop of Calcutta	154
Sermons. Rev. G. H. Smyttan, Rev. W. Cooke	155
History of Jansenist Church of Holland. Neale	155
Original Sanscrit Texts. J. Muir, Esq.	191
Cosin on Transubstantiation	192
Liturgy of St. Mark	193
Sermons. Rev. Dr. Wordsworth, Rev. G. Arden, Rev. S. E. Hole	193
Sermons. Rev. Dr. Kay	231
Buchanan's Christian Researches. Rev. W. H. Foy	232
Sermons. Rev. Dr. Vaughan. Rev. J. C. Crosthwaite	232
Missionary Sketches. Mrs. Weitbrecht	263
Study of Living Languages. Colonel A. Cotton	312
Outcast and Poor of London. Rev. F. Meyrick	314
Charge. Archdeacon Bickersteth	314
Brett on Suffragan Bishops. Rev. J. Fendall	315
Sermons at Marlborough. Bishop Calcutta	354
Cawnpore Mission. S.P.G.	355
Ramsden Sermon at Oxford. Rev. H. M. White	356
Histoire de la Reforme, &c. Rev. F. C. Massingberd	357
Sermons. Bishop Bangor	36
Charge. Bishop Salisbury	396
Anglo-Indian Magazine	397
Sermon on Synods. Rev. Professor Thompson	435
History of the Prayer-book. Rev. T. Lathbury	436
God's Gifts to the Christian Minister. Sermon by Bishop of Calcutta	473

	PAGE
COLONIAL, FOREIGN, AND HOME NEWS:—	
Adelaide	318
Antigua	116
Arkansas	266, 316
Brisbane	198
British Columbia	198, 400, 437, 480
Calcutta	77, 157, 193, 232, 271
California	116, 156
Canterbury	160, 399
Cape Coast Castle	37
Cape Palmas	194
Cape Town 37, 39, 77, 116, 198, 197, 316	
Cawnpore	399
China	437, 440
Cologne	316
Colombo 38, 79, 153, 316, 439, 476, 479	
Constantinople	358, 480
Delhi	79, 267, 271
Fredericton	39, 232
Germany	199, 272
Goulburn	198
Grahamstown 77, 157, 158, 194, 198, 316	
Honduras	198
Huron	37, 116, 198, 399, 476
India	78, 116, 196, 199
Iowa	116
Kingston (Canada)	198
Kingston (Jamaica)	316, 476
Labrador	37
Labuan	79, 197
Madeira	390
Madras 38, 195, 267, 437, 477	
Maryland	157, 358
Mauritius	158
Montreal	38, 197, 198, 232
Natal	39, 196, 318, 399
Nelson	316, 399, 437, 476
Newcastle, New South Wales	195
Newfoundland 37, 77, 79, 194, 198, 233	
New York	315
New Zealand	39, 79, 437
Nova Scotia	37, 77, 153, 439
Oxford	199
Pennsylvania	157, 232, 267, 399
Pongas	267
Prize Essays	199
Rupert's Land	197, 476
S.P.C.K.	38, 78, 118, 157, 196, 267
S.P.G.	40, 79, 120, 160, 198, 232, 272
St. Helena	37, 157, 197
Sandwich Islands	79
Scotland	77, 193
Sierra Leone	272
Sydney	37, 358, 394
Tasmania	37
Texas	266, 358
Toronto	194, 199, 315, 476
Tristan D'Acunha	318
Wellington	316, 399, 437, 476
Western New York	399

REPORTS OF PUBLIC MEETINGS:—

S.P.G. Anniversary	233
— (Mansion House)	278
India Mission (Oxford)	199
— (C.M.S.)	78

THE
COLONIAL CHURCH CHRONICLE

AND
Missionary Journal.

JANUARY, 1858.

THE ANGLO-AMERICAN CHURCH EMIGRANTS' AID
SOCIETY.

(Continued.)

THE world is so constituted that few evils are without their appropriate remedies. It is unquestionably a great evil that *three hundred and sixty thousand* natives of England, for the most part baptized in our parish churches, should be living in any country, neglectful of that Catholic Church in which they were baptized. The *remedy* may be found, and can only be found (under God), in the further advancement of that great and good movement which for the last thirty years has been going forward in the Church of England, and in the sister Church so providentially raised up in America.

And, first, so far as the emigrant is affected by irreligious habits acquired at home, it is but necessary to visit our agricultural parishes to be convinced that, on the whole, the labouring classes of England have considerably improved during the last ten or fifteen years, and are still improving, in the face of great difficulties. In the neighbourhood from which we write, although the population has somewhat diminished, the number of communicants and of habitual attendants at church has increased in the ratio of at least thirty per cent.; an increase which has been attended by a corresponding improvement in good conduct. Many of our great towns are beginning to feel the benefit of the self-denying labours of energetic pastors and their assistants; and it is not too much to hope that, in the course of another generation or two, the chief centres of our

manufactures will be, in a far less degree than at present, the sources of misbelief and moral corruption.

As our people increase in sound and substantial piety, so they will be less affected by changes in their temporal condition. They who look up to God "in all time of their tribulation, and in all time of their wealth," will be, in a measure, secured against the secularizing tendency of emigration. They will put their trust in their heavenly Father, who is about their path and about their bed, and from whose presence they cannot escape, though they "take the wings of the morning, and remain in the uttermost parts of the sea."

Along with this kind of improvement, it is to be hoped that a knowledge of Church principles is advancing, and will continue to advance. Thinking men have become aware of the necessity of placing the interests of the Church of Christ upon a better and more enduring foundation than the will of princes and parliaments. They have reflected on the *commission* given by our Lord to His apostles. From the commission they have been led to see the logical consequence of a *succession*; and they have traced that succession, in *fact*, through the laws and ordinances of the Church, from the primitive times, down to the existing Church in England, the Colonies, and the United States. Along with the ministerial succession in the chain of the Episcopate, they have noted the descent of a system of doctrine commencing with the early promulgation of our faith, incorporated in creeds, in holy hymns, and in the prayers of ancient saints, and embodied in the English and American Books of Common Prayer. Every year makes it more and more obvious that the Church of England, for her own security—nay, even for her very existence—must throw herself back upon these principles, and be willing rather to surrender any amount of temporal advantage, than to betray the sacred deposit entrusted to her keeping.

Let it, then, be distinctly noted that the same kind of teaching which is necessary to prepare the people of England for a possible disruption of Church and State, will also prepare them for emigration to a country where the royal supremacy has no existence, and where the Church, in her synods, takes the control of her own affairs. The basis of this teaching is contained in the Prayer-book. Although, perhaps, the Catechism does not speak upon the subject with all the clearness which the necessities of the times require, still a right explanation of the Article on the "Holy Catholic Church" in the Creed, of membership of Christ as effected in Baptism, and of the "Sacraments ordained by Christ in His Church," will suffice to show that in changing his country the emigrant does not change his

ecclesiastical relations. The Preface to the Ordinal teaches, that it is evident that "from the Apostles' time there have been these orders of ministers in Christ's Church—bishops, priests, and deacons." At the same time the nineteenth Article declares that "the Church of Rome hath erred not only in living and manner of ceremonies, but also in matters of faith." All these being truths of universal application, the well-instructed Churchman, on taking up his residence in America, will seek that body in which bishops, priests, and deacons continue to exist in connexion with the chain of succession beginning with the apostles, in which Romish errors and superstitions are renounced, in which the Sacraments are rightly administered, and in which the young, on attaining the age of discretion, are "brought to the bishop, to be confirmed by him." This body the emigrant whom we have described will be able to identify with the "Protestant Episcopal Church" of America, and with that alone. He will clearly perceive that Establishment, Voluntary System, Royal Supremacy, and other similar matters, are merely local and temporary accidents, not affecting the substance of the Church of Him who, as its Head, is exalted to the right hand of the throne of God. Though circumstances remove him from the "Established" to the "Voluntary" System, he well knows that, whether required by law, or left at liberty to act as he pleases, his duty is the same towards the true ministers of Christ, concerning whom God has ordained that "they who preach the Gospel, should live of the Gospel."

As the knowledge of Church principles becomes diffused, so it may be hoped that we shall see the increase of an enlightened sympathy for those who are led to go out from among ourselves, not so much by choice as by the pressure of our social system at home. We shall no longer be content to regard America as a vast blank space, into which our poor and needy countrymen are to be shovelled like useless rubbish; but we shall endeavour to inform ourselves as to localities in America, whether favourable or unfavourable, so that we may be able to give good advice in reference to the spiritual, no less than the temporal, well-being of the emigrant. We may thus instruct him how to proceed in order that he may enjoy the same religious advantages in the prairies of Wisconsin, or on the banks of the Mississippi, as in the peaceful village in old England, where the bones of his forefathers await the resurrection. If, in addition to this, we can give him a definite and personal introduction to some American bishop or clergyman, his future friend or pastor, much will have been done towards placing him in a right position at the commencement of his new life in the West. By instructing him to be careful in presenting these introductions

immediately on his arrival at his destination, we shall help to secure him against those misrepresentations of the Church, in which sectarians in America, as elsewhere, are far too apt to indulge.

The same sympathy which suggests the idea of letters of introduction, will remind us of our duty to contribute some pecuniary aid to the spiritual necessities of emigrants. Tracts must be published, containing clear and definite instructions as to the duty and interest of Churchmen removing to the United States. It were much to be wished that a Church Home could be established at Liverpool, in which such emigrants should be lodged, while awaiting the departure of their vessel. Chaplains on board the New York and Liverpool emigrant ships might be of eminent service in counteracting the influence of infidelity and vice, in maintaining public worship, and in visibly connecting the links between the Church in England and in America. Emigrants, again, often feel themselves driven by circumstances to settle in districts where no church or clergyman is accessible. It would be an act of Christian justice, as well as charity, if members of the Church of England were to assist the American Church in supplying pastoral superintendence to congregations of such emigrants, until the time of their poverty were past, and they became able to build a church, and to support a minister. We have already seen that the Church in America cannot fairly be expected to take the whole of the expense and labour upon herself.

The American Church, however, may be expected to do her part, and even more than her part, and will be encouraged to activity by our exertions. Already she has partaken largely of the benefits of the great movement to which England owes so much. During the last four years her contributions for domestic Missionary purposes have more than doubled, and now amount to about *twelve thousand pounds* per annum. It must be recollected that this amount is given by those who are largely engaged in building churches, and in supporting their own ministers, as well as foreign missionaries. We have therefore good reason to hope that the emigrant will share more and more in the solid advantages derived from the clerical labours of those under the superintendence of prelates like Bishops Kemper, Lee, and Upfold. A considerable progress in the same direction will do much towards removing what is evil in the voluntary system, and in bringing the Gospel "without charge" to the habitations of the poor and the stranger.

Under the influence of the same religious movement we may hope to see the pew-system in America, as in England, greatly modified. Already numerous "free" churches have been set

on foot, in which, as the name implies, the seats are *free*, and open to all who choose to enter. The time has been when the American Church was regarded as the special Church of ladies and gentlemen; and when its places of worship, furnished like drawing-rooms, suggested any idea but that of a welcome sanctuary to the plain and humble worshipper, just arrived from beyond the sea. More true notions of the character and objects of a church have been for some time gaining ground, and already begin to show their fruits in an increased influence for good among the great mass of the people. Some of the American Bishops and Clergy, notwithstanding the prior claims of their own increasing flocks, have bestowed much attention on our emigrants. Bishop Southgate, in Boston, with the help of an English curate, has sought them out, and induced about a hundred of them to become communicants in his parish church. Bishop Potter, of New York, has addressed a pastoral letter to them, inviting them to come forward, and make themselves known to the clergy. Dr. Van Ingen, once of Chicago, set forth an excellent little tract, in which they are earnestly invited to connect themselves with the Church. Many other similar efforts have been attended with a sufficient measure of success to show that the English emigrant is very far from irreclaimable.

It is plain, from what we have now said, that much of the future improvement in the character of our emigrants must depend on the exertions of the leading members of the Church in England and in America. But there is much, also, which falls within the sphere of an association, and which an association can carry forward with considerable effect. We may instance a system of introduction: the production and dissemination of tracts specially adapted to the necessities of emigrants; the gift of American Prayer-books; the appointment of chaplains on board of emigrant vessels, and a general correspondence by letter with the bishops and clergy of America. Such an association has been formed under the somewhat prolix title (though we can suggest no better) which forms the heading of our present article. The Emigrants' Aid Society originated with the deputation sent to America, in 1853, by the *Society for Propagating the Gospel*. The deputies (Bishop Spencer, Archdeacon Sinclair, the Rev. E. Hawkins, and the Rev. H. Caswall) were commissioned, in the name of the Archbishop of Canterbury, "to strengthen and improve the intimate relations which already happily exist between the mother and daughter Churches, and to receive and communicate information and suggestions on the best mode of conducting Missionary operations." After visiting many parts of the United States, and

after much conference with American Churchmen assembled in Convention at New York, it appeared to the deputies "that the multitude of emigrants from Great Britain, who annually seek the shores of the United States, afforded a field of Missionary labour in which the two branches of our Reformed Church might co-operate with good prospect of success." It was hoped that the *Society for Propagating the Gospel* would mature a plan for bringing emigrant members of our Church under the notice of the American clergy. But after a full examination of the points at issue, it appeared that, for reasons connected with its Charter, the Society in question was incompetent to the task. It became evident that a new association was necessary to the accomplishment of a design already sanctioned by high authority on both sides of the Atlantic.

The Society was formed in London in June, 1855, and soon numbered among its friends and supporters many of the best friends of the *Society for the Propagation of the Gospel*, including its Secretaries, the late Bishop of London; the Bishops of Salisbury, Oxford, St. Asaph, and Llandaff; Bishop Spencer; Archdeacons Sinclair, Grant, Bartholomew, Churton, and Denison; the Rev. Messrs. Hobhouse, Horner, Massingberd, Oxenden, Greswell, Harris, Meyrick, &c.; besides Sir Brook Bridges, Sir F. Rogers, Messrs. Hope, Hoare, Dickinson, and other earnest persons among the laity. The Rev. H. Caswall and Mr. F. H. Dickinson were appointed Secretaries, and Mr. Henry Hoare (37, Fleet-street) Treasurer, the Bishop of London accepting the office of President. One of the latest official acts of Bishop Blomfield was to write a letter to the American Bishops, commending the Society to their favourable notice. After his retirement, and shortly before his death, when the power of using the pen had forsaken him, he dictated a letter to Mr. Caswall, expressing his continued interest in the Society, and enclosing an unsolicited contribution of 10*l*. The replies of the American bishops, as well as the Bishop of London's letter, are contained in the *Occasional Paper* of the *Emigrants' Aid Society*, No. 1, published by Messrs. Rivington. These replies are, in every way, worthy of Christian bishops, and express a deep interest in the welfare of the emigrant, and a hearty appreciation of the objects of the Society. Letters also are published from several of the American clergy and laity, such as Drs. Coit and Coxe, the Right Rev. Dr. Southgate, the Rev. Messrs. Leacock, Clarkson, Keene, and others, all of whom wish well to the effort, and offer their valuable assistance. Then follows an account of the establishment of agencies in America, and a description of some of the most promising fields of labour for the Missionary of the Church among our emigrant brethren.

The "Constitution and Rules" show that the object of the Society is "the promotion of the spiritual welfare of English Churchmen emigrating to the United States." The Secretaries would not recommend the United States in preference to the Colonies of Great Britain; but are simply cognizant (as they state) of the *fact* that nearly 50,000 persons per annum remove from England to the wide field occupied by the American Episcopal Church. The principal means by which the Society aims at accomplishing its objects are—

1st. Introductions to Clerical and Lay Churchmen in America, furnished by the Secretaries on the recommendation of our parochial Clergy, and—

2dly. Temporary and limited Grants to aid in supporting Pastors and Teachers.

Other methods will be developed, in proportion as the necessary means are supplied. The Society acts in connexion with the ecclesiastical authorities in America, to which the American part of its organisation is subordinate. We wish it a large increase of members and benefactors.

The second number of *The Occasional Paper* has just been published by Messrs. Rivington, though printed by some of the Missionary students at St. Augustine's; on whose skill, by the way, it reflects considerable credit. In this paper we learn what work has been actually accomplished, and how the very limited funds hitherto received have been expended. It contains the valuable letter from Mr. Adams, from which we have already made several extracts, and of which it has been truly said, that every bishop and clergyman in England ought to read it thoughtfully, and with a due consideration of its important bearings. There is also an interesting communication from the Rev. Dr. Wells, of Boston, describing his mode of distributing among needy emigrants the sum of 25*l.*, *specially* given for that purpose through the medium of the Society. A letter follows, written by a young female, who proceeded safely from England to a remote part of the Western States, aided by introductions to the clergy along the line of her journey, furnished to her by the Rev. H. Caswall. A full account of the adventures of this young person has lately been published by Masters, under the title of *Millie's Letters*. Next we have a letter from a student of theology. This gentleman's means not allowing him to enter an English university, or even St. Augustine's College, the Society voted him a small grant, which enabled him to proceed to Nashotah College in Wisconsin, acting as chaplain on the way. At Nashotah he was admitted to a scholarship given by a gentleman living on the Gulf of Mexico, and is now

engaged in preparing for holy orders, with a view to usefulness among his poor countrymen in Bishop Kemper's diocese.

We may here suggest that many young men in similar circumstances might render themselves useful in the same way. Dr. Van Ingen, of St. Paul, Minnesota, writes to the Rev. H. Caswall as follows: ¹—

“How many I met while in England of whom I felt that they could work happily and blessedly if transplanted to our field! How many *you* must meet who could; for you well know the field and them. Single men, of good qualifications, and a hearty Missionary spirit, to work with those who would share all their sacrifices; by these you could aid us. I know the Colonial Bishops find this same want of *men*, and are deploring it; but still I must represent the salubrity of our climate; the encouraging feeling towards our Church; the extreme destitution of labourers in the whole American field; and the brotherly claim we, your fellow Churchmen, have on you, for aid in our battle with the forms of error and the blight of schism,—and in caring for your own sheep, here periled in the wilderness.”

Between one and two hundred persons appear to have been introduced by the secretaries to the notice of the bishops and clergy in America. Small grants of about 25*l.* each have been made to assist in supporting clergymen and teachers among natives of England living at St. Alban's and Milwaukee, in Wisconsin; at Chicago, in Illinois, and at a station in Lake County, in Indiana. Special donations have been applied in aid of hospitals for emigrants at New York and Boston.

The above will afford an idea of the nature of the Society, and of its mode of operation. We would earnestly recommend the reader to purchase the *Occasional Papers and Statement*, which may be had of Messrs. Rivington, for the moderate sum of *one shilling and threepence*. We are much mistaken if he do not rise from the perusal of them with an increased conviction that a great and noble destiny awaits our Reformed Church, if she will enter into the openings which Providence is making for her. He will see in the *Emigrants' Aid Society* an important mode of advancing the spiritual (and by consequence the temporal) good of our emigrating countrymen, of enlarging the limits of our communion, and, at the same time, of binding together yet more strongly the widely-spread ecclesiastical organisations which, though probably not anticipated by our Reformers, have yet, in the progress of events, grown out of our Anglican Reformation.

¹ Occasional Paper, No. II. p. 55.

THE MISSIONARY SOCIETIES IN 1857.

THE beginning of another year furnishes a suitable opportunity for placing before our readers a comparative view of the state of the various Missionary Societies of this country as shown by their latest Reports. This we shall do very briefly; merely indicating facts, and leaving each person to ponder them for himself. In truth, the picture is one which we can never contemplate without deep emotion; it sets before us in so striking a way our miserable state of disunion in religious matters. Nevertheless, without ceasing to regret the "contention and envy and strife," which Dissent genders at home, we may surely rejoice that "every way Christ is preached" abroad; for certainly any, even the most imperfect, form of Christianity must be confessed to be infinitely preferable to the cruel and sensual superstitions of "the world that lieth in wickedness;" and perchance those who by such means have first been "instructed in the way of the Lord," may hereafter be found ready to give attention to those who can "expound unto them the way of God more perfectly."¹ Without any further remarks, then, we proceed to our summary.

The *Society for the Propagation of the Gospel* naturally claims our attention first, not only because it is the one most thoroughly identified with the Church of England, but also because it has the honour of having been so much the earliest in the field. Its receipts for the year 1856 amounted to 104,470*l.*; but it must be remembered that this included 18,237*l.* for the Memorial Church at Constantinople. However, even deducting that sum, the account exhibits an advance of nearly 4,000*l.* beyond that of the previous year. "No part of the money raised in India, or in any of the Colonial Dioceses, (a fund which is every year increasing, and which, in the aggregate, will ere long exceed that which is paid to the Treasurers of the Society in England,) is included in this account." "The total number of ordained Missionaries maintained in whole, or in part, by the Society is 466; in addition to whom the number of divinity students, catechists, schoolmasters, and others maintained, is above 700."

The *Church Missionary Society for Africa and the East* is in advance of the elder association in its funds. "The Committee report, with devout thankfulness to God, that the income raised during the past year (1856) *in this country* (exclusive of the sums raised and expended in the *Missions*) has exceeded that of any former year. It amounts to 123,174*l.*, exhibiting an

¹ Acts xviii. 24—28.

increase of more than 1,000*l.* in addition to the special contributions to cover the deficiency of last year." The number of Missionary Clergy connected with this Society is set down as 172 European and 46 native; the number of catechists, teachers, &c., European, 50; native, 1868.

The total amount thus raised by these Societies of the Church of England for Missionary purposes, in 1856, amounted to the sum of 227,644*l.*; and to this should be added the large contributions of the *Society for Promoting Christian Knowledge*, and the *Colonial Bishops' Fund*.

Now let us glance at the exertions in the Missionary cause made by the Dissenters in the same period. The *Wesleyan-Methodist Missionary Society* reports its receipts in 1856 as amounting to 119,205*l.* being a little in advance of the previous year. Of this sum 78,913*l.* arose from annual subscriptions in this country; the rest was derived from foreign auxiliaries and other sources. The number of "Ministers and Assistant-Missionaries" is given as 632; other paid agents, as catechists, interpreters, &c. 975.

The *London Missionary Society* announces its total receipts for ordinary purposes in 1856 to have been 66,227*l.* including foreign contributions. "The Special Fund for the relief of Widows and Orphans, and disabled Missionaries, amounts to 2,202*l.*" "The present number of the Society's European and ordained Missionaries is 152; the number of its native agents, including evangelists, catechists, scripture readers, school-masters and mistresses, is about 700." Our readers are probably aware that a "fundamental principle" of this Society is "that its design is not to send Presbyterianism, Independency, Episcopacy, or any other form of Church Order and Government, but the glorious Gospel of the blessed God, to the heathen, leaving it to the minds of those whom He may call into the fellowship of his Son from among them, to assume for themselves such form of Church Government as to them shall appear most agreeable to the word of God." This, we understand, was the feature in the Society which especially attracted the celebrated Dr. Livingstone; how strange that a man of such strong practical sense should see nothing unreasonable in the idea of the natives of Rarotonga or of Central Africa turning over the leaves of the Bible with a view to "assuming for themselves a form of Church Government!" But we must not digress.

The *Baptist Missionary Society's* income for 1856 was 21,402*l.* "exclusive of any Indian funds." This is an increase of 2,000*l.* beyond that of 1855, but "this has arisen, not from any augmentation of the receipts from the usual sources, but from the generosity of an unknown friend, who has twice placed

in the bankers' hands, to the Society's credit, donations of 1,000*l*." The number of Missionaries on this Society's list is 74; the number of native preachers, 108.

From the Report of the London Association in aid of the *Missions of the United Brethren, commonly called Moravians*, we learn that their income for 1855¹ amounted to 13,564*l*, of which 5,583*l* were contributed by "Friends of other Christian denominations on the Continent, in Great Britain and Ireland, and in North America." With these limited means they are able to maintain an aggregate of seventy Stations, and some 300 Missionary brethren and sisters in various parts of the world.

These statistics show that the sums raised in aid of Missions by the different dissenting bodies amount to 222,600*l*., while, as we have seen, the Church of England contributes through her two great Missionary organs, 227,644*l*. We have remarked, indeed, that this does not indicate the whole amount raised by the Church of England for Missionary objects, for the *Christian Knowledge Society* devotes yearly a large portion of its income to the furtherance of these purposes; and in comparing the totals, we must remember that our Societies do not report the sums raised in foreign parts, while the Dissenters' associations do; but, even so, considering the great wealth possessed by members of our Communion, and the immense vantage ground which it has from its endowments, this comparison of our respective efforts to carry what we hold to be "the Truth" to the perishing heathen, can hardly fail to fill Churchmen with shame for past shortcomings, and to spur them to more earnest exertion for the future. Δ.

Correspondence, Documents, &c.

BISHOP OF NEWFOUNDLAND'S VISIT TO LABRADOR.

WE have the pleasure of laying before our readers the Journal of the Bishop of Newfoundland, kept during the late Visitation of the northern part of his extensive Diocese. We extract it from the *St. John's Telegraph*, the Editor of which paper truly says, that "it tells a plain unvarnished tale of spiritual destitution, and unmistakably points out the duty of those dwelling in more favoured localities, to give largely of those means with which God has blessed them for the extension of Christ's Church and Kingdom." We trust that the Bishop will have sufficient means supplied to him to enable him to carry out his designs for his Diocese.

¹ That for 1856 is not yet reported.

"The *Church-Ship*, with the Bishop and his Chaplains on board, left St. John's immediately after morning service, on St. John Baptist's Day. The Bishop was accompanied, on this occasion, by the Rev. W. Grey, M.A. (formerly the Society's Missionary at Portugal-Cove, in this Diocese, now Curate in the Parish of Christchurch, Hampshire), and the Rev. W. W. Le Gallais, ordained Deacon on the preceding Trinity Sunday.

It was his Lordship's intention to proceed direct to Battle Harbour, on the Labrador, and after the consecration of the church and other services in that settlement, to visit the other harbours on that shore: first to the north as far as Sandwich Bay, and then southward to, and through the Straits of Belle Isle; and lastly, returning homeward, all the Missions on the north-east coast of this Island.

For the two first days the wind was fair and the sky clear, but on the third day,

Saturday, June 27, the wind came ahead, with thick fog, and the *Church-Ship* narrowly escaped running ashore at Braha, near the north-east extremity of Newfoundland; and it was thought advisable to go at once to the neighbouring harbour of St. Antony, which the Bishop had intended to visit in his return voyage. Here the *Church-Ship* was detained four days by fog and contrary winds; in which time several couples were married, a large number of children received into the Church, and five persons confirmed. All these services were performed on board. The people were also visited in their houses both in this and the neighbouring harbour of Cremeillere. There was a great demand here for Bibles and other religious books, and some of the largest and most expensive were bought and cheerfully paid for. A lay-reader also was licensed, as the people living at a great distance from any Missionary station can rarely be visited by a clergyman. At length, on

Thursday, July 2 (though the fog was still thick), the wind being fair, the *Church-Ship* was liberated, and on the following morning ran into Battle Harbour. The Rev. Mr. Hutchinson, the resident Missionary, was soon on board, and reported his new church ready for consecration, and several candidates expecting confirmation.

Saturday, July 3, was spent in visiting some Esquimaux Indians, at Deep Water Creek, six miles from Battle Harbour. A sick person (Esquimaux) was ministered to, and morning prayer said in the house, with an address by the Bishop.

Sunday, July 4.—The church at Battle Harbour was duly consecrated (the second on the Labrador), by the name of St. James the Evangelist. The church is built after designs kindly presented by the Rev. Mr. Grey, and is a very striking object in the harbour, and as seen from the sea, as you approach on either side. It has a tower and chancel, and is of the simple style suited to the place and the people. In the afternoon a considerable number of persons, of various ages, were presented for confirmation, and among them five Esquimaux Indians (three males and two females); the first, it is supposed, of that race ever confirmed by a Bishop on the coast of Labrador. They

were of one family, and had migrated some years ago from very far north, beyond the Moravian settlements.

Monday, July 5.—The Bishop having taken Mr. Hutchinson on board, sailed from Battle Harbour, and proceeded to visit the various harbours northward in his extensive Mission; stopping in succession at Spear-Harbour, Square-Islands, the Dead-Islands, Boulter's Rock, and the Seal-Islands; at each of which places Divine service was performed; and at nearly every one considerable delay was occasioned by fog and strong head winds.

At Boulter's Rock, the Bishop officiated at the funeral of an old Englishman, who had resided on this coast nearly forty years. He had married a woman of half-Indian (Esquimaux) birth, and they had together brought up a large family (eleven children) very respectably.

On *Sunday, July 12*, the Bishop held service and preached twice in a store at Square-Islands, to which he went for that purpose with Mr. Grey in a boat from the Dead-Islands; at which latter place Mr. Hutchinson officiated on board the *Church-Ship*.

After leaving Mr. Hutchinson at the Seal-Islands (the northernmost settlement of his Mission), the Bishop proceeded with the other clergy to Indian Tickle; where Mr. Warren has erected a commodious building for a church, at his own expense, for the benefit of the crews of the numerous vessels that resort to that place in the summer. The *Church-Ship* remained here two nights, and thence advanced to Grady, at the entrance of Sandwich Bay, where, on—

Sunday, July 19, Divine service was twice celebrated on board the *Church-Ship*; and as many as could overcome the temptation of making the Sunday a day of entire idleness, after the incessant labour, day and night, of the preceding week, attended at one or other, and some at each service. The fish at that time was most abundant. The harbour of Cartwright, to which place Messrs. Hunt have lately removed their principal establishment, was reached with some difficulty, on the following day; and, on—

Tuesday, July 21, the Bishop and his friends were conveyed in a boat to the Eagle River (twenty miles from Cartwright), where the salmon caught in various parts of the bay are put in tins and prepared for exportation. Here a considerable number of Englishmen reside, several of whom had been united before laymen to Esquimaux wives. Some of them applied to have their marriage duly solemnized and their children baptized. No clergyman of the Church of England had ever before visited them. Divine service was performed in the establishment in the evening of this day; and early on the morrow,

Wednesday, July 22, immediately after the service, the Bishop's party returned in the boat, as they had come, to Cartwright, soon enough to have evening service on board, when several children were received into the Church. Early on the morning of—

Thursday, July 23, a graveyard was consecrated on a beautiful knoll near the merchant's house at Cartwright, just over what is, or was, called Caribon Castle, where Major Cartwright, who gave his name to the locality, formerly resided. Mr. Goodridge, who had most

kindly assisted the Bishop in his visit to Eagle River, presented the petition for the consecration in the name and behalf of the Messrs. Hunt.

Orders were now given to return southward, as the amount of duty remaining to be done on the Labrador and the coast of Newfoundland would not allow the much-desired further advance. Cartwright is about five hundred miles from St. John's. The wind being light, and the adverse tide very strong, the *Church-Ship* did not reach farther that day than Hare Harbour¹ (ten miles); we started the following morning with a fair wind, which lasted to within twelve miles of Seal-Islands, where Mr. Hutchinson was found, among his flock, on—

Saturday, St. James's Day, which was spent in examining the church now in course of construction, and calling on some of the inhabitants, of whom a few are of the Esquimaux race.

Sunday, July 26.—The building used as a church was crowded at each service, and many remained outside. This is a much frequented Station, and has several permanent residents. Leaving Seal-Islands on the morrow, the *Church-Ship* visited in succession, and services were celebrated in, the Venison-Islands, St. Francis Harbour (where there is a church), the Camp-Islands, and Henley Harbour, all in Mr. Hutchinson's Mission. Several other harbours and Stations were visited in boats.

Sunday, August 2, was spent at Chimney Tickle, and a large congregation assembled on board from the neighbouring fishing-stations and settlements (Cape Charles, Camp-Islands, Shoal Cove, &c.). At almost every service some children were received into the Church, and on every Sunday the Holy Communion was administered. The Bishop finally parted from Mr. Hutchinson, and left him at Henley Harbour, the southernmost Station in his extensive Mission, on Friday, the 7th August, and on—

Saturday, August 8, reached Forteau, in the Straits of Belle Isle, the residence of the Missionary, the Rev. Mr. Gifford.

Sunday, August 9.—The lovely little church on English Point at Forteau was consecrated in the morning, by the name of St. Peter the Apostle. The design of this church, which has a chancel and bell-turret, was presented by Mr. Grey, and has been fully and faithfully carried out by a skilful workman, under the superintendence of Mr. Gifford. The first sill-piece was laid by the Bishop in his last visitation. Several persons, chiefly adults, were presented for confirmation, in the evening service. The day was very wet and tempestuous, and many, in consequence, were prevented attending the consecration, who could only have reached the Point in boats from a distance. All the candidates for confirmation, however, were present.

Monday, August 10.—The *Church-Ship* carried the Bishop, with his Clergy, across the Straits to Mr. Gifford's scattered flocks on the Newfoundland shore. Services were performed at two Stations in Bay

¹ This was the only harbour visited in which no service was performed.

St. Barbe, and at French Island Harbour, Savage Cove, and Poverty Cove. In consequence of the very tempestuous state of the weather, the Bishop visited the two last-named Stations from French Island Harbour on foot.

Friday, August 11.—Recrossed the Straits to Forteau, and enjoyed again the blessings of united worship in the comely church, and of social intercourse in the comfortable parsonage, and on the following morning,

Saturday, August 15, sailed to West St. Modeste, Labrador shore, and from thence in the evening, in a boat, to East St. Modeste.

Sunday, August 16.—Divine service was celebrated on board the *Church-Ship*, at West St. Modeste; in the morning, with the Holy Communion, and in the afternoon with Confirmation. Ten candidates (two females and eight males) were presented and confirmed. The congregation all came in boats from a distance (six or seven miles) on either side; the inhabitants of Western St. Modeste being Roman Catholics.

Monday, August 17.—The *Church-Ship* moved to Red Bay, where a church is in course of erection. In consequence, however, of the distance (thirty miles) from Mr. Gifford's residence, and the fact of the inhabitants being in great part Wesleyan Methodists, the work has been much delayed. After two days' detention at Red Bay, on—

Wednesday, August 19, the Bishop took leave of Mr. Gifford and the Labrador, and on the next day arrived at Quirpoon (forty miles), on the coast of Newfoundland, one of the principal fishing stations on what is called the French shore. Services were celebrated at this place on this and the following day; both the Sacraments administered, and many children received into the Church. Several persons came to the services from Fortune and Griguet.

It was an occasion of much regret that time would not allow a visit to White Bay, where reside nearly three hundred members of the Church, totally cut off from the ministrations of religion; as no clergyman of their own Church has ever, it is believed, been in that remote locality. A Roman Catholic Priest, it is understood, visited the Bay this summer, in company with the gentleman engaged in taking the census of the French shore and of Labrador.

The Bishop was not aware, till this summer, of the large number of persons who have settled on this part of the debatable shore, and he had been so much delayed on the Labrador, both going and returning, by adverse winds and want of wind, that it was necessary to hasten forward (as winds and weather would permit) to the Missions and Clergy awaiting his presence and services along the whole north-east coast, to St. John's."

(*To be continued.*)

THE PITCAIRNERS IN NORFOLK ISLAND.

WE are sure that our readers will be glad of the opportunity of seeing the following Extracts from a MS. Journal of a visit to Norfolk Island in the winter (June—August), 1856. They have been reduced to a narrative form, and are copied by us from the *New Zealand Quarterly Review* of July 1857 :—

“ We paid our visit to Norfolk Island on our way to Sydney in June, 1856 ; but the Pitcairners who were to be removed thither, because they have outgrown their own island, had not then arrived. The Bishop’s hopes of finding the Governor-General of Australia favourable to his wish of making Norfolk Island the head-quarters of his Melanesian work were not fulfilled, as Sir W. Denison did not feel himself at liberty to accede to it : it therefore stands over at present. Meantime, it is consolatory to know that our Melanesian work cannot now be held responsible for any changes which, in their altered estate, may be observed among the Pitcairners : for, however much to be desired, it is hardly to be expected that they will always retain that peculiar and childlike character which has hitherto made them a praise upon earth.

After leaving Sydney, the *Southern Cross* returned to Norfolk Island, and was off the settlement on the 4th July. Not discovering any signs of life on shore, we were about to stand out to sea again, when a boat put off from shore, and a party of Pitcairners came on board. They had, it seems, arrived three weeks since, and having been promised by the officers of H.M.S. *Juno*, who superintended their departure from Pitcairn’s, an early visit from the Bishop, they had been looking out daily for his arrival. They were rather a foreign-looking set in appearance, cheerful in manner, and miscellaneous in attire. Mr. Patteson accompanied them on shore, one of the party remaining on board to give information on various points ; but very little was taken by this motion, for on standing out to sea again, it became so rough that our friend John Quintal had to retire from public life before he had made much progress in the statistics of his people.

On the next morning we went on shore in the public whaleboat, which was carefully piloted over the bar, and through the surf, by men who seem to be as much at home in a high sea as is a Thames waterman on his smooth river. We were received by a large party, including Mr. Nobbs, the chaplain ; and found that the people had only two days before drawn lots, after their manner, for the numerous empty houses (formerly those of the officers and such as were connected with the convict establishment) in which they were just settled. The huge prisons and barracks are reserved for public, though happily not now for their original purposes. In Government-House, another reservation, but in their keeping, rooms were assigned to our use ;—somewhat grand apartments as to height and proportions, commanding what would be a pretty view, but that the huge, unsightly prisons spoil it to the eyes both of body and mind.

We contrived to make the place look habitable by some, among a variety of odds and ends belonging to our Sovereign Lady the Queen, as was proved by the broad arrow on some ancient iron spoons, tumblers, Commissariat stretchers, and the like. The whole range of the State apartments was left to us; the young couple, Philip and Sarah M'Coy, who are in charge of the house, occupying the back settlements only. Two of the young women, Jemima Young, the sister of the magistrate, and Jane Nobbs, the daughter of the chaplain, were 'told off' instantly, to come forthwith into residence, and help us, which they did with great readiness.

The interests of our young friend Leonard Harper were provided for by his joining early in the day a party who were going to shoot wild pigs, the only game the island affords. Meanwhile, we settled ourselves in our quarters, paid a series of visits, and then strolled out beyond the burying-ground, a place which, like the prisons for the living, brought to mind the contrast between the present inhabitants of this island and those who have made way for them,—one of the most innocent and one of the most criminal of communities: it is some little way from the settlement, close down upon the rocky shore, where the surf is always breaking with a most continuous roar. How quiet it was! away from all the sounds or sight of life, only these restless waves, which have as many sermons as stones, especially in such a spot,—a melancholy place, from its associations,—murderers and murdered lying near together. One grave was that of a man who was transported when he was eighty, and died at the age of one hundred and five; another, that of a man who had been a prisoner of the Crown from the time that he was eleven years old. The unmarked graves just outside the ground might perhaps tell sadder stories still; for in former days, when only the worst among convicts were sent hither, a plan that was altered subsequently, violence, and conspiracies, and executions, were not uncommon. The new comers are desirous to have a burial-ground of their own, and wished that the Bishop would consecrate one for them.

A large party assembled in the evening, among them old Arthur Quintal, the oldest of the men, to give the Bishop the early history of Pitcairn's, derived chiefly from John Adams, with all the rights and wrongs of that miserable time. There is no need to repeat here what has been already set forth by others,—by Mr. Murray chiefly, who, in his perhaps rather *coulour de rose* account of that island, published by the *Society for Promoting Christian Knowledge*, gives it all in detail. It was a strange root from which so goodly a plant has sprung; for the first few years were stained with bloodshed and wickedness in more ways than one; and this lasted till John Adams was left the only man upon the island, when it pleased God to touch his heart, and to turn him from the error of his ways. When old Arthur had finished, the whole assembled party began to sing. Since Mr. Carleton's visit to them, six years ago, they have attained some celebrity for their singing, and very deservedly, both for its own sake, and

because they have been so careful to keep up what they learnt: indeed, both to themselves and to their visitors, the gain has been great. Mr. Carleton gave himself to this one object, working ten hours a-day. The teacher who, taught by him, he left as deputy-master, died just before the party left Pitcairn's; but his very hopeful pupil now takes his place, has singing classes every week, and leads the choir at church. On this evening they only sang psalms and hymns, for which they know many more tunes than we had heard before. Each, it would appear, has its own appointed words; for on its being called out, they all with one accord began instantly to sing. All the party remained for prayers, after which the Bishop dismissed them.

The bell called us at ten on the next day, Sunday, to assemble in the chapel, a large melancholy building within the precincts of one of the great prisons. The contrast was striking between the present and the last congregation assembled here; those hardened and sin-stained men who, we may hope, did some of them here find pardon and peace, and this child-like flock. They were nearly all present: at one end a school of nice-looking children, the men at the other, the women in the middle; a musical division of the people, the bases, the firsts and the seconds, being in separate groups. All but the very young and the very old take part in the singing, and the effect is very fine. Still finer, however, is that produced by the universal response—the beautiful cadence they make in it, and the perfect time they keep. I do not suppose that they ever heard a word about intoning, or the like; but they show how natural it is, in having, untaught, a most pleasing form of it, which it is hoped they will never lose, but engraft upon a choral service—a thing that would be perfect among them, in that it would be congregational. Notice was given of the confirmation the Bishop hoped to hold upon his return; he desiring them to make careful preparation in the interim, which some were indeed most careful not to forget.

It was settled the next day, upon the people's seconding the proposal that I should remain with a warm invitation, that I was to be left while the *Southern Cross* goes on to Melanesia into the hot latitudes. A special work was open, the preparation of the young people under Mr. Nobbs' direction for confirmation, besides the daily school, which was soon to be recommenced. Other ways of usefulness were before any one who should be competent to put the women in the way of using all their novelties, and to bring them on in orderly household ways, which tell so much upon the character of a community. A methodical housewife, learned in all matters of domestic economy, would be invaluable to the women at this fresh start; but I hardly felt equal to the occasion. However, so it was to be, and the *Southern Cross* was to sail upon the morrow. The Bishop walked over the island then with some others, but all in seven-league boots, which prevented my joining them, and admiring with them the pretty little island and its wonderful vegetation. There is no great variety of wood: the pine is universal, and rather wearisome

when unmixed with other trees ; lemons also are in abundance, and in the valleys the tree-fern adds much to the beauty of the scenery.

Before they started, four old dames, daughters and step-daughters of John Adams, arrived to give the Bishop their reminiscences of the Tahitian women, the mothers of the colony, and of its early history. Four more alone remain of the second generation, the half-caste children of the mutineers of the *Bounty*. One was most noble in appearance, though with nothing whatever to set her off, for she was arrayed in an old white bedgown, and her grey hair was streaming loose about her face ; yet she looked as grand as any duchess. One of her sisters was nearly as handsome ; but, with some exceptions, their descendants hardly equal them in beauty. Their account of the early days at Pitcairn's differed greatly from what has been told of the peace that afterwards reigned there,—fear and quarrelling and murder being the order of that day ; and this lasted till all the mutineers but John Adams were dead. Old Arthur carried on the tale, deducing the walk to later times. His account of John Adams during the time that he was the sole Patriarch among his people, the Christian discipline he kept up among them, and the good he strove to do to all about him, was very interesting. His sole scholarship consisted in being able to read a little. He taught the young as far as he could, and read the Bible and Prayer-book to all ; but he used to tell them that he could not explain it. Then as the young men who were growing up began to crave some further instruction, John Buffet was, upon their application for a schoolmaster, left at Pitcairn's by the captain of a whaler. John Adams was, for their sakes, not his own, averse to the introduction of this foreign body ; but he gave way, showing no jealousy of Buffet, and profiting himself by his superior information. For, as it was so likely a careless ungodly sailor would think, he had considered that to turn from his wickedness was the sum of the matter needful for his salvation. Some sermons that Buffet read to him, and to which the old man listened earnestly, showed his mistake ; and Arthur's account of the arguments between the two, founded thereupon, was curious ; but he added, 'Though John Adams was slow to believe that he was not good enough of himself, I think he died feeling sure that Buffet was right.' While he was acting as chaplain to his own people he used to baptize, but was always careful to explain 'that he did not suppose his baptism to be as good as a minister's.' So also with marriage, though in all cases the vows were religiously kept. After he began to think seriously, doubts arose in his mind about the validity of his own contract with his Tahitian wife. As their fashion was, he stated his doubts to the master of the next vessel that appeared, the Quaker captain of an American whaler. He said in reply, that the ceremony was nothing in such cases, the purpose of the heart being alone to be considered ; and thus John was quieted for a while : but the doubts had reappeared before another ship touched at the island. Her captain said he would set all right by

marrying them again, which he did straight off without any hesitation. Yet still the scruples remained, till they were finally set at rest by a captain in the navy, the next ecclesiastical authority who appeared upon the scene. His judgment was as follows :—‘ You are all wrong ; all the marriages are good for nothing, because you were not married by the captain of a man-of-war. I will do it ; and set it all straight.’ The feelings of an old man-of-war’s man made John defer to this decision with faith, though the canon law might possibly have demurred to the sailor’s view. He could scarcely have carried his cause into more courts, had he begun at Doctors’ Commons and ended in the Privy Council. Still all these things testify to the reality of the change in the rough old seaman, and to that earnestness and simplicity of purpose which was so remarkably blessed to the good of his people.

On the evening of this day the whole party, men, women, and babies, assembled in the large room at Government-House, for the Missionary meeting, so to call it. They sung Heber’s Hymn before the Bishop spoke. He gave them a sketch of his voyages among the Melanesian Islands, told them what little he had attempted, and of that much larger part that still remained to be done ; and then he showed them wherein he desired to engage their co-operation, pointing out that many who had taken an interest in them besides himself had considered Missionary work as their special vocation. The duty undoubtedly remains, but one element of fitness does not now exist, as they have lost the knowledge of any language but English. They appeared to listen with interest, and one or two made a hearty response. But what the general feeling may be, or how far the excitement of openings for trade, and their nearer approach to the ways of other people, may affect them, and stifle Missionary zeal in the bud, remains to be seen. One has perhaps no right to look for it as a natural growth among any, and especially among those who are so uneducated and undisciplined. After they had sung again, and had begged the Bishop to give them another service on the morrow, before he sailed, the meeting broke up.

Nearly all the people assembled at the church on the following morning. The Bishop spoke very earnestly to them of the great change in their lives, its duties and its dangers. ‘ If riches increase, set not your heart upon them,’ was the parting warning ; and then commending the work on which he was going to their prayers, ‘ he took ship, and we returned home again.’ The *Southern Cross* was on the other side of the island ;—a long train accompanied him, who all assured him that they would take good care of me ; and I am bound to say that they were not slack to fulfil their promise.

The first thing to be done now was to settle a plan of operations with Mr. Nobbs about the confirmation to be held on the Bishop’s return. He made over the women and girls to my care, and afterwards added the youths also, his own time being much taken up with the daily school. The having a recognised work and position among them was a great help towards beginning a feeling of *homeliness* in

the strange place. In the evening the goods and supplies from the *Southern Cross*, which had been quietly landed at the cascades, were brought over to Government-House. The water was there so smooth, that all the party who had followed the Bishop had gone on board to see the ship, and they now flocked in to tell of their visit; others came to hear the news; so my solitary life began with a large *soirée*.

When the convict establishment was here, with its large amount of skilled labour and numerous resources, lime, and stone, and timber, close at hand, there must have been an amount of finish about this place rather unusual in a colony. Accordingly, the buildings are most substantial; the roads and fences were most excellent, though now it begins to look like a decayed beauty,—for these people cannot keep things up to the mark of their predecessors. The nature of the principal buildings, too, adds to their melancholy appearance; the great wilderness of prisons and barracks, which, whether from some regulation of the service, really are, or from some defect in civil eyes always seem, very ugly. These are counted as first-rate by officers, and to be much to the honour and glory of 'Major Anderson of the 36th Regiment, commandant,' who built them, as I read daily when I went to school. For to such a peaceful issue has this great barrack, with its high dead wall and watch-towers, arrived,—no longer, as formerly, a fortress always ready to receive the inhabitants in case of a rising of the convicts, the watch-towers make play-houses, and the loopholes spy-holes for the children in the intervals of school, and the wall is no longer guarded. Whether all the defences at Government-House were to keep others out, or the dwellers in, does not appear. There are outside shutters and inside shutters in every room, with bolts and bars and doors in every passage to stop it off: either proving some peculiar construction, or else to command a view of the convict servants. There are also a variety of small open courts, which are only damp-traps now, though formerly they may have been men-traps. Of all the arrangements for convenience and comfort which formerly must have abounded, the dairy alone remains flourishing. Thither the children daily flock to fetch milk, and also to sit on the stock-yard wall, and gaze at the strange beasts. Here, too, may also be found many of the adults on special occasions, as when the stock are brought from the interior, or wild cows are driven in; the wall is then fringed with heads young and old.

When the Pitcairners first came to Norfolk Island, they were received by a select body of the former staff, who had been left in charge of the property, and partly to instruct the new comers in the use of it. A flock of sheep, a herd of cattle, ploughs, teams, and carts, were made over to them. Accordingly each selected his pursuit: some took to the sheep, some to butchering, some to farming, some to the dairy. Gardening was not included; and as they do not seem to have notions, themselves, beyond a yam plantation or a potato ground, (how should they?) the gardens, formerly the glory of this island, look most deplorable. As yet, however, they hardly look at home in their new abodes, and perhaps, being that they are an out-of-

door generation, and not very sensitive about appearances, they never will. The houses are detached,—nearly all of stone; the vestibule opens into four dark and empty rooms, whose chief furniture is neat beds covered with *tappa*, and the store of children who sleep in the same. Everyone, young and old, gives you a peculiarly pleasant greeting if he meets you, and the heartiest welcome if you go into the house. Towards evening, the preparation for the great evening meal is going on,—a serious affair, for they have but two in the day,—and at this, more beef is disposed of than a labouring man in Devonshire sees in his house from year's end to year's end. Still, the elderly people are to be pitied a little in the change they have made,—the women especially. They miss their almost tropical sun; they long for yams, and do not like the beef; moreover, they cannot hear one another in the lofty rooms, and they miss the concentration of their society which they enjoyed at Pitcairn's. These changes may more or less tell upon all; it remains to be seen how they will stand the uprooting which Colonial experience does not generally prove to be favourable to uneducated minds; and this involves many alterations to them, especially the temptation to each man to live to himself, rather than as a member of one great family. We can only pray that in this goodly heritage, the enemy may not be permitted to sow his tares also.

There are only eight surnames among them—five of the *Bounty* stock, and three new comers; the whole of the original set, of course, are dead; but eight of the second generation remain, and more than a hundred and ninety souls besides. There are about forty-four children at the school, and a considerable small fry at home too young to come. The nomenclature gradually increases in splendour, from the Dollys and Dinahs of early days, up to the Lorenzos and Alfonsos, Evangelines and Victorias, of the present time; but, truly, while the Quintals and Christians are so numerous, it is well to have a distinguishing pendant in the first name, and from their numerous intermarriages, they all seem to be in a state of relationship which it is beyond a stranger readily to disentangle. The families are so large that they may soonout grow this island also; and if they continue to carry on their former plan of subdividing property among all, the portions will soon be no bigger than a pinch of snuff a-piece. No children can be more pleasing than these; in that they often have but one garment, and are barefoot, and sit upon their heels, they so remind one of Maories, that it is a continual surprise to find them so very different, so ready to answer, and so respectful; but then they have advantages unknown to our poor little natives, for they are trained to be obedient, are corrected when they do wrong, and are kept in subjection to their elders. They are chiefly pale, dark-eyed little mortals, though some have more of the English type about them. The women wear generally a dark-coloured petticoat, and over that a short, loose frock, gathered into a band round the throat, and usually white. Their glossy black hair is always neat, braided in front, and made up into a peculiar knot of their own invention behind. On Sunday,

several nice gowns are to be seen, and a small sprinkling of bonnets. They look so much nicer without anything, or with the white handkerchief they otherwise wear, that, as the fashionable world seems to be fast learning to do without bonnets, it is a pity that the Pitcairners should now take to them to their own disadvantage.

English is spoken after a fashion of their own, which is not absolutely after ours; a stranger would often be at fault in a narrative from them, and still less could he follow their meaning when they were talking one to another. But the language is much improved since the time that the Tahitian mothers and their children formed the bulk of the community, when it was a strange jargon, unintelligible to English and Tahitians alike,—a little Tahitian, some very marine English, and a gibberish arising out of the two, of which the construction remains, though English words have taken the place of the others. It is curious to hear our colloquial phrases in the mouth of an old woman from whom, by her looks, you would expect no English at all—nautical English, least of all. I was trying to console one for leaving Pitcairn's, where her asthma was so much better than it is here, when she asked me if I had ever been home again. I said, 'Yea.' 'Ah, that is the way you get to windward of us, you see, for I shall never see home again. When my asthma is as bad there, I *lan lound* t'other side of island; you come after, and you can never know the person you saw was me, I am so well.' Few things can be praised without an instant assurance from them that it was as good or better at Pitcairn's,—lemons, oranges, sugar-cane, and cocoa nuts, &c. &c. It is a great satisfaction not to have any new language to learn, and very odd to be with people who have partly the look and manners of foreigners, and who yet speak the same language as we do. Though they had had the wives of some American captains with them, they had never, I believe, seen an Englishwoman before. It was rather a serious matter to come before a people as a sample of that class. They will certainly think the article *scholastic*, for they kept their English lady up to the mark in teaching while she was there. And this formed one of my greatest pleasures; they were so willing to learn that one could not fail to teach with all one's heart. They were seldom hindered by domestic cares from coming to learn, even at an age when people elsewhere are engrossed by them. It is to be remembered that the civilised habits came from a rough beginning on the father's side alone: this may account for the difference there is between an English housewife and themselves in some points, on which perhaps their notions might have been different had their ancestors been inverted. But then, though the wives and mothers might not perhaps have sat about in groups on the ground doing nothing, they might have been more inclined to keep their children from school, and less willing to learn themselves than they are now. The first class of girls has some that are eighteen, two that are nineteen; and occasionally the twin-sister of a woman who was married six years ago will also come. When the Confirmation classes were arranged, these came generally twice a-week, the married women

always fixing an early day for the next time. The school had as yet not opened, so that there was time to become acquainted with the *locale*, and in some measure with the people. Old Arthur came two or three times to see how I was 'getting along,' bringing me one day a book from the Prisoners' Library, which had greatly pleased him,— 'The Saint no Fool,' it was called:—'very good, and no mistake,' he said. He was full of anxiety about the supply of yams and taro for seed, which the *Southern Cross* was, if possible, to bring them back from the islands. Not having expected to leave Pitcairn as soon as they did, all their own seed was unluckily in the ground there, and thus beef alone is their principal diet, together with biscuit left of the convict supplies. Of these also remains some little flour and sugar. Most of these things are novelties to them, and more approved of by the juniors than by their elders. On the few occasions on which it is smooth enough, they can also get a good supply of the same sort of fish they had at Pitcairn's. An old lady now living in the guard-room in the Barrack-square, I found boiling sugar-cane to make tea, which she said answered well enough when she could get fish to eat with it, though it was very salt, more salt than sweet. The men had just then brought in a good supply of brilliant-looking fish, which were excellent eating, although the bright coloured fish inside the reefs of the coral islands in the Pacific are so often poisonous. These were most beautiful in hue; a blue lead-coloured body like a snapper's, with either green or red or orange gills. The whole place looked just like a *kainga Maori*: a great pot boiling out of doors, an old woman cooking, children running about, leaves and rushes and fish bones scattered about, and everyone talking at the top of their voices. One other article of food they have in the milk, which is quite new to them, and much approved. My stock of provisions were sent from the vessel, excepting the beef and milk; the kind people, indeed, desired to serve out rations of everything for my use out of the common store, as if I had been one of themselves. It is opened once a week by the magistrate, and tea, sugar, biscuit, and flour equitably dispensed to all, the butchers and dairymen doing their part daily. Bread is a luxury they have little knowledge of.

The people, after their manner, cast lots for the houses, and no jealousies or discontents were apparent among them, because some were better housed than others; though one poor woman, with many children, who had drawn the 'Engineer Office,' did say it was not altogether convenient. Poor Peggy might as readily think it not adapted to the wants of a small family as the woman in Dickens, who says the same of the heel of a Dutch cheese; but she did not complain."

(To be continued.)

THE REV. PHILIP QUAQUE OF CAPE COAST CASTLE.

WE have received a letter from a friend of Cape Coast Castle, Western Africa, from which we extract the following passage. Our readers will find some account of Mr. Thompson, the Missionary of the *Society for the Propagation of the Gospel*, on the Coast of Guinea, in the third volume of Anderson's *History of the Colonial Church* (1856), page 254; and in Hawkins' *Historical Notices of the Missions of the Church of England*, page 149.

"I know not whether the following particulars may be worth notice in your publication as an act of tardy justice to the character of a former Chaplain of this place. Among the few flat grave-stones remaining in the large court of this Castle (close to 'the narrow cells' of poor L. E. L. and her husband, Captain Maclean), is one to the memory of 'the Rev. Philip Quaque, native of this country—having been sent to England for education—received holy orders in 1765, and was here employed upwards of fifty years, as Missionary from the *Incorporated Society for the Propagation of the Gospel in Foreign Parts*, and as Chaplain to this Factory. He died 17th October, 1816, aged 75.' A short time ago, in referring to Cruickshank's 'Eighteen Years on the Gold Coast,' I noticed a foot-note on p. 183, vol. i.—'A Clergyman of the Church of England, the Rev. Thomas Thompson, proceeded to the Gold Coast in 1751, with the view of attempting the introduction of the Christian religion. He remained Chaplain at the Castle for four years, and brought home a few natives for education, one of whom, Philip Quaque, was educated at Oxford, and was afterwards Chaplain at Cape Coast for the long space of fifty years. No result followed his labours. It is even said, that at the approach of death he had recourse to Fetish practices.' Pained by the reproach they cast on the name of a Clergyman, and doubting its truth, I have been at considerable pains to ascertain facts. From very creditable testimony, it appears that at the age of from fifty to sixty, Philip Quaque took a native woman as his third wife, who, when he became old and infirm, formed a criminal intimacy with a paramour, and was in the meanwhile collecting for herself a considerable value in money, trinkets, and slaves. Her conduct no sooner was known to the family of her husband (he being from bodily weakness quite unable to interfere), than two of his relations took the affair in hand. Not being educated Christian men, they, of course, acted in a Fetish method to get back the property from the adulteress, by compelling her (according to the custom of the country, even at the present day) to chew the *ordeal* bark of the Adoom-tree, which is soon ejected by the *innocent*, and *retained* by the *guilty*! The latter alternative, in this instance, *convicted the accused*. My informants (Christian people) affirm that all this was done entirely without the aged Chaplain's knowledge. The woman was forced to restore all the missing property, and for a while kept a prisoner in irons; and the other culprit

was severely castigated, and heavily fined, to complete his penalty. Another charge of Fetishism against Mr. Quaake, rested on no stronger ground, than his having been rubbed with *country medicines*, to cure his rheumatism, when he was almost blind, and, from debility, had to be carried into the Church-room, and supported in the pulpit."

AMERICAN CHURCH MISSION TO THE CHIPPEWAYS.

(REV. J. L. BRECK.)

WE think our readers will be interested in the following extract from a letter of the Rev. J. Lloyd Breck, the well-known pioneer of Missions in the Western States of America, to a friend in this country. It is sixteen years since Mr. Breck left New York, in company with two other clergymen, to found a Mission at Nashotah. After remaining there nine years, with the happiest results, he went forward some hundreds of miles into the heart of the Indian settlements, and has succeeded in planting, at intervals, three more flourishing Missions. He is now on a visit to his friends in the Eastern States, after an absence of seven years; and after describing the energetic measures he is taking to stimulate a Missionary spirit in all quarters, he goes on to speak of one of the difficulties of his Mission as follows:—

"You have, perhaps, seen by the Church papers of this country that our Mission has had some severe trials to contend with in the Upper Chippeway Station. This has arisen out of the sad system pursued by the American Government in making treaties with the Indians. The Indian is undoubtedly a conquered race: but we treat him as a sovereign people, and keep him in his tribal relationship,—whereas the red man knows no law which can keep him, when confined, to narrow territorial limits; or that can administer justice, except in the dangerous form of revenge or retaliation. We will not as a nation admit the red man to a share along with us in our constitutions. We are willing that they should have civilisation and Christianity within themselves, but treat them as independent powers. We cannot originate laws for them; neither will they establish laws themselves, when they are subject to aggression at any moment from the white man, who will acquire their territory, when it is his pleasure to ask for it.

The red man, therefore, cast out of his own land, becomes a wanderer in the earth. This takes away from him all heart to do anything for himself after the ways of the white man. But, frequently, the Indian gives up his land very reluctantly, and bloodshed is often the result on both sides of the two nations.

Now, it has so happened, that the nation of the Chippeways has recently been treated with, and much against the will of a large portion of the tribe which inhabits the western borders of their land. At the invitation of the red man (the chiefs who made the treaty) and the Government of the United States, we went amongst these new bands in November last. But we found in the spring, when the hunters

returned home, that the sense of wrong boiled in their bosoms, and we were regarded by them as parties to the treaty, and hence the most fearful violence threatened us; and not for religion, but for their country's wrongs, our lives were endangered. I appealed, during six weeks' threatenings, to the chief for protection; but they answered that their own lives were in danger, and that they wished us to appeal to their fathers in the white nation, but that they could in no wise help us. It was in this extremity, when the scalping-knife was over us, on several occasions, that we felt it to be our duty to suspend matters for the present. My intention is to visit Washington this present winter, and there to devise, if possible, some ways and means for saving the red man, by incorporating the civilised Christian Indian, at least, in the body of our nation, and upon the ceded lands of their tribe."

ROMAN CATHOLIC MISSIONS IN INDIA.

THE following statement, taken from the *Roman Catholic Registry* for the year 1856, has been sent to us by our esteemed correspondent, "Britius." We have no means of testing the accuracy of the Returns, and we apprehend that the Roman Catholics are not very scrupulous in the admission of converts, who are rather nominal than real.

Vicariate of	Number of Priests.	Roman Catholic Population.
Madras	19	49,400
Secunderabad	5	4,000
Vizagapatam	13	8,550
Pondicherry	45	97,000
Mysore	14	17,000
Coimbatore	10	15,400
Madura	39	140,000
Quilon	16	56,000
Verapoly	440	228,000
Mangalore	25	31,000
Bombay	29	39,000
Agra	27	20,000
Patna	11	3,200
Western Bengal	13	15,000
Eastern Bengal	6	13,000
Ava and Pegu	11	3,300
Malayan Peninsula	28	6,100
Jaffna	17	50,500
Colombo	18	100,000
Total	781	894,450

REPORT OF PRESENTATION TO BENEFICES VACATED BY APPOINTMENT TO BISHOPRICS IN THE COLONIES.

It is my duty (which on this occasion) we are very glad to perform to record the following judgment, which was given by the Queen's Bench, on Wednesday, November 25th, in the

important case of *the Queen v. Eton College*. The question raised was whether, on the promotion of the Rev. Mr. Harper, the incumbent of the benefice of Stratfield Mortimer, in Berkshire, to the Bishopric of Christchurch, New Zealand, it belonged to the Queen to present to the benefice so voided, or to the Provost and Fellows of Eton College, in whose gift it had been since the reign of Henry VI. Lord Campbell, in now delivering judgment, said, from the great importance and novelty of the question, they had taken time to consider the case very deliberately, after the able arguments of the Attorney-General on the one side, and Sir F. Thesiger on the other:—

“There could be no doubt that, on the promotion of the incumbent of a benefice in England to a bishopric in England, the benefice was voided, and that it belonged to the Queen to present to the benefice so voided. This was clearly the prerogative of the Crown, whatever might have been the reason for it, and however it might have been acquired. It rested on uniform usage, and was supported by so many dicta of our text-writers and the decisions of courts of justice, that it could not for a moment be questioned. The same prerogative was likewise stated to extend to the Bishopric of Sodor and Man, which was not within the realm of England, though held under the Crown of England, that see having been immemorially a see of the Church of England, and anciently attached to the province of Canterbury, and more recently to the province of York. Whether such prerogative likewise extended to the case of an English incumbent promoted to a bishopric in Ireland had been considered a question of grave doubt; but even if it did, the consequence would by no means follow that the Queen had a right to present to the living of Stratfield Mortimer on its becoming vacant by the Rev. Mr. Harper being consecrated Bishop of Christchurch, in the colony of New Zealand, although the same was within the dominions of our lady the Queen. To establish that proposition, viz. that the Crown was so entitled, it would be necessary to adduce some express authority, or enunciate some principle, which would bring such a colonial bishopric into the category of English or Irish bishoprics; but the Crown had failed to do so, and the general dictum that if an incumbent of an English living was made a Bishop, the Crown must present to the living thereby vacated, could not be relied upon in this case. The Bishop of Christchurch, New Zealand, had nothing in common with the English and Irish Bishops, except that he was a Protestant Bishop, canonically consecrated, and holding the faith of the Anglican Church. They did not question the power of the Queen to create bishoprics in any part of her dominions, except where, as in Scotland, such prerogative was forbidden. In a settled colony such an exercise of the prerogative was lawful; but they must bear in mind that in such a colony there was no established Church, and that all ministers of religion, whether belonging to the Church of England, the Church of Scotland, or the Church of Rome, in the absence of any imperial or colonial legislation on the subject, stood on an equal footing. If by a legislative enactment there were a fund created for the support of the Protestant Clergy in New Zealand,

according to the decision given by the Judges in the House of Lords on the Canadian reserves, the Episcopalian and Presbyterian churches in the colony would be entitled to equal proportions of it. It had likewise been held that the Crown might create a Roman Catholic ecclesiastical corporation in an English colony, as well as a Protestant Bishop. The Court being of opinion that the declaration showed no title in the Crown, and that the right to present to the living was the same as if the vacancy had arisen by the death of the incumbent, it was their duty to give judgment for the defendants."

Reviews and Notices.

Missionary Travels and Researches in South Africa; including a Sketch of Sixteen Years' Residence in the Interior of Africa, &c. &c. By DAVID LIVINGSTONE, LL.D., D.C.L., &c. London: Murray. 1857.

MANY of our readers will, we think, long before this, have read this book for themselves; yet it is a work of such a very remarkable character, that we cannot refrain from giving, even now, some lengthened notice of it. It will, however, be found to contain less matter of a strictly Missionary character, than its name would have led us to expect. It is, in fact, rather an account of the travels and researches of a pioneer, who is searching out the country, with a view to its capabilities for the introduction of Christianity, than a relation of what has been actually accomplished among the people. Respecting his earlier labours at various stations, before commencing his great journeys, Dr. Livingstone is modestly silent.

We must say a few words on Dr. Livingstone's antecedents, in order to prepare the reader to appreciate his labours. He gives a brief but pleasing account of his earlier years in an opening chapter. Though born in humble circumstances, he was descended from an ancient and honest Scottish family. He records the dying words of his grandfather, addressed to his children round him:—

"Now, in my lifetime, I have searched most carefully through all the traditions I could find of our family, and I never could discover that there was a dishonest man among our forefathers. If, therefore, any of you, or any of your children, should take to dishonest ways, it will not be because it runs in our blood; it does not belong to you. I leave this precept with you: Be honest."—P. 2.

One cannot fail to trace in the straightforward character of Dr. Livingstone the impress of these words.

During his boyhood, he managed, in the few half-hours he could snatch from his hard work in a factory, to acquire a knowledge of Latin; and during this time also, he tells us, "scientific works and books of travels were his especial delight." This gives us the key to one phase of his future life; and the same page furnishes another:—

"Great pains had been taken by my parents to instil the doctrines of Christianity into my mind, and I had no difficulty in understanding the theory of our free salvation by the atonement of our Saviour; but it was only about this time that I really began to feel the necessity and value of a personal application of the provisions of that atonement to my own case. . . . The perfect freedom with which

the pardon of all our guilt is offered in God's book drew forth feelings of affectionate love to Him who bought us with his blood ; and a sense of deep obligation to Him for his mercy has influenced, in some small measure, my conduct ever since. . . . In the glow of love which Christ inspires, I soon resolved to devote my life to the alleviation of human misery. Turning this idea over in my mind, I felt that to be a pioneer of Christ in China might lead to the material benefit of some portions of that immense empire ; and therefore set myself to obtain a medical education, in order to be qualified for that enterprise."—P. 4.

Circumstances, however, turned his thoughts to South Africa, whither, after the completion of his medical studies, he went as a Missionary in the service of the "London Society," and resided for some time at Kuruman, a station some 600 miles in direct distance from the Cape ; and afterwards at Kolobeng, about 400 miles further inland : living all the time entirely among the natives, and seldom seeing a European. We here insert an extract from his speech lately delivered in the Senate-House at Cambridge :—

"He (Dr. L.) went into that country for the purpose of teaching the doctrines of our holy religion, and settled among the tribes on the borders of the Kalahari desert. Upon the first occasion upon which he held a public religious service, the chief of the tribe wished to put some questions. He said, 'You have been talking about a future judgment, and many terrible things, of which we know nothing ; did your forefathers know of these things?' An answer in the affirmative was given. The chief said, 'All my forefathers have passed into darkness, without knowing anything of what was to befall them ; how is it that your forefathers, knowing all these things, did not send to my forefathers sooner?' This was rather a poser ; but he (Dr. L.) explained the geographical difficulties, and said it was only after we had begun to send a knowledge of Christ to other parts of the country, that access could be gained to them ; that the time would come when all the world would receive the knowledge of Christ, because Christ had promised that all the earth should be covered with the knowledge of himself. . . . The chief pointed to the Kalahari desert, and said, 'Will you ever get beyond that with your Gospel? We, who are more accustomed to privations than you are, cannot cross it ; how then can you?' He (Dr. L.) stated his belief in the promise of Christ ; and in a few years afterwards, that chief was the man who enabled him to cross that desert : and not only so, but he himself preached the Gospel to tribes beyond it."

In 1849, Dr. Livingstone started, in company with two English gentlemen, on an exploring expedition into the interior ; and ascertained the existence and position of Lake Ngami, hitherto known only from the vague reports of the natives. Next, in April 1850, he started, with his wife and three children, and a native chief, on an expedition still further north ; and succeeded in reaching the great river Zambesi, which, he ascertained, is in all likelihood that which, under different names, almost crosses Africa from west to east. He then returns to the Cape ; and in June, 1852, he sets off on his great journey of exploration. This led him on the traces of his former course as far as the Zambesi ; whence, following the river upwards, he arrived at its sources, and crossing the water shed which separates its waters from those of the Congo, he reached the Atlantic coast, at the Portuguese settlement of Loanda. This journey could not have been much short of 2,000 miles. Here he stayed only long enough to make arrangements for the further extension of his journey *directly across Africa*. Following, more or less, his former course as far as his

first point on the Zambesi, he continued along the banks of this river, until he reached its mouth, near Quilimani, on the Mozambique coast, a journey of full 2,000 miles. All these journeys, it must be remembered, were performed amidst difficulties and dangers, enough, we should think, to damp all but the most determined and persevering of men; but Dr. Livingstone never despaired, or even doubted, and all difficulties seemed to vanish. It is, of course, quite impossible for us to give even a sketch of these; in Dr. Livingstone's hundreds of pages they are but briefly told. The natives, among whom he lived and travelled, and many of whom accompanied him even on his longest journeys,—some clinging to him as to some superior being, and all won by his noble and honest character,—appear to have been, when uninfected by intercourse with European traders, all of them amiable and open to good impressions, and offering an encouraging field for Missionary labours. One or two extracts on this point will be desirable; we will select two or three which bear upon the less obvious beneficial effects resulting from the Missionary work:—

"My first impressions of the progress made [among the Griquas and Bechuanas] were, that the accounts of the effects of the Gospel among them had been too highly coloured. I had expected a higher degree of Christian simplicity and purity than exists either among them or among ourselves. I was not anxious for a deeper insight in detecting shams than others, but I expected character, such as we imagine the primitive disciples had—and I was disappointed. When, however, I passed on to the true heathen, in the countries beyond the sphere of Missionary influence, and could compare the people there with the Christian natives, I came to the conclusion that, if the question were examined in the most rigidly severe and scientific way, the change effected by the Missionary movement would be considered unquestionably great."—P. 108.

"It is difficult to give an idea to a European of the little effect teaching produces, because no one can realize the degradation to which their minds have been sunk by centuries of barbarism and hard struggling for the necessaries of life. Like most others, they listen with respect and attention; but when we kneel down and address an unseen Being, the position and the act often appear to them so ridiculous, that they cannot refrain from bursting into uncontrollable laughter. After a few services, they get over this tendency. I was once present when a Missionary attempted to sing among a wild heathen tribe of Bechuanas, who had no music in their composition; the effect on the risible faculties of the audience was such, that the tears actually ran down their cheeks. Nearly all their thoughts are directed to the supply of their bodily wants; and this has been the case with their race for ages. If asked, then, what effect the preaching of the Gospel has at the commencement on such individuals, I am unable to tell, except that some had confessed, long afterwards, that they then first began to pray in secret."—P. 157.

"On the majority, the teaching produces no appreciable effect; they assent to the truth with the most perplexing indifference, adding, 'But we don't know,' or 'We do not understand.' My medical intercourse with them enabled me to ascertain their moral status better than a mere religious teacher could do. They do not attempt to hide the evil, as men often do, from their spiritual instructors; but I have found it difficult to come to a conclusion on their character. They sometimes perform actions remarkably good, and sometimes as strangely the opposite. I have been unable to ascertain the motive for the good, on account of the callousness of conscience with which they perpetrate the bad. After long observation, I came to the conclusion that they are just such a strange mixture of good and evil, as men are everywhere else. There is not among them an approach to that constant stream of benevolence flowing from the rich to the poor, which we have in England; nor yet the unostentatious attentions which we have among our own poor to each other."—P. 510.

Again, of the more indirect benefits arising from Missionary labours :—

“ I had been, during a nine weeks' tour, in closer contact with heathenism than I had ever been before; and though all, including the chief, were as kind and attentive to me as possible, . . . yet to endure the dancing, roaring, and singing, the jesting, anecdotes, grumbling, quarrelling, and murdering, of those children of nature, seemed more like a severe penance than anything I had before met with in the course of my missionary duties. I took thence a more intense disgust at heathenism than I had before, and formed a greatly elevated opinion of the latent effects of Missions in the South, among tribes which are reported to have been as savage as the Makololo. *The indirect benefits, which to a casual observer lie beneath the surface and are inappreciable, in reference to the probable wide diffusion of Christianity at some future time, are worth all the money and labour that have been expended to produce them.*”—P. 228.

In the material and more immediate results of his untiring labours, Dr. Livingstone has been eminently successful. We should, indeed, be doing injustice, as well to our own feelings as to the character of this remarkable man, if we refrained from speaking in the strongest terms of the qualifications, moral, intellectual, and physical, which he has brought to bear upon the great work which he has so ably carried out. Earnestness of character; good, temperate common sense; coolness in danger, even under the very paw of the African lion (p. 12); enthusiasm in the highest sense (p. 65); a “determination to serve God in a manly way” (p. 229); an amount of self-devotion which led him to regard the destruction of all his property only as the removal of a hindrance in his path (p. 39);—may be mentioned among the first of these. And with these his intellectual qualifications well correspond; herein, it would seem, *nihil non tetigit*. His acquaintance with the healing art was at once an introduction and a recommendation wheresoever he went; while his scientific knowledge, without which he might have crossed the continent of Africa, like a meteor, leaving no track behind him, has enabled him to open the country to us in almost every point of view. His knowledge of practical astronomy enabled him constantly to ascertain his position, and thus to map out his track; while the sciences of geology, botany, and zoology, are continually brought to bear upon the newly-revealed phenomena around him; and Bacon would have hailed him as a noble illustration of the fulfilment of his favourite prediction,—*Plurimi pertransibunt, et augebitur scientia*.

Of his extraordinary powers of physical endurance, his *fait accompli* is a sufficient testimony; they enable him to declare that he would sooner cross Africa again than write another book, and to speak composedly of his twenty-seventh attack of fever.

All is pleasingly told, in a happy and easy style; and there is certainly little need for his apology, that his seventeen years' residence among the natives had almost made him forget his native tongue. There is, throughout the whole book, a modesty and simplicity of narration, which enables one fairly to apply to him what our great critic writes concerning another African traveller :—

“ He appears, by his modest and unaffected narration, to have described things as he saw them, and to have consulted his senses, not his imagination. . . . The

reader will find here no regions cursed with irremediable barrenness, or blest with spontaneous fecundity; . . . nor are the natives here described either devoid of all sense of humanity, or consummate in all private and social virtues: here are no Hottentots without religion, polity, or articulate language; no Chinese perfectly polite, and completely skilled in all sciences: he will discover, what will always be discovered by a diligent and impartial inquirer, that wherever human nature is to be found, there is a mixture of vice and virtue, a contest of passion and reason."¹

What he has already done will make us anxious to hear something of his future plans. He thus says at Cambridge:—

"He begged to call their attention to Africa; in a few years, perhaps, he might be cut off in that country, but he hoped they would not let it be closed again. He should go back to Africa, to endeavour to make an open path for Christianity and commerce. He left it to them to carry out the work which he had begun."

In taking leave of Dr. Livingstone, it is difficult to repress the wish that we could number him among the Missionary heroes of our own Church; "*cum talis sis, utinam noster esses.*" Be this as it may, we would conclude by heartily wishing him "*God speed*" in his noble undertakings for the promotion of the best and highest interests of mankind.

Labourers in the Mission Field. A Report made by request to the Society for the Propagation of the Gospel. By the Rev. HENRY BAILEY, B.D., Warden of St. Augustine's Missionary College, Canterbury. London: Bell and Daldy.

A Sermon preached in the Chapel of Saint Augustine's College, on Sunday, October 25, 1867, after the arrival of the intelligence of the death of the Rev. CHARLES MARSDEN BETTS, Curate of Goulburn, N.S.W.

THE Report, whose title is placed at the head of this notice, has been prepared in pursuance of a Resolution passed at the Annual Meeting (June 16) of District Secretaries of the *Society for the Propagation of the Gospel*:—"That the Warden of St. Augustine's College be requested to draw up a Report, embodying the results of his experience, on the best means of maintaining a due supply of Candidates and Clergy for Colonial and Missionary work." "The idea of a Seminary for training Missionaries in this country for the Colonies originated with the venerable Bishop Broughton." An extract is given from a charge, delivered in 1844, in which the Bishop speaks of the necessity of such an Institution, and says that he had "traced the outlines of a plan for the institution of a Seminary connected with the Public and Endowed Grammar Schools;" and he had "placed it in the hands of those, and of one in particular, whom he knew to be not unequal to mighty exertions in the cause of the Redeemer and the Church." When Mr. Beresford Hope purchased the site of the Abbey of St. Augustine, he did not think of a Missionary College. The scheme of the Bishop was mentioned to him and obtained his approval; and he gave the site and a large sum of money, and built the chapel at his own cost, and

¹ Dr. Johnson's Preface to a Translation of Father Lobo's Voyage to Abyssinia. NO. CXXVII.

bore all the legal expenses. Liberal contributions were obtained from the Church at large, chiefly through the exertions of the Rev. E. Coleridge. "It is now a little more than five years since the first student left this country for his final destination, and up to this time, about forty students have been prepared and sent by the College to foreign parts, there being one or more in as many as nineteen Colonial dioceses." We will not make long extracts from this valuable pamphlet; but we recommend all our readers to procure it. No one who has ever visited the College can have failed to remark the healthy, manly tone and bearing of the Students. We believe the Warden has succeeded in infusing into them a spirit of Missionary enterprise.

The Sermon, which we have also placed at the head of this notice, is not published; but it is, we suppose, one of the papers which will be supplied to any friends of the College, on payment of a donation of ten shillings (or upwards) to the College Press. If our readers wish to know how the Students of the College work in the Colonies, they cannot do better than contribute to this Fund, when they will receive the "Occasional Papers" printed by the Students themselves.

We referred in our last Volume to the death of Mr. Betts. The following passage from the Sermon, in which he is connected with Bishop Broughton, will show what manner of man he was—

"Nearly five years ago a youth presented himself at the doors of our religious house for education. He had come from a distant land, from the very opposite side of the world. He had enjoyed the inexpressible advantage of a pious training. At his baptism he received the name of one whose life was bound up with Missionary enterprise, and whose memory alone was an inheritance to his children's children; his good mother early devoted him to the ministry, and observed the tokens of his future pastoral diligence in the watchful tenderness with which he waited on his sick and dying father. His grammar education was conducted under the care of his uncle. And then he was taken up by his Bishop, one who above most men excelled in discernment of character and in sympathy with rising industry. His hopes rested much on religious training, and the satisfaction he expressed in recommending him to our care, as he did in my last conversation with him, was very marked. Alas! this candidate for the Christian ministry was the last legacy to us of one to whose suggestion I may say this College owes its existence. It was one of the first duties which our young Probationer had to fulfil, that he should follow his great Patron to the grave. That event doubtless served to fix and deepen the impression upon him of his bright example and judicious precepts. And so he proved a diligent scholar, devoting himself with energy to the prescribed course of education, earning the good-will of his fellow-students by his amiable and social disposition, and the esteem of his superiors by his steady and consistent carriage. His college exercises were uniformly well performed; and in his original compositions he showed a well-regulated mind by the calm and balanced reasoning which marked them. Romance and enthusiasm had nothing to do in forming his character, which was particularly of a practical turn. He was distinguished rather by a steady and quiet but fearless determination of purpose, and by maturity of judgment. It was not in his nature to be demonstrative of his religious feelings; but it was more truly satisfactory to be assured that his religious principle was always in operation. Born and bred in an active and stirring colony, he was imbued with its spirit, was well acquainted with its nature, and well adapted to exercise a lasting influence for good upon it. In order to ensure a final and more immediate preparation for ministerial work, he allied himself to the Curate of an overwhelming district of 35,000 souls, for the space of

three months, and laboured in the schools, and among the poor, from morning to night.

Thanks be to God, while I read in this sacred place, the testimony borne to our departed brother by the Incumbent of that vast parish, a stranger to us and to this College.

'I had formed a very high opinion of him, while he lived under my roof. He was so simple-hearted, so zealous and yet so humble-minded; so ready to be taught and to follow out what he learned, that he was of more use to me than both my Scripture Readers together. I have always held him up as the model of a Scripture Reader and District Visitor, and he has given me a decided opinion that Candidates for Holy Orders, or Deacons, are the most fit persons to enter upon and carry out efficiently those important offices in a large Parish wherein the staff of the Clergy is small.

'He had a well cultivated mind and a good discretion in using the stores which he had heaped up. I found him quite capable of conversing with me on all subjects of Scriptural or Ecclesiastical Divinity, entering with spirit into verbal criticism of the original tongues of Holy Scripture. I am sure that both my wife and all my family united in the high opinion which I have expressed of him.

'I think his premature death a great loss to the Church of Christ and our branch of it; and if your College sent me an average sample of your finished Students, I say with all my heart, "*Moreat*:" and whenever you have another such who wishes for parochial experience before ordination, I shall indeed be glad to hear from you."—Pp. 5—7.

Lectures on the Tinnevelly Missions, descriptive of the Field, the Work, and the Results; with an Introductory Lecture on the Progress of Christianity in India. (Republished from the "Colonial Church Chronicle.") {By the Rev. R. CALDWELL, LL.D., Honorary Member of the Royal Asiatic Society; Missionary of the Society for the Propagation of the Gospel at Edeyenkoody, Tinnevelly. London: Bell and Daldy.

WE need only mention the publication of this volume. It contains the valuable series of papers with which so many of our Numbers were enriched in the past year. Dr. Caldwell made many friends when he was in England. We call their attention to the advertisement on the cover, referring to the Mission with which he has been so long connected, and where he has met such signal success.

The *Society for the Propagation of the Gospel* is publishing a series of *Missionary Speeches*. No. I. was the Speech of the Bishop of Lincoln, which was published some time since; there have lately appeared Nos. II. and III., the Speeches of the Bishop of Oxford and Mr. Gladstone at Chester, October 12, 1857, which are both well worthy of study, by those who wish to understand the duty of our country at the present crisis.

The Society has also published a *Report of Speeches* at the great meeting at Willis' Rooms, on Nov. 26, 1857, for the Extension of Missions in India. The Bishop of Oxford's eloquent and stirring speech may here be found in full.

Seeing and Hearing; or, First Impressions in Natal. By A. M. Edinburgh: Grant. London: Bell and Daldy.

THIS little book is reprinted with additions from the *Mission*

Field, and we suppose it is well known to our readers. We commend it to them in the present shape. Any profits which arise from the sale will be devoted to the Church and Mission at the Umlazi.

We have received from Messrs. Rivington, 1. *Sermons Preached in the Cathedral Churches of Chichester, Gloucester, and Bangor, and in the Chapels Royal*, by the learned and venerable Bishop of Bangor. Some of them were preached as far back as 1814. There is a very vigorous Preface written in the Bishop's eighty-fifth year. We shall gladly welcome the second volume, which he intends to publish, "should this experiment not prove a failure, and should it please God to add a few months to a long life." 2. *Quebec Chapel Sermons*. By the Dean of Canterbury. Vols. VI. and VII. The two concluding Sermons of Vol. VII. are those with which the preacher took farewell of his flock. 3. *The Indian Mutinies, their Causes, and Reasons for National Humiliation*. A Sermon preached at the Garrison Chapel, Parkhurst, by the Rev. W. F. Hobson.

We have received from Messrs. J. H. and J. Parker, 1. *Parker's Church Calendar and General Almanack*, for 1858. This is a very useful publication, which we heartily recommend. 2. *Sermons on the Festivals*. By Bishop Armstrong (2d Edition). A beautiful book. 3. *The Purgatory of Prisoners*. By the Rev. Orby Shipley. A very interesting pamphlet, sometimes oddly written, on the subject of an intermediate stage between Imprisonment and complete Freedom. The author says that the title was not adopted "without much prayer." 4. *A Calendar of Lessons for Every Day in the Year*. By Lord Nelson. Compiled for use with his book of Family Prayer, and likely to be otherwise useful. 5. *A Charge*. By the Bishop of Oxford. We need only mention this invaluable document. 6. *On Eucharistical Adoration*. By the Rev. John Keble. 7. *The Character and Place of Wickliffe as a Reformer*. By Herbert Cowell. An Essay which obtained the Stanhope Prize, in 1857. 8. *Notes on the Gospel of St. John, as translated by "Five Clergymen."* By the Rev. Thos. Wade. 9. *A Lecture on India, with especial reference to Caste*. By the Rev. T. H. Gillam.

We desire to chronicle the progress of a great and needful Home Mission. 1. A little Tract has been published at the expense of the Bishop of Durham. *The House of Mercy at Shipmeadow, near Beccles*. By a Lady. (J. H. and J. Parker; Priest, Norwich.) Any proceeds from the sale will be given to the Building Fund of the House of Mercy. 2. *Address to Penitents at St. James's Home for Penitents, Whatstone, Middlesex*. By the Rev. R. R. Hutton. (Skeffington.) We commend the pamphlet to the notice of our readers. The Institution is much needed, and is worthy of all the support it can receive.

A Correspondence between the Rev. John Wyse, of the Roman

Catholic Chapel, Deritend, and the Rev. J. Oldknow, D.D., of Bordeale, has lately been published by Simpkin, Marshall, and Co., which does not place the former gentleman in a very enviable position.

We have received a copy of a Sermon preached in Dr. Oldknow's church, by the Rev. J. R. Lunn: *The Sin of the Age—Compromise. (Masters.)*

Messrs. Mozley have completed *The Monthly Packet*, Vol. XIV., and the *Magazine for the Young*, for 1857; both deservedly favourites.

We have received from Messrs. Macmillan *Ruth and her Friends, a Story for Girls*: a book likely to be useful.

Colonial, Foreign, and Home News.

SUMMARY.

THE Bishop of NEWFOUNDLAND consecrated seven churches in the year 1857, two of them on the Labrador. He intends to visit Bermuda in January, and to remain there till May. In a letter to the *Society for Promoting Christian Knowledge*, the Bishop says,—“We have placed a very nice coped stone over gentle Kalli's grave, with his name, &c., on one side, and on the other, ‘Blessed are the poor in spirit, for theirs is the kingdom of heaven.’ We have also erected a handsome coped tomb over the late Archdeacon's grave, with his name, &c., on one side, and on the other side, ‘Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.’”

The Bishops of NOVA SCOTIA and HURON left England for their Dioceses, December 5th, in the Royal mail steam-ship *Canada*.

Mr. Freeman, long known as the Superintendent of the Wesleyan Mission at Cape Coast Castle, has resigned that office, and has been appointed Commandant of James Fort, Accra.

The Bishop of CAPE TOWN has sailed for St. Helena.

The foundation stone of Pitt Town Church, on the Hawkesbury, was laid by the Bishop of SYDNEY, on Thursday, July 30th. The weather was so stormy that it was feared by the parishioners that the Bishop would not be able to keep his appointment—for communication with the neighbouring towns was stopped, and the post was not forthcoming. The Hawkesbury overflowed its banks, and the people sought safety on the house-tops. But the Bishop and his servant arrived on the evening of Wednesday. Finding that he could not proceed by the road, he had turned back and struck through the bush, and after some time arrived at Pitt Town by a way that he had not before travelled.

The Synod of the Diocese of TASMANIA assembled on Michaelmas Day, and continued till October 7th. We hope in a future number to give the Resolutions which were passed at the Synod.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.—*Tuesday, December 1st, 1857.*—The Bishop of MONTREAL in the Chair.—A letter from the Lord Bishop of MADRAS was read, dated Madras, October 10, 1857. He thus writes of the Missions of the *Society for the Propagation of the Gospel* at Cawnpore and Delhi:—

“I rejoice to find that the venerable *Society for the Propagation of the Gospel* has determined to renew these Missions. Oh, it will be a fertile soil which has been watered with the precious blood of so many martyrs—men too, as I can testify, who counted not their lives dear to themselves for the cause of Christ; and if, as I believe it will be the case, their deaths will produce a glorious effect in the harvest of souls that will be reaped from it, the object for which they lived and died will be secured. They being dead will yet continue to speak in all coming time.

There are two facts resulting from this mutiny which I hope will not be forgotten, viz. that wherever Christian influence most prevailed, there has been least cause for fear, and most attachment to our government; and where there has been most jealousy to keep men from its influence, there the violence and bad passions of the mutiny have been most prevalent.”

The Secretaries stated that supplies of books had been furnished gratuitously for the use of troops sailing for India. The Standing Committee was requested to consider the best mode of carrying this resolution into effect, and that they be requested to report to the Board on the subject.

A letter was read from the Bishop of MONTREAL, dated 79, Pall Mall, November 17, 1857, requesting a grant towards the new cathedral of Montreal, which was commenced in May last. The Bishop says:—“A new and excellent site has been obtained, and the cost of the building, when ready for service, will be about 35,000*l.* 13,000*l.* was received for insurance on the old building, and 10,000*l.* for the old site, from which last sum we must deduct 3,000*l.* for the new site, leaving us 20,000*l.*; and I expect that about 10,000*l.* will be collected in the Diocese. Before I left Montreal, in August, I had obtained subscriptions in the city amounting to a little over 4,000*l.*; and I have heard since that 2,562*l.* more had been received, and the collections were still proceeding, though somewhat checked, for a while, by the present commercial distress.”

The Standing Committee gave notice of their intention to move at the next General Meeting that 500*l.* be granted towards the cathedral of Montreal.

The Bishop of COLOMBO, in a letter, dated St. Thomas's College, Colombo, Sept. 21, 1857, reported very favourably both of the College and the Collegiate School. The Board granted 10*l.* towards a Chapel at Dandoogama, about eighteen miles north of Colombo.

A letter was read from the Bishop of CAPETOWN, dated Bishop's Court, August 22, 1857, stating that he is raising another Mission school, at a cost of 320*l.*, in a populous part of the Paarl district. Mission services will be held in it, and he has an excellent teacher

already working in the place, and gathering both school and congregation. The Board agreed to grant 15*l*.

A letter was read from the Bishop of NATAL, dated Ekukanyeni, Maritzburg, Aug. 10, 1857, soliciting a grant for Ladismith—a different place from Ladismith in the Diocese of Capetown. The Board agreed to grant 30*l*. towards a church at Ladismith.

In a subsequent letter, dated Sept. 9, 1857, the Bishop said,—

“My excellent Archdeacon has suffered a serious loss by fire; a little girl, who was staying with Miss Mackenzie, having accidentally set fire to the roof of the cottage in which they dwelt at the Umhlali, which in a few minutes was in a hopeless state of conflagration. The Archdeacon and his sisters have lost a good deal of personal property. But what they most regret is the destruction of almost all the church furniture wherewith the little room was fitted up under their roof, which served as the place of public worship, for daily prayer and Sunday services, for all the people at the Umhlali. Many Bibles and Prayer-books have been lost. As the Archdeacon and his two sisters conduct a *Day-school* for the white children at the Umhlali, as well as instruct native children gratuitously, I venture to hope that the Society will kindly make a grant to supply him, as far as may be, with the books he requires for public worship and for education.”

A grant was made to the value of 10*l*.

The Bishop of FREDERICTON, in a letter dated Fredericton, Nov. 10, 1857, wrote as follows:—

“I have just completed a long and laborious visitation of a great part of my extensive diocese, having begun it on the 11th of June, and finished, with a short interval of rest, on the 25th of October. On that day, in the small parish of Kingston, I confirmed 107 persons, being the largest number I have ever had. In the course of my visitation I also confirmed several very aged persons, one of eighty years, one of eighty-four, being also blind, one of seventy, whom I baptized, confirmed, and admitted to the Lord’s Supper on the same day, and one of eighty-nine, who walked three miles to be confirmed, with his daughter-in-law, two children, and five grandchildren, all confirmed at the same time. I have, by the blessing of God, been stronger in health than usual, and never had, on the whole, a more gratifying visitation. In our small and very scattered flocks there are many signs of spiritual life and earnestness; and I trust all of them are learning their duty better to the Church of which they are by God’s grace members.

I also confirmed 105 in the cathedral, of whom thirty were soldiers of H.M. 76th regiment, now gone home. Total number confirmed, 896, being more than I have ever confirmed before in this tour. Miles travelled, 1,260; addresses and sermons, 50; besides my regular duty at the cathedral in the intervals.”

A letter was read from Archdeacon ABRAHAM, applying for Maori Prayer-books, inquiring if, on his purchasing copies to the value of 20*l*., the Society would make a gratuitous grant of a further supply.

It was agreed that the Society would grant copies to the value of 30*l*.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.—*Friday, December 18th.*—The Bishop of JAMAICA in the Chair. The Treasurer's Clerk stated that the General Receipts of the Society to the end of November amounted to 36,687*l.*; for India, 3,095*l.*; making the total of receipts 39,782*l.* The payments during the same time amounted to 67,854*l.*, being an excess of expenditure over receipts of 28,072*l.* This shows the necessity of a working fund, and of *early remittances from District Secretaries and Treasurers.*

An interesting letter, dated September 9, 1857, was read from the Bishop of NATAL, in which he gave a detailed account of his Visitation of the Coast District of the Diocese. He asked for a grant of 250*l.* a-year to enable Archdeacon Mackenzie to establish a Mission Station on the Zulu border, which he may be able to step over into the Zulu territory. The Secretary read the correspondence between himself and the Secretary of the *Church Missionary Society*, on the proposal of joint action in the matter of the Cawnpore Memorial Church. The *Church Missionary Society* declined the proposal. It will be remembered that in order to make co-operation the more easy, the *Society for the Propagation of the Gospel* had determined to suspend the operation of a bye-law.

It was resolved that the son of the Rev. A. F. Cæmmerer, an old and valued Missionary of the Society in the Diocese of Madras, should be sent at the expense of the Society, for a time, to St. Augustine's College, if duly qualified for admission. Two Oriental Jubilee Scholarships at the College were adjudged to Messrs. Bonnaud and Wilkinson. Grants were made to enable the following Students of the College to proceed to the Dioceses to which they have been assigned: Mr. Good to Nova Scotia, Mr. Pollard to Fredericton, Mr. Milner to Grahamstown, and Mr. Lightfoot to Capetown. The Rev. R. Dowson was appointed Missionary to Vancouver's Island; and a resolution, served by the Rev. B. Belcher, was passed, expressing the hope that the Finance Committee would be able to recommend next year an increase in the grant, so that a second Missionary might be sent. The Rev. Mr. Elrington was appointed Organising Secretary for Ireland; the Rev. J. H. Chowne, Travelling Secretary in England. A resolution passed at a meeting in the District of St. Gabriel, Pimlico, was presented by the Rev. Mr. Belcher, the Incumbent. The resolution stated that it was absolutely necessary, for the effectual spreading of the Gospel in India, that the Episcopate should be largely extended. It was stated that a similar opinion had lately been very clearly expressed by the members of Sion College.

The Adjourned Meeting for the Extension of Missions in India was held at Willis's Rooms, on Wednesday, December 16th, and was well attended. The Bishop of LONDON was in the Chair. The Resolutions were moved and seconded by Lord J. Manners, Mr. Justice Coleridge, the Rev. Professor Slater, of Bishop's College, Calcutta, J. G. Hubbard, Esq., the Rev. T. J. Rowsell, and the Ven. Archdeacon Abraham, of New Zealand.

THE
COLONIAL CHURCH CHRONICLE

AND
Missionary Journal.

FEBRUARY, 1858.

EARLY EFFORTS OF THE CHURCH OF ENGLAND IN
CONNEXION WITH CONSTANTINOPLE AND THE EAST.

In a former paper¹ we brought down our review of the early history of the connexion between England and Constantinople and the East, to the date of the establishment of the Levant Company, in 1581.

It appeared that from the very first outburst almost of that commercial enterprise, which characterised part of the reign of Henry VIII., and the whole brilliant æra of Elizabeth, there were thoughtful Christian men who were watching carefully this new development of the nation's strength, and who succeeded, in no small degree, in guiding it with a Christian aim and to a religious purpose. Richard Hakluyt, one of the very foremost of these good men, as far as we can now see, may be said to have devoted his life to the work of making British commerce the real forerunner of the Gospel and Church of Christ.

But it seems no less clear that his efforts were met and seconded by an earnest conviction in the minds of men, that if commerce were not sanctified to God, it must needs be a curse and not a blessing; and so, as we traced in some detail, the trading companies of the day naturally, as it were, and willingly associated together merchants and clergy in the new corporations. Before the bold "venture" set forth, sermons were preached in London churches to the partners in the enterprise; on the return of the successful fleets, special services of thanksgiving were gladly observed; and, in the first treaty between

¹ See April, 1857.

Elizabeth and the Sultan Murad, the security of trade and the release of Christian captives from the oppression of the Turk, were the two equally prominent subjects of our national contract.

To the chartered Levant Company, it seems right to assign a very distinguished place in the history of British commerce; and as it was one of the very first of the great trading companies of England, as its annals are not wholly unrecorded, and as it has so remarkable a connexion in its original character, with that famous corporation, whose past policy and present existence are one of the pressing interests of our own day, we may perhaps venture, without wearying our readers with an ill-timed story, to give a rather detailed account of it.¹

The Company was established, as we have already seen, in 1581; it received a second charter in 1592; its powers were again enlarged in 1643. During the Commonwealth it seems to have been unmolested, and from this period onwards to the final surrender of its charter in 1825, its fortunes varied greatly in point of commercial prosperity; but it is most honourably conspicuous for the successful efforts of its agents in enlarging the field of our knowledge, for the special services of some of its political representatives in our national intercourse with the great Mahometan power, for its memorable contributions to medical science, and no less, we rejoice to add, for the witness which it rendered to Christian truth and practice by the regular Christian worship which it maintained in its various factories at Aleppo, Smyrna, Constantinople, Alexandria, and Algiers, for its careful choice of chaplains, some of them of the most distinguished clergymen of their day; and for the foundation which it laid by all these means, and by the generally high tone of its home management, and of its foreign residents, for that reputation which we trust, in the main, belongs to the English name in the East.

But we must illustrate this general summary with a few particulars. The Company in its more settled state seems to have consisted of "about eight hundred persons who resided in different parts of the United Kingdom, and the Levant, and the name of a 'Turkey merchant' was one of the most respectable for opulence and character in the commercial world. Every one was admissible into it, who paid such a reasonable and proportionable sum as was necessary for the support and protection of the trade itself. It had from twenty to twenty-five

¹ We have gathered many of the facts in this sketch from a pamphlet published in 1825, "An Account of the Levant Company;" the late Lord Grenville was the last Governor of the Corporation. There seems no reason to question the accuracy of the statements. Mr. Anderson's "History of the Colonial Church" has also been of much use to us.

vessels trading to different ports of the Mediterranean, appointed and paid an ambassador, secretary, chaplains, physicians, consuls," at the five places above mentioned, "at the expense of £15,000 a year," and at Smyrna at least had provided a chapel and a hospital. Of its religious work and its chaplains, we will speak in a moment. As to its other officers, we must confine ourselves in the list of its ambassadors, to the mention of Edward Wortley Montague, resident (in 1716) at Constantinople, the husband of the famous Lady Mary, whose boldness in the well-known case of her own child led to the introduction from the East of inoculation, and of Sir James Porter, in 1746, who published "*Observations on the Laws and Government of the Turks*," a book which was long very highly esteemed for its "great accuracy;" and, lastly, of the Earl of Elgin, in 1801, to whom we owe the possession of the "marbles" which bear his name.

Out of many other worthy members or administrators of this company we must, for the rest, mention only three. Sir Paul Ricaut was consul at Smyrna, after the Restoration, where he resided for eleven years; by the direction of Charles II., he composed amongst other works, his famous book, "*The Present State of the Greek and Armenian Churches*," which was published in 1678, and translated into most of the European languages. Another consul at the same place, William Sherard, in 1702, who was a Fellow of St. John's College, Oxford, established at Smyrna the first botanic garden known in the Turkish dominions, and is still more known as the founder of the Botanical Professorship at Oxford; lastly, Alexander Russell, appointed in 1740 physician to the factory at Aleppo, during the fifteen years that he passed there, greatly "ingratiated himself," we are told, "both with the natives and with foreigners," and amongst many other services he seems to have contributed not a little to general medical science by his "*History of the Plague*," and his "*Natural History of Aleppo*."

There must have been much high principle, much public spirit, and much real benevolence at work, as well as great discrimination and judgment, when a company mainly established for the purposes of trade has such trophies, amongst many others, to bring forward on the part of its accredited servants; and we must ever remember that all this was taking place in times of great political convulsion, or of actual warfare at home, when public opinion had but little influence, and when the Church was struggling almost for its very life. But we have very imperfectly stated the case in these particulars. Science and literature owe not a little to the Levant Company; but the cause of Christianity is still more indebted to it. This illustrious body

of merchants from the very first dared to confess Christ openly and faithfully before the unbeliever.

But before we enter upon a part of the subject which seems more properly to belong to this journal, we cannot forbear to touch upon a circumstance which connects the origin of the Levant Company rather singularly with some of the works, one especially, of the most illustrious name in English literature.

England had been very slow to enter upon the Eastern trade, though Jenkinson, as we have seen, had visited Aleppo as early as 1553, and had obtained on the spot from Sultan Solymán himself an instrument of "safe conduct or privilege for unmolested trading there, to pay no more than the French and Venetians did." But the Levant waters were greatly infested with African pirates, "who were exceedingly fierce and cruel to all Christians who fell into their hands;" and so it befel, that our countrymen were contented to leave this new channel of commerce in the hands of the merchants of the great Adriatic republic, who had long availed themselves of it. Southampton had been appointed the depôt for Oriental goods; and to this town a vessel was sent every year by the Venetians, laden with the merchandise of Turkey, Persia, and India. Those vessels were called "argosies, from the town of Ragusa,¹ where they were built." They resembled Spanish galleons, and were of considerable size and strength for traffic and defence, and so were very unmanageable, and liable to accidents.² Anderson, in his "History of Commerce," tells us that one such "rich argosy, on her passage to Southampton, was lost near the Isle of Wight with all her cargo and passengers;" and from henceforward the Venetians never would send another, and the English were compelled to go themselves in search of the commodities before supplied to them. The Commercial Treaty of 1581, already referred to, followed very shortly after this, and with it the establishment of the Levant Company.

Now, our readers will remember that a principal incident in

¹ So Sir Paul Ricaut gives the etymology, "Argosies corruptly for Ragoales, ships of Ragusa;" in the recollection of "Ibis Liburnis inter alta navium," &c., to say nothing of the authority of the accomplished consul at Smyrna,—we confess we think it more reasonable to suppose the name derived from the place where these galleys were first built or known, than with Pope and Johnson, to trace it to the vessel of the Argonauts.

² Shakspeare has described them in the opening of the *Merchant of Venice*:—

"Your mind is tossing on the ocean;
There where your argosies with portly sail,
Like signiors and rich burghers in the flood,
Or as it were the pageants of the sea,
Do overpeer the petty traffickers,
That curtsey to them, do them reverence
As they fly by them with their woven wings.

the "*Merchant of Venice*," written according to Malone in 1594, but apparently on most sufficient evidence not later than 1598, turns upon the loss of an "argosy;" and it has been conjectured, with some considerable plausibility at least, that this was the very ship lost about ten, possibly only six, years before,—an event which may well have been in every one's mouth. We will venture to quote one or two passages from our great dramatist's famous play.

Antonio's two friends allude to the shipwreck of the argosy:—

"I reasoned with a Frenchman yesterday,
Who told me,—in the narrow seas that part
The French and English, there miscarried
A vessel of our country, richly fraught:
I thought upon Antonio when he told me,
And wish'd in silence that it were not his."

Merchant of Venice, Act II. Sc. 8.

Again, in the opening scene of the Third Act—

"What news on the Rialto? Why, yet it lives there unchecked, that Antonio hath a ship of rich lading wreck'd on the narrow seas,—the Goodwins, I think, they call the place; a very dangerous flat, and fatal; where the carcasses of many a tall ship lie buried."

Our readers may hardly approve such a digression; but the possible coincidence, at least, of the origin of the Company of which we are writing, and of one of the wonderful plays of Shakspeare, from the same event in our olden commerce, seemed an excuse for it. And the quotations just made, and the allusions to two other plays, yet to come, will have their use, if they at all help to bring before our minds the state of public feeling, and the topics of general interest in that distant age, the form and shape and colours of which we must try to reproduce before we can enter at all into its real life and spirit. The excitement and the consequences of the wreck of the great Venetian "argosy" from the East, may have stirred Christian heroes as well as merchant adventurers to look out beyond England for a field of new exertion, and to meditate on the condition of the old cities of Asia. At any rate, that excitement is a very probable account of Shakspeare's introduction of the incident into the plot of his "*Merchant of Venice*."

To return to the operations of the Company, and to regard them now as they relate to the social and religious condition of the several factories.

Aleppo, to which we must at present confine our remarks, was apparently the chief scene of their first great enterprise. This city, fallen as it is now from its ancient fame and importance when it ranked in the Ottoman empire next after Constantinople, Cairo and Damascus, was, at the beginning of the seventeenth century, a great emporium of commerce, and still

one highway to the East Indies. It is best for us to follow the description of those who saw it in the times of which we write.

"In Aleppo," says a voyager, quoted by Hakluyt, about 1583, "there are resident divers merchants and factors of all nations, as Italians, French, English, Armenians, Turks and Moors, every man having his religion apart, and paying tribute unto the great Turk. In that town there is a great trafficke, for that from thence twice every year there travel great companies of people and camels unto India, Persia, Arabia." "I departed," says another writer, cited by the same worthy compiler, "out of London in the ship called *Tiger*,¹ on Shrove Monday, 1583. Aleppo is the greatest place for traffic for a dry (*sic*) town, that is in all those parts; for thither resort Jews, Nestorians (*sic*), Persians, Armenians, Egyptians, and many sorts of Christians, and enjoy freedom of their consciences, and bring thither many kinds of merchandise." He goes on to describe the town:—"The castle hath a garrison of four or five hundred Janissaries; and four miles round about are goodly gardens and vineyards,² and trees which bear goodly fruit, near unto the river's side, which is but small; the town is greatly peopled."

Our last witness shall be the first chaplain of the Factory, at least the first whose name is recorded. Charles Robson was a Fellow of Queen's College, Oxford, and his "News from Aleppo" is still extant; he appears to have entered upon his duties about 1628, but he writes in a rather different strain, which seems very characteristic of the general feeling of the time about the Turks. "The country," he thought it necessary to tell his countrymen, "is a part of Syria, and aboundeth, as of old, with superfluity of all necessaries, unhappy in nothing, but in the cursed lords of it, the Turks; the land cries out on the slothfulness of the owners, and the unhusbanded plains for many miles together blame their stupidity. The Lord, when it pleaseth Him, will cast out these usurpers, and I hope and pray restore it to the true owners, the Christians." However, he continues, "The city of Aleppo standeth in a valley, which seemeth to contend with itself whether it should be more pleasant or fruitful—for the inhabitants of it, and the concourse of people, it is an epitome

¹ "Her husband's to Aleppo gone, master of the 'Tiger.'"—*Macbeth*. The parallel passage is certainly amusing—if it be not a hint, which commentators have not enough worked out, of the great poet's application of cotemporary incidents.

² A later writer (*Encyc. Britann.* edit. 8th) says:—"The chief attractions of Aleppo are its gardens, which extend continuously about twelve miles south-east of the city." Tavernier, in 1670, estimated the population at 258,000; Russell, in the last century, at 235,000, of which 200,000 were Mchammedans.—*Penny Cycl. Art.* "Haleb," Aleppo.

of the whole world;" we must add the graphic, if not very charitable, summary, "there scarce being a nation of the old world (except that all-hated Spaniard) who hath not some trading here; men of all countries, and of all religions, Georgians, Nestorians, Cophtate (*sic*), Armenians, the profane Turk and his bawling devotion."

Such, according to eye-witnesses of the time, was the great Asiatic city, the first home, perhaps, of the Reformed Worship of the Church of England, as it was faithfully following England's expanding commerce. We have dwelt on its site, and motley population, and thoroughly Oriental character, because all these were so many influences which must have told upon the minds of the English strangers; and all were tending to deepen the experience, and rouse up the yearnings of Christian hearts. They saw indeed no ordinary city, and no common prospect. Antioch, the mother Church of the Gentile world, lay very near it; but Antioch was now of no political importance whatever, and a great part of it was in ruins; some 200 miles south you might visit Damascus, the other great memorial city of the Apostle of the Western World; Aleppo itself still bore traces of the terrible invasion of Timour, and the more recent conquests of Selim had not effaced the traditions of the former ruthless devastation. Above all, Jerusalem bounded the farthest horizon of hope and interest: and Maundrell and his companions were not the only generation of English residents who felt that a pilgrimage to the holy city was an indispensable part of their duty while they were in the East.¹ But all these old historic memories, even the Scriptural and Primitive associations, must have been, to such men as became immediately chaplains at Aleppo, far less powerful and less impressive than the sight of that Babel city as it lay actually before them, "the men of all religions, and the many kinds of Christians," and the Turk over them all. We have heard how Robson felt; can we doubt that in this respect, too, Shakspeare appealed to a chord in his countrymen's hearts, to which they would respond?

" In Aleppo once,
Where a malignant and a turbaned Turk,
Beat a Venetian and traduced the State,
I took by the throat the circumcised dog,
And smote him—thus."—*Othello*.

It was in a place of such importance, and with so many opportunities, that a British factory, with Chaplains of the Church of England attached to it, was established, which continued to flourish for more than a century and a half. Never, we may venture to say, has our country been more worthily

¹ We learn it was an almost universal practice of the English at Aleppo, from Smith's "Life of Huntingdon."

represented before strangers, never has so remarkable a succession of clergymen, eminent both for their zeal and piety, and for their learning, commended the Church, of which they were the ornaments, to the respect of those who belonged to other communions, and to the attention and enquiry even of the unbeliever.

Their names deserve to be recorded, so far as we can recover them. Robson, a Fellow of Queen's College, Oxford, we have already mentioned; the illustrious orientalist Pocock, Fellow of Corpus Christi College, Oxford, succeeded him and stayed in Aleppo five or six years. After Pocock we meet with the name of Robert Frampton,¹ a student of Christchurch, who continued for sixteen years to have the spiritual charge of the factory, who was remarkable for his powers as a preacher, and has achieved an historical name as one of the non-juring Bishops. Next in regular order comes Huntingdon, a worthy fellow-labourer with Pocock in his oriental pursuits, and a man of much distinction himself, first a Fellow of Merton, which he continued to be during his chaplaincy at Aleppo, subsequently Provost of Trinity College, Dublin, on the recommendation of Bishop Fell, and himself afterwards a Bishop: last of all, in the close of the same century, another well-known name meets us among the Aleppo chaplains, in Henry Maundrell, Fellow of Exeter College, and the author of the "*Journey from Aleppo to Jerusalem.*"

We cannot enter, of course, into any very detailed account of the labours of all, or indeed of any of these distinguished clergymen; but every one of them has left behind him some memorial of his Christian work while resident in the eastern city; and what is more, there is clear evidence that in the true spirit of ministers of the Word, they first tried to raise and confirm the religious feelings and practice of their own countrymen, and then, in various ways, laid a good foundation for direct Missionary work amongst the Mahometan population which surrounded them.

Frampton describes himself in a letter,² still extant, which he wrote in a real desire to excuse himself from undertaking the office of a Bishop: "Let me tell you freely, my lord, that besides a little popular oratory, and a sprinkling in the tongues as little, I have nothing else to recommend me to this or any other employment. None of those depths of knowledge in the Councils, Fathers, Schoolmen, Church history, &c., which are essential to such a dignity, especially in such distracted times as ours are." Others, however, take a different view of his qualifications. Anthony Wood bestows two epithets upon him, "the most

¹ See Anderson's *Hist. Col. Ch.* ii. 272.

² Quoted in "*Life of Ken, by a Layman,*" p. 478. Pickering. 1851.

religious and conscientious Dr. Robert Frampton ;" another writer tells us, that after his deprivation, " he never forsook the public assemblies, nor ever would be induced to look upon the national Church as schismatical ;" indeed, of all the nonjuring bishops after Ken, whose friend he was, and whose spirit he largely shared, none showed so brave, and at the same time so calm and so serene a temper, as this simple-minded old man, who, when "past fourscore, and when "mightily burthened with infirmities," leaves these bright words behind him in one of the latest letters which have come down to us: "It is not in the power of time or outward accidents, to alter the inward disposition of my soul, God be blessed for it, and by His Grace it shall never be. No, I love Him above all things with my whole heart and soul; next to Him all good men and women in the world, because they bear His image. I am as content as any man alive can be, want nothing that is necessary, though my superfluities are passed away. I am only sorry that I cannot lay down my life by way of martyrdom for my blessed Maker's sake." Such a man could not have laboured sixteen years at Aleppo without much fruit; indeed, we hear his English preferments subsequently were due, in great measure, to the "ample testimonials," which he brought from thence, "of his eminent services;" and Maundrell, writing from the same place some twenty-five years after he had quitted it, seems distinctly to ascribe to him that remarkable impress as of a Christian brotherhood which was stamped upon the lives of the little English congregation in that strange land. We must quote his words, both for the chaplain's sake and for the sake of our countrymen:—

"It is now more than a twelvemonth since I have arrived in this place. I have had opportunity enough perfectly to observe the genius of the factory. I am obliged to give them this just commendation, that they are a society highly meriting that excellent character which is given of them in England, and which (besides the general vogue) you have received from a most faithful and judicious hand, Bishop Frampton. As he undoubtedly was the great improver of the rare temper of this society, so he may well be esteemed best able to give them their true and deserved character. I need only add, that such they still continue, as that incomparable instructor left them; that is, pious, sober, benevolent; devout in the offices of religion; exhibiting in all their actions those best and truest signs of a Christian spirit, a serene and cheerful friendship among themselves, generous charity towards others, and a profound reverence for the liturgy and constitution of the Church of England. It is our first employment every morning to solemnize the daily service of the Church, at which I am sure to have always a

devout, a regular, and full congregation. In a word, I can say no more (and less I am sure I ought not) than this, that in all my experience of the world, I have never known a society of young gentlemen, whether in the city or country (I had almost said in the University) so well disposed in all points as this."¹

Such was the religious life of the English residents at Aleppo in the seventeenth century, and such their training under one who became afterwards one of the professors of the Church of England, and a sufferer for conscience' sake. When we discover, from the work of a later resident,² that the English were always a very small body there, in 1605, there were only three families in the factory, including the consul, in 1753 there were only eight, we must form a still higher estimate of the noble Christian spirit of the Levant Company, which so admirably provided for these few brethren in the land of the unbeliever, and of the self-sacrificing zeal of those distinguished clergymen who were content to work in so remote a corner of the world, to keep up a light and a witness for the Church of their fathers, and the Faith of Christ.

W.

(To be continued.)

Correspondence, Documents, &c.

BISHOP OF NEWFOUNDLAND'S VISIT TO LABRADOR.

(Continued from p. 15.)

"Sunday, August 23.—Twillingate Harbour and Church were in sight the whole day, but, the wind being light and ahead, the harbour was not reached till the congregation was leaving the church, after the evening service. This is a specimen of the delays and disappointments occasioned by adverse wind and weather. Not only was it too late for the Bishop to perform any service, but even to give notice to the congregation when to assemble for the Confirmation.

Monday, St. Bartholomew's Day.—The Bishop, being unwell, did not go on shore or perform any service, but on—

Tuesday, August 24, the Church-ship having taken the Rev. Mr. Boone (the Rural Dean) on board, commenced the round of Notre-Dame Bay, beginning with the Mission of Herring-Neck, in the care of the Rev. J. T. Darrell. There is here (as the people call it) a clever church, well built and well arranged, with a chancel, &c., but too small for the increasing congregation—a parsonage-house also in progress,—two schools under respectable masters, maintained by the Board. Notwithstanding the absence of a large number of men, and of the male candidates for Confirmation, the church was well filled this evening, upon very short notice, and on—

Wednesday, August 26, thirty-two candidates were presented for

¹ Preface to "Journey from Aleppo," &c.² Russell's History of Aleppo, ii. 3.

Confirmation, in the presence of a crowded congregation. On the following day the Rev. Mr. Grey took leave of the Bishop and Church-ship to return, *via* St. John's, to England. The Bishop, with the other clergy, sailed for Moreton's Harbour, where the Missionary, the Rev. John Kingwell, resides, and arrived early on—

Friday, August 28.—The morning and evening services were performed in the church, and at the latter, thirteen persons were confirmed.

Saturday, August 29, reached Exploit's Burnt Island, soon enough to have evening service in the church, and on—

Sunday, August 30, the morning and evening services were duly performed with Holy Communion at the former, and at the latter Confirmation. The candidates were presented by the Rev. Mr. Boone, in the absence of the Rev. Mr. Kingwell, who intended and attempted to follow the Church-ship in his boat, but had been prevented reaching the place by strong head-wind, both yesterday and this day—a great disappointment to all parties concerned.

Monday, August 31, reached Ward's Harbour at noon, and had service in the church on this and the following day,

Tuesday, September 1, in the evening of which the Church-ship proceeded across the Bay, to Nipper's Harbour, Mr. Kingwell still behind; but on—

Wednesday, September 2, he arrived in time to present the petition for the consecration of the church in that settlement, and take part in the service, in which the Rev. Messrs. Boone and Le Gallais assisted. It is believed that all the inhabitants, young and old, were present. The consecration of the church, by the name of St. Mark the Evangelist, was celebrated, with the Holy Communion, in the morning; and after evening service, a grave-yard also was consecrated.

Thursday, September 3.—The Church-ship left Nipper's Harbour at day-break, with the intention of returning to the south side of the bay, and of calling at the Leading Tickles. The Rev. Mr. Kingwell remained behind to visit in his boat several small settlements on that (the north) side of the bay, as far as Cape St. John. His Mission extends round the bay from Tizzard's Harbour to Shoe Cove, a distance probably of eighty miles, and contains four churches consecrated, and one (at Exploit's Burnt Island) still in progress, and some twelve or fifteen considerable settlements, all (except one) to be approached from Moreton's Harbour by water only. It is too manifest that the visits and services of the Missionary must, under such circumstances, be 'few and far between,' unsatisfactory alike to himself and his scattered flocks.

In proceeding to the Leading Tickles, and just after passing Ward's Harbour, the Church-ship, then under charge of a local pilot, at half-past seven o'clock A.M. ran upon a rock, known in the neighbourhood by the name of Foolscap, or Cheeseman's Rock. The speed at which the vessel was going caused the shock to be very violent, and all attempts to draw her off proved ineffectual. The tide also was just beginning to fall. By the timely help of Mr. Henry Knight of

St. John's, who, with several men from Ward's Harbour, came to render assistance, a large portion of the ballast was removed, and the vessel otherwise lightened: and after remaining in this uncomfortable and dangerous predicament nine hours, at half-past four o'clock, with the full tide, she again floated; and was piloted by Mr. Knight into Crutwell Arm, a beautiful harbour close on the lee. As might be expected, she leaked greatly, and it was necessary, even in harbour, to pump every half hour. It was not possible therefore for the Bishop to continue his visitation in the Church-ship, but Mr. Knight gave his opinion that she might in a 'civil' time be conveyed to Fogo for repairs, and very kindly promised to accompany in his own vessel, in which he was then about to proceed to St. John's. At three o'clock on the morning of—

Saturday, September 5, the Bishop, with Mr. Boone, sailed in a boat for Twillingate (forty miles), and arrived in safety soon after noon. The Rev. Mr. Le Gallais remained in charge of the wounded 'Hawk,' which sailed the same evening for Fogo, and being favoured with a 'civil' time (fair wind and fine weather), arrived at her destination, without any further damage or difficulty. Only some additional hands had been taken to assist at the pumps.

Sunday, September 6.—The Bishop visited the Sunday School, and in the morning service at the church celebrated the Holy Communion, and in the afternoon the Confirmation. Sixty-six persons, the large majority females, were confirmed. Many of the male candidates were still absent on the Labrador. Notwithstanding the absence of these, and other persons, the noble church (the largest, with the exception of the cathedral, in the diocese) was well filled. The Bishop remained in Twillingate till on—

Wednesday, September 9, in a boat kindly provided by Mr. Duder, he proceeded with Mr. Boone to Fogo; where he was received by the Rev. Mr. Elder (the Missionary), and the Rev. Mr. Le Gallais, in charge of the Church-ship.

The weather continued so tempestuous, or as the local phrase goes so 'terrible blustery,' all the remainder of this week, that it was impossible to visit, as had been intended, the outlying stations of this Mission before Sunday. Prayers were said morning and evening, with a sermon every evening, in the church at Fogo, and on—

Sunday, September 13, the Holy Communion was administered in the morning, and Confirmation in the afternoon, with the usual services. Forty-six persons were confirmed: among them was Peter Anderson, the young Dutchman, who had suffered such long confinement in St. John's, on suspicion of having stabbed an unfortunate man in the street; and who in prison and subsequently on board the Church-ship (having on his acquittal been engaged by the Bishop), had been instructed in the doctrines of the Church; and had expressed an earnest desire to be received into full communion.

The gale, which had continued to blow furiously all day, abated somewhat in the evening; but the swell was so great that nothing could leave the harbour until—

Tuesday, September 15, when the Rev. Mr. Boone, after nearly a week's detention (having intended to remain but one day), returned to Twillingate; and the Bishop, accompanied by the Rev. Messrs. Elder and Le Gallais, visited in a boat Joe Batt's Arm and the Barred Islands; and in the little church belonging to, and midway between, those settlements, held two services. In the second, or evening, service, thirty-three young persons were presented by Mr. Elder for Confirmation. The Bishop and his friends then returned in their boat to Fogo, and on the following day—

Wednesday, September 16, went to, and returned from, and performed similar services at, the Change Islands, another large settlement in Mr. Elder's Mission, where twenty-two were confirmed. Each time the Bishop's party was benighted in returning to Fogo, and, but for skilful assistance, would have been, to say the least, in some difficulty.

The 'blustery' weather had so much retarded the repairs of the Church-ship that the Bishop (having performed all the work prepared for him in the Mission of Fogo) thankfully accepted the offer of a passage to Greenspond in a vessel bound to St. John's with fish, and on—

Thursday, September 18, left Fogo and was landed early the following morning at Greenspond, and became the guest of the Rev. Julian Moreton, the resident Missionary. During the two following days violent gales of wind prevented visits to any of the many outlying settlements of this immense Mission, containing five churches, and two school-rooms used for public worship, all on different and distant islands. All these were duly visited in succession by the Bishop, and Episcopal services celebrated in each, commencing at Greenspond on—

Sunday, September 20, where, in the new, capacious and handsome church now in progress, though as yet in a very unfinished state (no other building in the settlement being large enough for the occasion), the usual services were celebrated, Holy Communion in the morning, and in the afternoon Confirmation. Seventy-five were confirmed. The Bishop also baptised four children. The service was concluded at half-past five o'clock; and at six o'clock the Bishop, accompanied by the Rev. Messrs. Moreton and Dyer, left in a boat for Pinchard's Island (eleven miles), hoping to reach in time to give notice of his intention to consecrate the new church on that island on the morrow; but the wind failing, they had not reached farther than Swaine's Island (about half the distance) by ten o'clock, and it was thought advisable to seek a lodging, which was readily furnished to the Bishop by Mr. Tiller, and to Messrs. Morton and Dyer by Mr. Winsor.

Monday, St. Matthew's Day, saw the Bishop and his friends again in their boat at day-break; and they had the satisfaction of seeing the flags run up as they approached the island, in token of recognition and welcome. The church was consecrated in the morning by the name of St. Matthew the Apostle and Evangelist, with the usual formalities. Confirmation in the afternoon. This church also was

designed by Mr. Grey, and has a chancel and bell-turret, large roof and low walls. It is a very noticeable and picturesque object. After the Confirmation, the Bishop returned with his friends to Swaine's Island, where they were again kindly welcomed and hospitably entertained, and on—

Tuesday, September 22, held service, with Confirmation, in the church of this island in the morning, and immediately after sailed to Pool's Island, where Confirmation was given in the church at the evening service. The wind having dropped, the party were rowed back to Greenspond. On the next day—

Wednesday, September 23, the Fair Islands were visited, and the candidates present (many were absent in the bay) were confirmed. It was thought a hazardous matter to return to Greenspond in a small boat in a tremendous sea, but it was accomplished without accident. The weather continuing tempestuous on Thursday (so that nothing could leave the harbour), it was deemed advisable to proceed on the evening of Friday in the Bonavista packet-boat to King's Cove. Mr. Julian Morton accompanied the Bishop, and they arrived about one hour after midnight. The Mission of King's Cove is in the charge of the Rev. John Moreton, and is scarcely less extensive than that of his brother at Greenspond. The various churches and settlements were all duly visited, commencing—

Sunday, September 27, at King's Cove. Holy Communion in the morning, and Confirmation in the afternoon. A tower has lately been added to the church, and other improvements are in progress. On—

Monday, September 28, walked to Kiels, and after service in the church, with Confirmation, sailed in a boat to Open Hall, where the Bishop was received and lodged by Mr. Shears, the resident merchant.

Tuesday, Michaelmas Day.—The little church at Red-Clift was consecrated by the name of St. Michael, with Holy Communion and Confirmation. Between the services the Bishop partook of an entertainment provided by Mr. Candow, at Tickle Cove. On—

Wednesday, September 30, sailed in a fishing-boat to Salvage, and, after evening service with Confirmation, proceeded to the Flat-Islands, in the Greenspond Mission; where the Bishop and the two Messrs. Moreton were lodged and entertained by Mr. Hallett, a respectable planter. Service was performed here in the morning of

Thursday, October 1, and in the evening of the same day at Gooseberry Islands (also in Mr. Julian Moreton's Mission), and each time the candidates present were confirmed. At this place, however, and most others in this bay, a large number of the male candidates were absent, either in the woods or at St. John's. Notwithstanding this deficiency, Mr. Julian Moreton presented one hundred and forty-two candidates out of one hundred and ninety-four in his Mission, and Mr. John Moreton one hundred and three of one hundred and forty-three.

Friday, October 2.—The Bishop and the Messrs. Moreton returned

through Kiels to King's Cove, where Mr. Le Gallais had arrived the day before from Bonavista, and reported the 'Hawk' safe at Catalina. The Bishop returned with Mr. Le Gallais to Bonavista, and the next day to Catalina, and had the satisfaction of finding his good ship in excellent order, and of resuming his berth on board, after a month's separation.

Sunday, October 4.—At Catalina, Holy Communion in the morning, and Confirmation in the afternoon. The Rev. Mr. Netten presented twenty-five candidates. Finding that the visits to the different stations could be performed without much difficulty in boats, on—

Monday, October 5, the Bishop sent away his vessel under charge of Mr. Le Gallais to St. John's, and took up his abode for the remainder of the week (till Friday) at the house of the Missionary, the Rev. Mr. Netten, in Catalina; and on—

Friday, October 9, returned to Bonavista, where he was kindly welcomed and entertained by the Rev. Mr. Sall, in whose church on—

Sunday, October 11, the usual services were celebrated, and in the afternoon forty-one persons were presented by Mr. Sall for confirmation. On—

Monday, October 12, after morning prayer in the church, the Bishop left Bonavista, and taking Bird Island Cove in the way for the evening service (which was duly performed in the church, and well attended), returned to Catalina. Here he found that the Rev. Mr. Smith, the Rural Dean of Trinity Bay and resident Missionary, had arrived from Trinity, and brought horses for a journey through the country, and on—

Tuesday, October 13, they proceeded in this way to Trinity, accompanied by the Rev. Mr. Netten. The Bishop was most kindly entertained at the parsonage.

Wednesday, October 14.—Services were performed at the churches of English Harbour and Salmon Cove, each with Confirmation, and largely attended.

Friday, October 16.—The Confirmation in Trinity Church in the evening (after a full service in the morning), and on—

Saturday, October 17, in the little church of Trouty at the morning service, from which place the Bishop and his companions were rowed in a codscine-boat by six hands against a strong head wind and heavy sea to Bonaventure, where the Bishop was lodged and entertained at the house of Mr. Miller, a respectable planter; and on—

Sunday, St. Luke's Day, had first an early service in the church at New Bonaventure (eight o'clock), and then walked to Old Bonaventure, where a church (a long time in progress, but now happily finished) was consecrated by the name of St. Luke the Evangelist, and in the afternoon twenty-two young persons were confirmed. In all the services in this Mission the Bishop was attended by the Rev. Messrs. Smith and Netten. The same stout crew who had brought the Bishop and his friends, and who had remained at Bonaventure for the services of this day, kindly conveyed the party back to a point within three miles of Trinity, from which they walked, and reached the parsonage soon

after nine o'clock. These were the concluding services of the Visitation, and—

Thursday, October 22, the Bishop returned in a vessel from Trinity direct to St. John's.

In this Visitation, divine service was celebrated in fifty-three different settlements (in many of them several times), viz., in seven on the French shore, in eighteen on the Labrador, and in twenty-eight in the Missions of Newfoundland south of Cape St. John. In twenty-four or twenty-five, Holy Communion was administered and Confirmation in thirty. Six churches were consecrated,—two on the Labrador, and four in Newfoundland."

THE PITCAIRNERS IN NORFOLK ISLAND.

(Continued from p. 24)

"THE school opened in the large Barracks on the 14th July. The great whitewashed barrack-room is excellent for the purpose; and here Mr. Nobbs and his son Francis keep school, from nine till two, five days in the week; the younger children being allowed one hour out of this time in which to run about and eat sugar-cane and lemons, which are to them what lollipops and apples are to the junior branches of the English nation. A mid-day meal is not the fashion, so there are no dinner bags hung round the room; the children wait complacently till six o'clock. Mr. Nobbs kindly assigned an adjoining barrack to me by way of class-room, a huge place with three large windows on each side, and glaring with whitewash, large enough to have held a dozen such classes as the two he gave into my charge. We made a cosy establishment in one corner with maps and books, and the brightness of the pupils, together with the entire freedom from all conflicting household and other cares of their teacher (except such as came in the way of teaching also), made it thoroughly enjoyable. There is neither coming nor going on the island; a sail now and then is seen in the distance, which seldom comes to. The chiefest excitement known to this people is the landing of a captain; so till the arrival of the *Southern Cross*, when I should share in the distraction produced by the landing of her captain, we were alike undisturbed. The two classes consisted chiefly of Quintals and Christians, cousins or sisters, every one. In the one below these two is a young thing, aunt to seven of the great girls in the classes above her. They have been well taught in all routine work, thanks to Mr. Nobbs' daily care and the school apparatus provided for them by the *Society for Promoting Christian Knowledge*, which is ample as far as it goes, but they want more and better reading-books. The girls often come with a pretty wreath of flowers, or a string of beads round their shining braided hair, and always with pleasant smiling looks. Their somewhat tropical movements give little foretaste of the brightness and intelligence there is among them, for they would walk in as if they were following

a funeral. Yet the heartiness of their amusement at any fun that came in the course of the lessons was a temptation to make plenty of it. The first process was of course to open the lids, after which effected, any amount of instruction may be poured into the vessel, i.e. the head that is to hold it; and for lack of this preliminary step much good knowledge often slips over instead of going in. Geography appeared to be the most popular study, and it was an amusing novelty to find a little bit of an island like Pitcairn's, so far away from everything, made into the starting-point for every place, and the gauge for all the rest of the earth. It is observable that no one, to prove perhaps their Tahitian descent, ever says the letter *s* at the end of a word if it can be avoided; but this is balanced by a vigorous demonstration of their English origin in their saying *mischievous* and *abstract* as pleasantly and naturally as children in any national school will do. Graver lessons follow in the Confirmation classes, of which one or two meet every day at Government-House. There are two of matrons, two of girls, and one of boys, or young men, so to call them. At first the younger married women only assembled, but the generation above were desirous to come also, and indeed were rather hurt at being left out; and a pleasant earnest set of learners they were, with hearts as willing, though their heads perhaps were less instructed than those of their daughters, still far beyond the poor old Maori women, into whom I have so often heard the Bishop unweariedly endeavour to instil, with but limited success, some notions of what they were come for. There was no doubt about these being in earnest, as was testified by their ready response to anything they did see, and the oft-repeated thankfulness of some at being taught:—'We are very much obliged to you, Ma'am: it is what we have always been wishing for, Ma'am.' Their position has been in some ways so happy, in all so peculiar, that it is curiously different from teaching other people. They know very little of the world and its wicked ways; they never saw a poor person: and though they may have passing disputes, we do not hear of great quarrels. John Adams' precept, of not allowing the sun to go down upon their wrath, is not a dead letter; and in having all things common, they are brethren beyond most other communities; too much, therefore, that is matter of ordinary experience with others cannot be appealed to with them, though doubtless enough remains of the infirmities belonging to all the sons of Adam, to illustrate and bring a subject home to their hearts. Yet the teacher learns the most from the child-like mind and simple faith of unlettered saints, which set them far above, and makes him ever think, 'Comest thou to me?' while he fears often that he is darkening counsel by words without knowledge, rather than enlightening ignorance.

The foundation of all John Adams' teaching was the Bible and Prayer-book, which, followed up as it has been by the instruction of an ordained minister, has hitherto kept them free from any dissenting bias. They use, indeed, an American hymn-book left to them, as nearly all their treasures have been, by some whaling captain; but this, however it may have impaired their taste in sacred poetry and

music, has not weakened their adherence to their own church. Certainly it is not to be expected that taste will improve upon very solemn words set to very cheerful tunes, with such names as 'Bethesda,' 'Orion,' 'Kentucky,' 'The old ship of Zion,' and the like. But though it is very much to be wished that they should have a little guidance and help in these ways, there was nothing in their way of singing them at all painful: it was done with no irreverent spirit at all, and with the simplicity of those who did not perceive the incongruity. Two of the principal singers, the teacher, and a man with a splendid tenor voice, came in two or three times of an evening to sing; it was really a great pleasure to listen to them; and not having anything better to substitute for what they had, I did not care to put them out of conceit with it.

One morning, going to school, I passed a group of men casting lots by the road-side, for the saddles and bridles left in the place. These seemed to be a natural appendage of the horses which had been apportioned the day before; but as this was not the case, it is to be hoped that it will put some slight check to the hard riding which, of all the new processes, is of course the most popular; and this as much for the horses' sake as for their own. They cannot be supposed to know anything of creatures they never saw before, and who are more likely to suffer than themselves. We found afterwards that a kicking horse and some falls had restrained their equestrian ardour a little. They hit upon a clever expedient for breaking in a skittish young horse, in leading him down to a little sandy bay and mounting him in the water, where the rider was more at home than the horse; he rode him into the breakers, and did not care for tumbles, it being a nice sandy bed to fall into, and it answered well, taming the horse completely. They have not many steeds; although, through the liberality of Government, they have come into possession of a large herd of cattle, and of a flock of sheep. The majority of the people are delighted with their new home, and think themselves better in health than in their old island, where it was so damp that the walls often streamed with wet; those here show nothing of that kind; yet in the burial-ground the grave-stones were sunken, and graves and inscriptions of recent date looked old, as if here also it was not dry. The Pitcairners complain of cold, which a New Zealander would be puzzled to find out, if it were not that sometimes the wind is sharp, and often high; but this winter weather is generally magnificent, so bright and genial. The fertility of the place, and richness of the green sward, make it look more like spring than mid-winter. The want of a fire is not felt, and the little children appear quite happy in their one garment only. Babies the same; a cotton handkerchief wrapped round them at night is their only extra covering when their mothers carry them home; and they will alternate a lemon, if they have a mind, with their own natural food, without any detriment, and to the great contentment of themselves and their mothers.

On the 30th of July, a third daughter was born to the young couple in charge of Government-House. After their custom, all the nursing

mothers in the place were alternately in attendance for the first few days, and babies abounded both by night and day; it was a most lively time indeed: but the mother was attended as carefully, though far less quietly, as an English lady might be. The grandmother of the young mother came early in the day to see her descendant:—considering that she was a great-grandmother before she was sixty, she may live to see another generation still. Her mother also came into residence with *her* twin babies, the youngest of sixteen children, and the daily attendance of aunts and great-aunts, with sisters and uncles (quite young people) was something quite surprising. The sound of so many little voices playing round the house, with a remarkable absence of disputing or crying, was very pleasant. A tropical version, altered to suit their ignorance of gooseberries, of ‘Here we go round the gooseberry bush,’ into ‘Here we go round the cocoa-nut tree,’ was highly popular, the elders joining in with as much glee as the children.

It is a daily perturbation to see so much good beef wasted (chiefly from ignorance), especially after they have suffered so fearfully from famine. We have, therefore, much domestic colloquy and some culinary practice, as far as ways and means permit. My companions seem to be always on the watch to learn; and either from natural disposition, or from its being a national trait, any hint given is instantly carried out into practice. After describing an English kitchen, and the dealings with pots and pans, henceforth all under their care were kept as nicely as could be; and to further orderly ways, a store-room and larder were cleared out for our use with great zeal. Our chief feat, however, was the making of bread; with soda on my part, and butter-milk on theirs, we made a *scone*, and from that got on to leaven, and thence, by the aid of potatoes (a rare treasure) and sugar, to a bottle of yeast, concocted upon principles innocent of any attention to chemistry. It was, however, kind enough to overlook this defect, and it proclaimed its excellence shortly by a loud explosion, after which a superior batch of bread was made, as good, that is, as the stale convict flour would allow; some time after a vessel touched at the island, from which we got some that was good, and made larger batches, dispensing to our neighbours with the hope of promoting a taste for the staff of life.

When a sail is in sight a bell is rung, which generally suspends all other business if she draws near. This was the case one morning, the 9th of August; a barque appeared with her colours half-mast high. The day being calm, the men put off from the shore; no sooner were they on board than she hoisted in the boat, ran up her colours, and made sail; soon she was out of sight and nothing more was seen of her on either side of the island, while the people on shore began to get anxious; quite late in the evening they all reappeared safe and sound—the Magistrate coming straight up to Government-House with the welcome news of Peace she had brought: ‘Peace for a hundred years!’ he said. We shook hands and wished each other joy, for he appeared to be quite as glad as I was. The poor vessel, from Califor-

nia to Sydney, had only two gallons of water left, and had been off the coast for a week trying to get in.

Sunday, August 10.—There was no one to order a general thanksgiving; but it was impossible not to wish that that which filled the hearts should not find some united expression on the lips this day. The Sundays are always pleasant days: every one comes to Church; and the school afterwards is as agreeable as a large class of bright and orderly little fellows can make it. They are quaintly dressed, by the aid of old stores and gifts; one like a middy, another like a drummer-boy, the next like a convict with his number on his back, the fourth like a ploughman; all sprinkled with some smart little new attire like ordinary children: they get what they can, having no certain supplies. There is one young invalid in the community, quite a youth; he cannot walk. Poor fellow! he leads a dull life; for though the people are most kind in all cases of actual illness, they have little thought for an invalid, in the way of beguiling time, or of considering his wishes and providing for his pleasure. So poor Absalom sits by the window very patiently, though the glory of the day makes the confinement irksome, only saying—'When my brothers go to work, I do wish I can go too!' The youngest of these, Cornelius, a nice merry lad of fifteen, was kind and attentive to him. They are both candidates for Confirmation; on which matter Absalom is very anxious, though he may not be able to get to church.

It is midwinter now, with days of brightest summer. The whole place is alive with cattle, which have all been driven in within the one great fence round the settlement, where they will speedily dispose of all the grass, and, any where else, would make the roads impassable with their hoofs; but it is so dry that nothing is the worse but the gardens; alas! for their fences are fast melting away in the ovens of the community. They will be a loss as to appearances also, picturesque and peculiar as they are, being formed of the whole trunks of trees disposed after a castellated fashion, and testifying to the presence of more labour and wood than is likely soon again to be in conjunction here. The lime-quarries are covered with wild stocks in profusion, now in flower, and adding greatly to the beauty of the colouring of nature. The great yellow masses of prisons are an eye-sore. Coming home one beautiful evening, I met some girls going down to the jetty to see fish which had been caught this calm day; it was a pretty scene indeed in the brief twilight, the gay-looking fish lying on the stones, the people standing about in groups, the water, where the great waves were not rolling furiously in, coloured by the glowing sky. Some of my companions longed to jump in—'What, into those great breakers?'—'That's the fun!' whispered a young girl by my side. At Pitcairn's, it seems, 'the fun' was to swim out to sea pushing a surf-board before you, and then to come gaily back with it, on the top of a huge roller. 'You can swim?' asked a delicate young mother of me as we stood together; and when I owned my ignorance, the compassionate, half-contemptuous tone of her reply was very funny. Men, women, and children here take to the water like so

many ducks ; the girls think it a great pity that I, who am 'such a seafaring lady,' do not know how, and offer to teach me. 'You should soon learn from me,' said one, a noble-looking creature, reported, I could believe justly, to be the best swimmer of the party. Every family had some of the fish apportioned out to them ; and one, most magnificent, beauteous to behold, was presented to me ; they called it *neneue*, and said that they had had the same at Pitcairn's ; it looked of the mullet kind. The evening closed with the reading of *Prasca Loupouloff*, which I had found among the prisoners' library, to the young people, with a commentary upon Russia introduced scholastically, though it was rather a shame to dilute the pretty story. I regret that there are not many more books suitable to read them,—an audience would be always ready. Sometimes by invitation, sometimes in answer to a 'come in' to a tap at the door in the evening, a stream of young girls will often enter, happily for me, ready to be amused with small appliances. After all the school-work of the day, it is pleasant to see them without constraint ; and there is not much difficulty in providing amusement for so gay a people. 'Tip' was the most popular game among the boys, and 'Birds, Beasts, and Fishes' among the girls, sometimes followed by a wise talk about the animals, their use and habits,—sometimes by anecdotes of monkeys and dogs, which were far more approved of ; then, when there was no more to say, the girls would sing. Sometimes the boys came instead ; they arrived stately for writing out Confirmation papers ; and besides the class itself, three or four satellites also followed, to come in for what they could get when work was over—uncles and nephews, generally every one ; occasionally it is only a conversation ; a talk ensues upon the respective merits of Norfolk Island and Pitcairn's : opinions are divided ; question asked, 'Whether the cows are not a great advance upon cocoa-nuts ?' answer made by a zealous Pitcairnite, 'Cocoa-nuts are the best of cows.' When left to themselves, a series of whispered jokes, followed by suppressed peals of laughter, shewed their natural merriment.

Some fencing-work, which occupied the men at a distance, being now completed, the singing-master reopened his evening singing-classes twice a-week. Considering that he is two degrees removed from the only person who knew anything about music, and that he was with them but three weeks, it is surprising what he and his pupils can do. He had a psalm in notes upon his black board, at which they all worked with great diligence the first evening ; catches and glees followed, some very good ; and though critical ears and taste might have objected now and then, and though a little additional knowledge would certainly be a great help, it is still very delightful to themselves and others. Amid all this there is a total ignorance of everything like a nursery song or ditty ; it was very amusing to find my stock of them received as entertaining novelties ; and as the children in the house, Maria, Edith, and Evangeline Ophelia, were too shy to learn them, I was forced to get an older audience. Nursery tales of the stalest kind were received with

great éclat; and 'Froggy would a wooing go,' with shouts of laughter, by the singing of which I covered myself with glory and renown, and was considered, to my amazement, as a good comic singer!

Thursday, 14th August.—A barque off the island! The plan for providing ships at Pitcairn's was settled by the Magistrate calling a meeting of the inhabitants, when the amount to be given, exactly the same by each family, was settled, that the division of foreign goods in return might be alike also; but a large and a small family would afterwards make a private arrangement, if they liked to benefit the larger one. It seems curious that these people, who hold so much to the principle of having all things in common, should not extend it to the land. They do not appear to have had any general agriculture for the community, but each family cultivated its own portion and ate its fruits, and also divided and subdivided it out among his descendants till at last each man's portion would have been no bigger than a pinch of snuff. They may perhaps be on a different footing here. I have heard a widow, who was left with six daughters and one little boy, expatiating on the kindness of the men to her in working her land, and planting her yams for her.

These fine days promote a great desire for bathing: it would be pleasant before the sun was so hot as to blister them, which it seems it did dreadfully at Pitcairn's in the Christmas holidays; and no wonder, as they were chiefly spent in the water! Fortunately, they were short; as for six hours at a time would these mermaids remain in, with their surf-boards, swimming races. The great piece of fun was for one to keep possession of a rock in the middle of *Bounty Bay*, whence the rest would try to pull her down, and whence she would fling them off into the water. It sounded all most cool and brilliant, and as if they ought all to have been named '*Undine*.' A Christmas tree would be rather poor after this sport. The Queen's birthday was the other holiday, when the whole people dined together in honour of the day, and walked about the island afterwards; as it was in the winter, they did not swim round it. Great is my desire to get up a school-feast in honour of the Peace, but flour is quite a luxury, and of currants or raisins there are none; and without cake or pudding the feast would be like Hamlet with the part of Hamlet left out—a *Barmecides* feast only, which would not commend it to the youthful taste. On the following Wednesday the service had scarcely begun, when it was stopped by a summons to Mr. Nobbs to come and attend, in his medical capacity, on the Magistrate, who had cut his foot severely while ploughing. Locked-jaw was in every one's thoughts, as this people have already suffered severely by that calamity, and this person had once before had a narrow escape only from death in that terrible shape. All the congregation adjourned in a body to the sufferer's house, some to help, and all to see and talk: it looked like a bee-hive when the bees are going to swarm. Happily the case proved a slight one. Mr. Nobbs says these people are very liable to spasmodic affections, being a very nervous race; but certainly their nerves are

quite tranquil in a stir and bustle, at seasons when most people like to be quiet. Every one appears to have the *entrée* of a sick room ; nor does the coming and going distress the patient, who looks upon it as a natural symptom. If necessary, the people will divide themselves into watches, and attend on him by night and day in rotation, as long as it may be required. This badly-shod or barefooted race are ill-suited to succeed soldiers and convicts, who have strewn the earth with broken bottles. I make a daily collection ; and when the Bishop came, he gave notice of a reward of fish-hooks for as many barrows-full as could be collected by the boys.

Every day more beautiful flowers are brought in, and the girls come with bright and fragrant wreaths around their heads. The Cape gooseberries are ripening, so the culinary instructions are extended ; samples of fruit-tarts and puddings are made, and much approved. Lemons are most plentiful, very large, and thick-skinned : of oranges there are none : some ruthless Governor is reported to have cut down all the trees, because the runaway convicts lived upon them in the bush ; but this may be a myth. A very youthful party assembled this evening, to see an exhibition of dolls, with which a benevolent lady at Sydney had supplied us, for the benefit of the Melanesian public, on hearing that two wax dolls which our black girls had carried back from Sydney to their own island three years ago had been objects of great admiration there ; and that one had been confiscated by a great man to his own use and amusement. We ventured to transfer some to the small Pitcairners, who were especially charmed with a little black doll, though a great wax baby was the chief object of course.

We now began to look out daily for the *Southern Cross*. The young eyes were set to work for the first sight of a sail. Strange to say, a *Southern Cross*, though not *THE Southern Cross*, did touch here, about this time, on her way from Valparaiso to Hobart Town. We were enabled thus to obtain some good flour for the honour of the bread, and could only wish that she had come a little earlier with her good things, as a festivity might have dissipated the thoughts proper to a Confirmation, which might be any day now. And very soon it was ; for on the 5th September, the real *Southern Cross* appeared, with her Melanesian cargo of black scholars on board. 'Well, Ma'am,' said old Arthur, 'this is good news ;' but I was sitting with poor Absalom, and felt sorry to think that it was almost for the last time ; for it has been a real pleasure to help him, and amuse him, poor lad. Still, it was very thankworthy to see the party coming back over the hill where, two months before, we had watched them go, and to hear how successful the voyage had been,—how kindly they had been received, and how willing the people were to come with them. The party of black boys, with their strange ornaments in their noses and ears, excited great attention and interest when they came on shore ; and the yams were hailed most joyfully. Unfortunately, at the island where a supply of seed had been promised to the Bishop at the beginning of the voyage, he was prevented by weather from

64 *Necessity of Missionary Operations in Vancouver's Island.*

touching, on his return ; so these poor people lose their seed. This day and the next were entirely occupied by the examination of the candidates for Confirmation,—large parties assembling in the evening to hear of the voyage, and talk. Mr. Patteson entertained them with accounts of the character and behaviour of the scholars on board. Small details go certainly much farther than general principles in creating an interest in such matters, and an anecdote will tell far more than the soundest reasoning, or any amount of hard work and forethought, and great need, and our duty, and the like.

The service of the following day, Sunday, was very interesting. The Confirmation was in the afternoon service ;—a baptism in the morning brought home their promises to the hearts of those assembled. The whole population, excepting such as were too young, and three invalids, were confirmed. Old Arthur carried poor Absalom to church upon his back ; and one poor woman, who had been very ill, got out of her bed to come. The women appeared in their national dress, as it may be called,—a white frock, and a white handkerchief upon their heads, the uniformity adding much to its effect.

It was the contrast of the origin of this people themselves, and of everything now around them, with this solemn dedication of themselves afresh to the service of the Lord, that made it so very striking ; and it was the possible future course of their lives in this new home that gave so much point to the prayer, that they might 'daily increase in the Holy Spirit more and more,' thereby to be strengthened against temptations, new and strong, that may beset them here."

NECESSITY OF IMMEDIATE MISSIONARY OPERATIONS IN VANCOUVER'S ISLAND.

SIR,—As you have so perseveringly kept the north-west coast of North America, and especially Vancouver's Island, before your readers, as a new and important field for Missionary labour, I think it may be interesting to, as it is desirable for, them to be informed of the changes which must almost immediately take place in the condition of that island and the coasts adjoining.

The 10th paragraph of the Report of the Committee of the House of Commons on the British possessions under the Hudson's Bay Company is—

"Your Committee are of opinion that it will be proper to terminate the connexion of the Hudson's Bay Company with Vancouver's Island as soon as it can conveniently be done, as the best means of favouring the development of the great natural advantages of that important Colony. Means should also be provided for the ultimate extension of the Colony over any portion of the adjacent continent to the west of the Rocky Mountains, on which permanent settlement may be found practicable."

The latter part of this recommendation has reference especially to Thompson's River district, the river of that name being an affluent on

the left of the lower course of Frazer's River, which flows into the sea opposite the east coast of Vancouver's Island, just to the north of the 49th parallel, the present boundary between British America and the United States' territory. This district is known as possessing a salubrious climate, fertile soil, and as producing gold. Another important fact bearing on Missionary work is, that a large expedition is now being organized to survey and establish the boundary from the sea eastward.

There is, therefore, every probability that Government intends adopting the recommendation of the Committee, and taking immediate steps to establish a Colony there; and the antagonistic influence of the Hudson's Bay Company being removed, any such attempt is sure to be successful, if it be but made with moderate skill and prudence. It therefore becomes a matter of pressing necessity, that Missionary operations should be commenced, with as little delay as possible, that the natives may be brought (if I may so say) under the protection of the Missionary before the settlements of the white man spread over the country.

The money necessary for the establishment of a Mission has been voted by the *Society for the Propagation of the Gospel*, but no Missionary has, I believe, as yet been sent. In the report of the meeting of that Society, in your July number, the Bishop of Rupert's Land, who claims the land and coast as within his Diocese, is made to say, that if a Missionary were sent he would minister, in the first place, to the settlers, and to the natives as opportunity was afforded. I would call the attention both of yourself and your readers to this. Surely there is no record of successful Missionary labour in connexion with colonization! It is *inevitable* that the vices of the white man are more immediately attractive than his virtues! Nay, his persistency and force of character, the greatest virtues of a colonist as such, are fatal to the natives who come into contact with him.

If anything is to be done successfully, the Missionary establishment ~~must~~ be apart from the settlements: nor need this present any difficulty; the natives are tractable, easily taught, ready to work; the soil productive; the climate good; the necessaries, and even some of the luxuries, of life easily procurable. There is no reason why a Missionary settlement should not produce sufficient for its maintenance, and soon become self-supporting.

The recommendation of the Committee of the House of Commons, as well, I believe, as the resolution of that of the *Society for the Propagation of the Gospel*, extends the area of Missionary effort beyond Vancouver's Island to the Rocky Mountains (some 500 miles). I would suggest that the first Missionary be sent with the boundary expedition, to report on the state of the natives, and the locality where a Mission station may be best established.

If the present opportunity be lost, we cannot expect another.

I am, Sir, your obedient servant,

C. G. N.

COLLECTING FOR INDIAN MISSIONS.

A LADY in a large town-parish has been very successful in collecting money for the extension of Missions in India. Her plan is merely to read the following paper among her friends and acquaintances. We desire earnestly to commend the example to many of our readers :—

“Go ye into ALL THE WORLD, and preach the Gospel to EVERY CREATURE.”—St. Mark xvi. 16.

“How then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, EXCEPT THEY BE SENT?”—Romans x. 14, 15.

The sufferings of our brethren in India have of late filled our hearts and minds. What has been the real cause of those sufferings? Is it not the cruelty and madness of the Heathen? And why are they *still* Heathen in a land over which God has placed a nation bearing His Holy Name, and professing to be guided by His Holy Word? May He stir us up to see the *root* of the matter clearly, by searching into the cause of His chastisement. WE HAVE NOT DONE THE WORK HE COMMANDED US TO DO.

Lét us then arise, and in His Name, and by His Spirit and might, do what each of us *can* to spread the knowledge of His truth! Let us do it humbly and simply for His glory, and the good of the souls for which England, as a nation, is so responsible, and HIS BLESSING WILL NOT FAIL US.

It is proposed earnestly to request forty persons, who have the glory of God and the good of souls at heart, and who desire to *work for Christ*, to undertake, each, to get *ten* annual subscribers of *five shillings each, and no more*, for this Indian Mission; and on the first day of each new year to bring the sums thus collected to our minister, to be appropriated to this purpose. Thus an amount of 100*l.* a-year would be brought to him for the promotion of the cause of Jesus Christ our Lord, whose command we have thus humbly endeavoured to obey.

“Inasmuch as ye have done it unto one of the least of these my brethren, ye have DONE IT UNTO ME.”

EXCURSIONS IN PALESTINE.—No. III.

SECTION I.—NABLÙS TO NAZARETH.

FAREWELL TO NABLUS—RUINS OF SAMARIA—AN ARCHITECTURAL PHENOMENON—NIGHT JOURNEY.—A DILEMMA—SHEIKH OF BAKA—BELLA AND BURKA—WILD-GOOSE CHASE—HARVEST IN PALESTINE—HISTORICAL COINCIDENCE IN STRATEGY—KHAN OF JENIN—GILBOA'S CURSE—ANCIENT JERUSALEM—BETHSHEAN—SHUNEM—LITTLE HERMON—MOUNT TABOR—ENDOR AND NAIN—THE MOUNT OF PRECIPITATION—TOIL REPAID—NAZARETH.

NOTWITHSTANDING the drawback mentioned at the conclusion of the last paper, myself and another of our party contemplated a return to

Nablûs with considerable pleasure ; and the peculiar circumstances under which we were to revisit it, made the circumstances of this brief sojourn appear providential. But I must not anticipate.

It was three hours after mid-day before we got clear of the streets of Nablûs. Quitting the city by the north gate, we had a pleasant ride of half an hour through gardens and olive-yards, abundantly fruitful, well watered by numerous rivulets, which turn several mills, and exceedingly picturesque. We noticed on our left a large village named Ruphidia, hanging on the steep side of the mountain on our left. It contains fifty Christian houses, with a church and two priests of the Greek rite. Numerous other villages studded this lovely valley, or crowned the hill-tops. On reaching the open country, we followed the direct road to Sebastieh, which runs first down the valley of Nablûs, a little to the west of the main road to the north (which lay across the mountains to our right), and then along the southern declivity of this same ridge, on the right of the valley. From the brow of the ridge we first descried Sebastieh, which is the Arabic form of *Sebaste* (*Augusta*) ; by which name Herod the Great designated the ancient capital of the kingdom of Israel, in compliment to his Imperial patron, after he had adorned it with those magnificent works whose scattered fragments, spared from the wreck of time, I shall presently be called to notice. We reached the site in about two hours from Nablûs.

The situation of the inheritance of Shemer is very beautiful, and was judiciously selected by Omri for the erection of his capital. It is well and faithfully described by St. Jerome, as situated in the fairest and most fruitful part of Judæa ; but his language implies that it was deserted even in his days. It stands on a bold isolated hill, rising out of the plain, surrounded by valleys ; the hills on the east approach it very closely, but on the west is a fine open plain—a basin formed by the concurrence of several valleys, encircled by lofty hills. We made our way up the shelving side of a steep hill, covered with olives, to the miserable little village that now represents the ancient Shonieron, occupying the east end of the broad ridge on which the city stood. Hard by, overhanging the steep declivity, is the church of St. John, whose magnificent ruins still attest its former grandeur. It was remarked by Maundrell and his company, a century and a half ago, and any observant traveller in Palestine must have noticed the same, “ that in all the ruins of churches which they saw, though their other parts were totally demolished, yet the east end they always found standing, and tolerably entire.” He thus comments upon this remarkable phenomenon : “ Whether the Christians, when overrun by infidels, redeemed their altars from ruin by money,—or whether even the barbarians, when they demolished the other parts of the churches might voluntarily spare these, out of an awe or veneration,—or whether they have stood thus long, by virtue of some peculiar firmness in the nature of the fabric,—or whether some occult Providence has preserved them, as so many standing monuments of Christianity in these unbelieving regions, and presages of its future restoration,—I will

not determine. This only I will say, that we found it in fact, so as I described, in all the ruined churches that came in our way,—being, perhaps, not fewer than one hundred; nor do I remember ever to have seen one instance of the contrary. This might justly seem a trifling observation, were it founded upon a few examples only; but it being a thing so often, and indeed universally, observed by us, throughout our whole journey, I thought it must needs proceed from something more than blind chance, and might very well deserve this animadversion."

I was led to this digression by the fact that the east end of the church of St. John, at Sebastieh, is still standing almost entire. It consists of an octagonal apse, of noble proportions and peculiarly elegant construction; having in each wall single lancet lights, with trefoiled-heads, and hood-mouldings resting on light shafts of the early pointed period. A corbel table of pointed arches, supporting a cornice of several orders, runs round the apse, completing this beautifully-designed composition. There are still sufficient remains of the structure to enable us to determine its original design. Its total interior length is 163 feet, including the western porch of 10 feet; its total width 75 feet, distributed into nave and side aisles. The capitals of the piers are foliated somewhat in imitation of Corinthian, and belong to the early pointed period. The pier arches are pointed, and the aisle windows are of the same character with those of the apse. It is, in fact, a beautiful example of early pointed architecture, belonging, certainly, to a period anterior to the introduction of that style into our own country; for it was, doubtless, erected during the time of the Frank rule in Palestine, by the Knights of St. John, as is attested by the crosses of that order still to be traced on marble tablets.

Josephus assigns Machærus as the place of the imprisonment and martyrdom of St. John the Baptist; and his testimony is quoted and confirmed by Eusebius. As this fact has been strongly pressed, in order to discredit the traditions of Sebastieh, it may be worth while to point out the still greater difficulties of this statement, from Josephus himself. Machærus, he informs us, was situated on the southern border of Peræa, sixty stadia from the Jordan, and was at this very time in the occupation of Aretas, king of Arabia. But it was a daughter of this very Aretas whom Herod Antipas repudiated, in order to take his brother Philip's wife; and it is absolutely incredible that he should have imprisoned the fearless champion of the conjugal rites of a daughter of Aretas in the fortress of her indignant and outraged father, to which she herself fled from the indignity to which she was subjected in the house of her incestuous husband. Whatever other difficulties there may be against Sebastieh, the counter-statement of Josephus must be given up as wholly untenable. The narrative clearly implies that the birthday banquet of Herod was held in Galilee, and that the Baptist's prison was contiguous to the royal palace. There is nothing whatever in the sacred narrative to determine the place of sepulture. All that we know from later history is, that the relics of the Baptist were found here in the days of the

apostate Julian ; when, according to the almost contemporaneous records of ecclesiastical history, the coffin was opened, the bones burned, and the ashes scattered to the wind. If he was not originally buried here, it is possible, considering the veneration then paid to relics, that the remains may have been brought hither from their first resting-place, in the interval between Constantine and Julian, though history has not recorded it, and that the veneration of the Christians provoked the Pagans to their destruction ; for St. Jerome, who is no favourer of modern unauthorized traditions, makes frequent mention of Sebaste as the place of sepulture of the Baptist, as also of the Prophets Elisha and Obadiah. A small Moslem wely, standing in the middle of the ruined church, is said to cover the sepulchre of the Baptist. It is a small rocky vault, sunk deep in the pavement, with a descent of twenty-one steps. A later tradition has found his prison also in this comfortless cellar ; but, however I may be disposed to doubt the correctness of the historian who finds the prison at Machærus, I certainly cannot transfer it to a city that was not even within the jurisdiction of Herod Antipas. The destinies of this city, originally founded by Omri,—frequently besieged and taken by the Syrians,—utterly destroyed by the Assyrians,—restored by the Samaritans,—so utterly ruined by Hyrcanus that all vestiges of a city were effaced,—restored by Gabinius,—attaining to the zenith of its grandeur under Herod the Magnificent,—declining to gradual decay, until now it is left “as a beacon on a hill, and a lodge in a garden of cucumbers ;”—as all this has been lately traced out by Dr. Robinson, with his usual patience of investigation, I need no longer detain the reader among these mouldering heaps.

As the villagers would not allow us to enter the tomb, and seemed disposed to be troublesome, we were glad to sound a retreat, and get clear of the place. We found the hill everywhere sprinkled with ruins (fragments of columns being strewn over the olive-yards), and contemplated with much admiration the larger remains of the Street of Columns, at the north-west extremity of the hill. A short distance below this, where the hill declines towards the plain, we observed a mass of ancient masonry, apparently the remains of one of the gates ; and, notwithstanding the repeated ruin of the city, we liked to believe it to be that very gate where the noble sceptic was trodden to death by the crowd, in the plenty that succeeded that disastrous famine, according to the prophecy of Elisha. That the Syrian army was encamped in the plain below the ruin, will scarcely admit of a doubt ; and it was from their spoils that the abundance was produced.

Into this plain we now descended, and crossed it in a north-westerly direction, until we reached the Sultana, in a continuation of the Nabtûs valley, which runs down to the great plain of Sharon, narrowing and deepening in its winding course. Down this valley our road lay for many weary, anxious hours ; but the journey was little better than a blank, as the sun had set before we reached the plain, and the light forsook us soon after we entered the valley, where we passed a village on our right, named Anebta. At first, we could

distinguish what appeared to be arches spanning the valley at intervals; but, in a short time, we could scarcely distinguish the path; for the night was intensely dark, and the watch-fires of Bedouin on the neighbouring hills, which alone illumined the gloom, served rather to bewilder than to guide; while the loud barking of the watch-dogs, who had caught the sound of our horses' hoofs on the stony track, was not the most agreeable music in our ears, suggesting the possibility of a night-attack from these lawless shepherds, who, having been apprised of our approach by the passage of the baggage, as we imagined, and now advertised of our presence by the baying of the dogs, might have surprised us in this narrow defile, and made their own terms. We passed along, however, without molestation; and at length, to our great joy, discovered a village on our right. We had in vain tried to procure a guide at Sebastieh; but, according to the information given us by the Mutzelli of Nablûs, confirmed as it had been by inquiries on the road, we ought to have arrived at Baka long before; so we made no doubt that we had now reached our destination, our tents, and baggage. As we drew near to the village, the lights which had guided us to it were speedily extinguished, and our cries were drowned in the din of the dogs; for the country was now in so insecure a state, that the villagers were alarmed at our approach, expecting nothing else than a night-attack from the Bedouin marauders, or from a hostile village. When, at length, we prevailed on the Sheikh of the village to come to a parley, we had the satisfaction of learning that the name of this village was Shuweikeh, and that Baka was still three hours' distant! To attempt to proceed without a guide was vain, and with difficulty we persuaded our friend, the Sheikh, to conduct us on our way. While he went to borrow a mule, we were surprised by the most brilliant meteor we had ever seen. In its momentary flash through the vast expanse, it lighted up the heavens and earth with almost meridian splendour, and, I think, left an indelible impression on the minds of all our way-worn and dispirited company. At length we were off again. Happily, the distance did not prove so great as our guide had represented, with a view to secure a larger *bakshish*; but we were too much rejoiced at the curtailment of the way, to quarrel with him for his deception. An hour and a half, or two hours, in a direction N.N.W., brought us to Baka, where we expected to find our servants awaiting us, with our tents pitched and supper ready. Alas! neither mules, nor baggage, nor servants had arrived! No one could give us any tidings of them. It was nearly eleven o'clock; we were all heartily tired, and thought only of finding some place where to rest our heads until the morning;—declining, however, the accommodation of a dung-heap (obligingly offered us by the villagers), on account of its uninviting aspect, as seen in the faint light afforded us by the dying embers of a fire in a small shed, where two men were sleeping. We inquired for the house of the Sheikh. We were told, in reply, that he would long since have retired to rest, with all his family; and woe betide those who should venture to disturb the sanctity of his domicile at such an hour! He

was represented as a veritable churl—as, indeed, the Mutzellim of Nablús had described him. Remonstrances, however, were vain; and at length we found ourselves before the gate of the court in which his house was situated. We knocked, but received no answer: louder—still all was silent as the grave: it was not until we commenced thundering against the barricaded door with huge stones, that a surly voice challenged us from within. A few minutes more, the door was opened, and a lighted candle revealed to us as evil a visage as it was ever our misfortune to behold. Our story was soon told; and our grim host, with a scowling brow, introduced us into a large dreary apartment, which his wives and children had hastily evacuated. Here he spread a few dirty rags upon the mud floor, and bade us accommodate ourselves as we could. Cold, weary, and half famished with hunger, we stretched ourselves on this hard bed, and soon fell asleep. But, wearied as we were with our journey, our deep sleep was frequently broken by the thousands of fleas with which this filthy hole was teeming; and the morning revealed to us the full extent of our misery.

Thursday, June 2d.—The greater part of the chamber which we were occupying, was taken up with a raised divan, or platform, on which our churlish host would not allow us to recline: and the roof, which was composed of branches of trees, seemed to rain showers of fleas. We had passed a miserable night, and were but little refreshed: but the expectation of the speedy arrival of our baggage sustained our spirits. We prevailed on the Sheikh to provide us a breakfast, and in default of spoons were fain to fish the fleas out of the milk with the bread, before we could drink it! When we had strained our eyes along the Nablús road until near mid-day, in the vain expectation of seeing our mules defile along the valley, our host, softened by our misfortunes, informed us that there was a village named Búrka, some three or four hours distant, between the Carmel and Jenin road, not far distant from Sebastieh, and suggested that our servants might have been misled by the similarity of the name, to that village. The conjecture seemed far from improbable, and it was arranged that A. D. and myself should set out for this village.

A balmy air and lovely scenery ensured us a delightful ride along the mountain ridge that bounded, on the north, the valley through which we had passed on the preceding night. About half-way to Búrka, we passed the village of Bella, so aptly named, that one would imagine that the designation had been adopted from the Italian—for a more beautiful village I never saw, situated in the midst of rich gardens, luxuriant with all kinds of vegetation, abounding in fruit-trees, conspicuous among which was the pomegranate, with a profusion of blossom, somewhat resembling in its appearance and colour a gigantic fuschia.

No tidings of the missing mules at Búrka; where we found ourselves at the north-west extremity of the basin below Sebastieh, and resolved to return along the road which we had traversed last night,

thinking we might have passed our servants in the darkness. The answers to our inquiries among the peasants on the road were most encouraging. All had seen baggage mules, some the right number, some more, some less ; some yesterday, some to-day ; but then, no two persons in this country ever see or say the same thing ; so we reached the Sheikh's house at night-fall, full of hopes, which were soon dispelled by the blank faces of our friends. During our absence, R. had been busy making a survey of the neighbourhood, and prosecuting inquiries among the natives. To the south of Baka, about a mile distant, is a circular *tell*, or elevation above the plain, in the form of a truncated cone, called "Git," doubtless the ancient *Gitta* of Samaria, the native place of Simon Magus.

The prospect of another night in this filthy hole was frightful, particularly as our Sheikh began now to suspect us as impostors and vagabonds—a suspicion, which I will do him the justice to say, our appearance and circumstances fully justified—and was heartily tired of our company. We had not been long stretched on the rack, when about ten o'clock a messenger arrived from Jenin to inform us that our servants and baggage were awaiting us there. The obstinate stupidity of one of the servants had prevailed against the judgment of the others who had understood our directions aright. The messenger informed us that they would wait at Jenin, until eight the following morning, when if we did not arrive they would proceed to Carmel. As our time was limited, we resolved to abandon the journey to Carmel, to join our baggage at Jenin, and to proceed straight to Nazareth.

June 3d.—Accordingly, at a quarter to five on Friday morning, we took an affectionate leave of our surly Sheikh, whom we remunerated for his constrained hospitality as munificently as the angel, in Parnell's Hermit, rewarded the miserly host whom he resembled, and with the same design. Our road lay through the prettily-wooded country of the half tribe of Manasseh, in a direction due east. Many villages on woody slopes to the left, amongst which was the village of *Seida*, near which we passed. A beautiful country of woody hills and woody dales, ascending along a most charming ravine, widening out into a fine woody basin or amphitheatre, with a hill rising in the middle, on the top of which stood the village Subârin, which we passed at forty-five minutes past five. At forty-five minutes past six we reached the highest ridge or watershed, beyond which we entered into a long spacious plain, called *Sahil Berkin*, terminating apparently in the horizon, slowly declining towards the east, with fine and fertile soil indicated by the abundant crops on which the reapers were engaged. They were singing merrily over their work, with the genuine "joy of harvest ;" and we probably heard, in their rude choruses, the very shouting of Heabbon and Elealeh ; for the harvest men were Bedouin from beyond Jordan ; for it is the habit of these wanderers to pay periodical visits to various localities far away from the tents, at seed-time and harvest : and as so much land lies waste, they have abundant choice of corn-lands, without trespassing upon

the possessions of the Fellahin, or Arab farmers settled in the villages. The reaping-hook is not, as with us, a sharp sickle, but a blunt hook of iron, the use of which is to gather the standing corn into the hand, and to serve as a fulcrum *for pulling it up by the roots*: so that the land is cleared and cleaned by the same process.

As we passed down the plain of Berkin, we had the villages Yabed and Anin on the left, and Arabi on the right. At half-past seven we came upon a road from the south, apparently leading by Arabi to Nablûs; not, however, the direct road from Nablûs to Jenin, which is further east. At forty-five minutes past seven we turned up to Anin to water our horses at a fine well of living water. Here we witnessed the slaughter of an enormous snake, which had committed ravages in the flock of a shepherd of this village, who had at length tracked him to his lair; and enjoyed the infinite satisfaction of lodging the contents of a well-loaded gun in its head, which destroyed life in a wonderfully short time.

We found the length of the plain to be about two hours; and at forty-five minutes past eight, we emerged from it at its north-east corner, passing under the village Berkin, from which it derives its name, through a narrow rocky defile which led us in the same direction to the magnificent plain of Esdraelon, now called Merj-Ibn-'Amar. This pass then had brought us through that formidable mountain-barrier of Samaria, which baffled the victorious host of Holofernes; and somewhere along this line of natural fortification we must look for the city of Judith. General Noroff, an intelligent Russian traveller, was disposed to fix the site of Bethulia at the modern village of Kubatieh, a few miles east of the defile through which we passed, where the direct Nablûs road enters the great plain, through a defile of the same character. I had acquiesced in this theory, until the discovery of Beit-Ilwa by Dr. Schultz, at the back of Mount Gilboa, which is a kind of outwork of the mountain-barrier of Samaria, brought a new claimant into the field, the disadvantage of whose position is more than counterbalanced by the manifest identity of the name. It is a curious fact, worth recording, that in 1840, when the Turkish army was watching the evacuation of Syria by the troops of Ibrahim Pacha, a design was formed for occupying this same natural rampart, with the view of checking his retreat; but as he did not cross the Jordan, as was expected, the tactics, unconsciously repeated from Joachim the high-priest, were not called into requisition or subjected to a test.

It was half-past nine before we reached Jenin, where we had the mortification of finding that our servants, too true to their word, had started an hour or two before for Mount Carmel. After a ride of five hours before breakfast, both men and beasts were too much fagged to go in pursuit of them, with any chance of overtaking them; and our utmost urgent persuasions and liberal promises were ineffectual to prevail with any of the barbarous people of this inhospitable village to aid us in our distress. The road which they would have to traverse was infested with Bedouin, who would no doubt

have captured the baggage, and be in readiness to intercept the owners, or any who might pass that way. Such was the cold comfort administered by these worthy successors, as we felt them to be, of the savage inhabitants of this border-village of the Samaritans, whose cold-blooded massacre of pilgrims from Galilee on their way to Jerusalem is recorded by Josephus, to the eternal disgrace of the village. To be sure, if we had been in a better humour, we might have admired the pleasant situation of this village, near the south-eastern extremity of the magnificent plain, and its lovely gardens and olive-yards on the south of the town, which only wanted our tents pitched in their inviting and refreshing shade to make them a perfect paradise. But in our deplorable condition—unwashed, unshaven, reeking with three days' filth from the dirtiest of all dirty holes at Baka, disgusted with ourselves and ashamed of one another—nothing could charm. The horrid khan, with a few stunted trees before the door, and its dark recesses teeming with all filthy sights and smells, and its Augean stable, vast with the accumulation of centuries of ordure, was most in unison with our thoughts and feelings; and if an equal temper of mind is essential to a good digestion, our breakfast that morning had a very poor chance indeed. Jenin contains a population of about 1,000, of whom there are seven or eight Christian families, the remainder Mahometans. Glad to escape from the flies, and fleas, and filth of this abominable khan, about two o'clock, P.M. we again mounted and pursued our way to Nazareth, leaving our ill-starred baggage to take its chance among the robbers. We entered then on the plain of Esdraelon—by the same road, no doubt, as that along which Jehu was driving his chariot from Jezreel to Samaria, when he met the brethren of Ahaziah and slew them at the pit of the shearing-house; and where he lighted on Jehonadab, the son of Rechab, and took him as his companion by the way. A glorious plain is that of Esdraelon, worthy of the distinguished place which it holds in the past and prophetic history of the world, extending in a north-westerly direction, as far as the eye can reach, shut in on the north by the mountains of Galilee; on the south by those of Samaria and the range of Carmel. Contracted by the converging roots of Carmel and the mountains of Galilee into a narrow valley through which the Kishon flows, it again expands into the plain of Acre. On the east, it is divided into three branches by the lower ridges of Gilboa and Little Hermon, over the latter of which we now first descried, far away in the north, the dim outline of his glorious namesake, the snow-capped peak of Gebel-et-Telj—for he boasts many titles, as he deserves—with whom I was to become better acquainted, saluting him day by day at a respectful distance as the monarch of mountains (Jebel-es-Sheikh) on this journey, and the following year plunging into his recesses, mounting to his eternal snows, and drinking of his sacred dew.

We were an hour crossing the southern branch of the plain to Zerín, passing on our left the small village of Jelâmeh on a circular elevation, probably occupying the site of an ancient city (Jâbleam),

and on our left the barren heights of Jebel-Fûkûah, on whose most elevated peak we descried the village of Wezar. Fûkûah is the modern name of Gilboa, where "the shield of the mighty was vilely cast away, the shield of Saul, as though he had not been anointed with oil," and "the sweet Psalmist of Israel," distressed for his brother Jonathan, sang his funeral dirge, "How are the mighty fallen, and the weapons of war perished!" And surely the prophetic anathema of this lamentation has taken effect on these bald and desolate mountains of Gilboa, unwatered with dew; or why do they rise out naked, and parched, and desolate, from this rich and fruitful plain?

At four P.M. we reached Zerin, which Jewish and Christian writers have identified with Jezreel. It stands on the north-western spur of the ridge of Gilboa, and is consequently elevated far above the plain, and commands a magnificent prospect, embracing all before described, in addition to the mountains of Ajlûn, the country of Gilead, on the east of the Jordan. The Acropolis of Bethshan, now Beisan, was also in sight, at the eastern extremity of the middle branch of the plain, which we were next to cross. A ruined tower of rude construction, and a few wretched mud hovels, is all that remains to mark the site of the capital of Israel, which obtained its bad notoriety from the impiety and oppression of Ahab and Jezebel.

Descending steeply into the plain on the north, we passed a well of living water, which supplies the villagers with water. But the fountain of Jezreel, at which the Israelites were encamped with Saul before the fatal battle of Gilboa, was probably a more copious source, which rises further east, and flows down the plain to the Jordan. From Zerin to Solâm, about one hour distant, we were passing between the lines of Israel and the Philistines, for the latter had "pitched in Shunem," a village possessing more pleasing associations in connexion with Elisha's miracle in behalf of his pious hostess. It is a small village, situated at the south-western base of Little Hermon, Jebel-ed-Duh; but we did not draw bridle in passing it, for Nazareth was before us, and we hastened, if it were possible, to reach it before sunset.

Crossing then the roots of Little Hermon, we came upon the third branch of the great plain, bounded on the north by the lofty ridge of the mountains of Galilee. On rounding the base of Jebel-ed-Duh, we suddenly came upon a magnificent view of the venerable Mount Tabor. A glorious mountain it is, rising from the midst of the plain, which it completely fills and closes in on the east; rising in solitary grandeur to a great height, "a high mountain apart" (as some read the passage), a "mountain of wonderful rotundity," as the old writers loved to describe it, shaggy, but well-proportioned, clothed with verdure to its very summit, which is slightly truncated. What recollections did this noble mountain awaken, commencing with the exploits of Deborah and Barak! It would have completely riveted our admiring gaze, but that between us and it, on the northern declivity of Hermon, were two villages, still retaining in their names the memorials of other events of Scripture interest—Ain-dâr and

Nain : the former the Endor of bad repute, where Saul, on the eve of the battle of Gilboa, having passed in disguise through the lines of the Philistine host, received from the ghost of Samuel the heavy tidings of the defeat that awaited him on the morrow ; the latter the Nain of St. Luke, whose name is engraven on the hearts of the desolate widows and bereaved mothers of Christendom. Between us and the village were the rock-hewn graves of the old city; and imagination was busy in picturing the sad procession, as it defiled along the path which leads to the village, arrested by the voice that was about to summon back the spirit to the shrouded corpse, and to convert the funeral wailing into a triumphant jubilation. Still Nazareth was before us, the home of our affections, its holy attraction becoming stronger the nearer we approached it, and we pressed on our jaded beasts; for the lengthening shadows warned us that the sun was hasting to his setting. It was towards evening, and the day was far spent, and we had still to surmount those dark steep mountains before us ere we could feast our eyes on the home of our Saviour's youth. A little to our right, at the foot of the hills, we passed the village of Iksâl, ancient Chesulloth (or Chisloth-tabor¹), mentioned in the borders of Issachar with Jezreel and Shunem.

As we approached the mountains a path branched off to the left: let all future travellers be sure to follow it, unless they would risk a broken neck. R—— was the only one of the party who was aware of the fact, and he was some distance in the rear; so we pressed eagerly on in the direct path, and commenced the ascent of the mountain barrier up a deep ravine. We had followed a track that is considered impracticable for horses, and so, indeed, we found it. We were, in our ignorance, scaling "the Mount of Precipitation," and it was an undertaking full of peril; we were soon obliged to dismount, and to scramble up the almost precipitous face of rock, dragging our beasts by main force after us, from such a precarious footing as the inequalities of its surface afforded. The loose stones and pebbles in the fissures of the rock, detached by the horses' feet, rattled down into the deep abyss beneath; and both men and horses were frequently in imminent peril of being precipitated down the steep, and dashed in pieces in the descent. The shadows of evening were fast closing over us; to retreat was as difficult and as dangerous as to advance. How long this perilous ascent was to continue we knew not; but the prospect of being overtaken by night in such a situation was most appalling. By dint of great exertions we at length surmounted the steep, and passing immediately under the spot where a rude pile of stones is said to mark the spot from which the infuriated Nazarenes would have hurled our Saviour headlong, we at length reached a more level path; and in a few minutes found ourselves at the eastern extremity of a small elevated plain, shut in on all sides by steep mountains, on the shelving side of the loftiest of which, surmounted by a wely, at the further end of the plain, hung the picturesque village of Nazareth, with a

¹ In Joshua xix. 18, Chisloth-tabor, in the borders of Zabulon, seems to be identical.

lovely foreground of shrubs and trees, through which we passed to the Casa Nuova of the Latin Convent situated at the entrance of the village. Here we took up our quarters, and prevailed on one of the irregular cavalry, a kind of mounted police stationed in the principal towns and villages, to proceed in the direction of Carmel in quest of our baggage. He started at midnight.

Colonial, Foreign, and Home News.

SUMMARY.

WE beg of our readers to consider the wants of NEWFOUNDLAND referred to by the Bishop in his letter to the Secretary of the *Society for the Propagation of the Gospel*, mentioned in our Report.

The Bishop of NOVA SCOTIA, with his family, arrived at Halifax from England in the Royal Mail-ship *Canada*, on Thursday, December 17.

The Bishop of CAPETOWN, who left Capetown on Sunday, October 18, 1857, intended to remain two months in St. Helena, and thence to proceed to England, for the purpose of raising funds to carry on the existing work of the Diocese, and for the extension of Missions among the natives. In an answer to an address from the Clergy, which was presented the week before, the Bishop says: "I leave the Diocese with much comfort at this time. It is, God be praised, in peace and order. Its Clergy, faithfully discharging their sacred duties; its Laity, for the most part, showing increased interest in their Church, greater zeal for God's glory, a more ready mind and will to contribute of their substance to the advancement of Christ's kingdom in this land."

The Bishop of GRAHAMSTOWN has addressed a letter, dated November 7, 1857, to the Clergy and Laity of his Diocese, in which he states that he purposes to address a letter, in the name of the members of the Church in the Diocese, to his venerable friend the Bishop of Calcutta, conveying to him, and to the fellow-Christians in North India, the expression of their deep sympathy. "He requests the Clergy to set apart a Sunday for contributions to the fund for the sufferers by the Mutiny." We suppose that the proposed letter to the Bishop of Calcutta, though written in the name of the Church, will be exclusively the Bishop's, as he does not speak of proposing it to any Ecclesiastical Assembly. The Bishop left Grahamstown on Monday, November 16, for a visitation at King Williamstown, and the Mission stations in that part of Kaffraria.

We wish that we had space to extract from the *Scottish Ecclesiastical Journal*, of January 21, the feeling and most affectionate letter which the venerable Bishop of CALCUTTA has addressed to the Bishop of BRECHIN, acknowledging the receipt of subscriptions made at Dundee, on the Day of National Humiliation. He has "divided the handsome

collection between our two great Calcutta Church of England Societies, the venerable *Society for the Propagation of the Gospel* and the *Church Missionary Society*." He addresses his Scotch brother: "My Honoured and Right Rev. Brother, the Lord Bishop of Brechin."

At the Meeting on India of the *Church Missionary Society*, on January 11, the Rev. Mr. Reuther, a Missionary, who had escaped from Jaunpore, said that he had been fifteen years in India, but never had been once within a Sepoy barracks—not because he was unwilling to preach to the Sepoys, but because he was not permitted to do so, it being quite understood that the Government was anxious to keep the army free from Missionary influence.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE. — *Tuesday, January 5.*—The Bishop of MONTREAL in the Chair.

A Report was read from the Standing Committee, stating that at the present crisis it is the duty of the Society to extend the sphere of its operations in India, and to use the most strenuous exertions in the promoting of Christian knowledge throughout the several Presidencies.

They recommend that not less than 10,000*l.* (or 2,000*l.* per annum, during the next five years) be set apart towards the promotion of this object. It is probable that a much larger sum will be required for the accomplishment of the work, and they therefore further recommend that an appeal be made to the members and friends of the Society for increased liberal aid towards these important objects.

Notice was given that Resolutions involving the propositions contained in the Report would be recommended to the Board on Tuesday, the 2d of February, when the draft of a Representation to Her Majesty's Government will be also considered. The proposed Representation states:—

"That in the opinion of this Society, in any future arrangements for the settlement of affairs in India, an addition should be made to the number of Bishops and Clergy of the Church of England in India, and the Missions in connexion with the Church should be encouraged.

That each regiment sent forth from this country for service in India should have a duly-appointed Chaplain.

That no encouragement should be given towards the maintenance of any Colleges or Schools, for general education, in which false systems of religion are taught, or in which opportunities are withheld from those who might be willing to avail themselves of them, or of becoming acquainted with the doctrines of the Christian religion."

The sum of 500*l.* was granted to the Cathedral at Montreal.

The sum of 25*l.* was granted for a School chapel at Durham in the Diocese of Capetown; 8*l.* to Archdeacon Mackenzie's School, Natal; 30*l.* to a new Church at Sackville, Fredericton; 6*l.* for books for a lending library, for the benefit of the poor of the districts of St. Peter and St. Roche, Quebec.

Ten thousand copies of the Litany were granted gratuitously for the use of the working classes, for whom special services had been organized in London under the sanction of the Bishop.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.—*Tuesday, Jan. 15.*—The Dean of WESTMINSTER in the Chair.—The Rev. F. D. Maurice brought before the Society the case of the Sandwich Islands. There are several places of worship for Dissenters, but none for Churchmen. The King is lately married to an English lady; and there is a considerable population of English who wish for the ministrations of the Church. They offer 200*l.* a year towards the support of a Clergyman. From the dearness of provisions, &c., this would not be sufficient. The matter was referred to the Standing Committee. The Board agreed to allow the Rev. Mr. Morgan, an assistant minister in the Diocese of Toronto, one year's salary beginning July next. A very interesting letter from the Bishop of Newfoundland was read to the meeting, in which he gave a brief but striking account of his late Visitation. The Bishop wants funds very much. He even speaks of selling the Church-ship. He asks the Secretary to make known his wish of meeting with a person who would share with him the expense of a visit to the Moravian settlements on the Labrador. An important letter from the Bishop of Colombo, dated November 24, was read. He had lately baptized, in the cathedral, a native youth of high rank, who had gone through the Collegiate School and the College. He is the son of the person who was chosen by the people as guardian of their sacred relic, Buddha's tooth. The Bishop spoke of a Hindu youth, who had been brought to the College with the condition that he should eat his meals separately. As the Bishop thought this would introduce the evils of caste into the College, it was explained to the youth that it would be inconsistent with their rules to grant his request; and he was willing to conform to the regulations of the College, rather than forego the advantages of instruction. Mrs. Chapman had lately opened a school for girls, which was filled immediately. A letter was read from the Bishop of Labuan. He wrote from Singapore. He complained much of the want of a vessel, and hoped that 700*l.* would be raised in England for the purpose. A letter was read from the Rev. Dr. Kay, in which he said there was reason to hope that Ram Chunder, a native Christian, who was reported to have been killed at Delhi, had escaped, and was still living. He said also that the accounts of the outrages on Englishwomen are in some cases exaggerated. He stated that at Delhi Mr. and Miss Jennings and Miss Clifford were killed at once, at the breakfast-table, before five minutes had elapsed from the time of the troopers bursting into the room. A letter from Mrs. Selwyn, dated Norfolk Island, August 21, 1857, was read. The Bishop of New Zealand had sailed for Melanesia, taking with him five Pitcairners, of whom the son of Mr. Nobbs was one. It was stated that the fund for the extension of Missions in India is in-

creasing. The Rev. J. W. Buckley, of Paddington, asked what steps had been taken to find fit men for India. The Secretary, in reply, said, among other means, letters had been written to the Vice-Chancellors of Oxford and Cambridge, requesting that University meetings of the Society should be held, so that the young men might be especially appealed to. The required consent had been cheerfully given, and the meeting at Oxford should take place early in the term. Two young men of University distinction had already offered themselves for India, and would be sent out.

MEETING OF THE CHURCH MISSIONARY SOCIETY ON MISSIONS IN INDIA.—A large and influential Meeting was held in Exeter Hall, on Tuesday, January 12. The Archbishop of CANTERBURY was in the Chair. The Secretary (the Rev. H. Venn) read a report, from which it appeared that the views of the Committee on the Christian duty of Government in India had been embodied in a memorial to the Queen, and in an accompanying explanatory statement. The Report concluded with an appeal in favour of the Special Indian Mission Fund, which at the present time amounted to 7,253*l.*, including two donations of 1,000*l.* each. A full report of the speeches is given in the *Times* of January 14. The following Resolutions were carried :—

"I. That this meeting recognises with deep reverence the visitation of God in the recent calamities of India, as calling them to self-abasement under His mighty hand, for past national sins, and to the more faithful discharge in time to come of all national duties, especially in respect of the many millions of our native unevangelised fellow-subjects in British India.

II. That a Christian nation, intrusted with the government of a people ignorant of the true God, and suffering under the social and moral evils inseparable from false religions, is bound to commend the true religion to the acceptance of its subjects, by such measures as consist with liberty of conscience and with the principles of a just toleration.

III. That the past success of Indian Missions, the recent proofs given by native Christians of fidelity to their Saviour, and of loyalty to the British Crown, the preservation of the lives of the Society's Missionaries, and the awakened sense of the national responsibilities in the Church at home, all combine to excite to praise and thanksgiving towards God, and call upon the friends of the Society for a special effort to enlarge and strengthen the Indian Missions, and for their continued prayers that God may bless the work, and send forth labourers into His harvest.

IV. That this Meeting desires on the present occasion to record its earnest expectation of the speedy removal of obstacles of all kinds to the success of Christian Missions, and its solemn pledge of renewed zeal in the work, and of its cordial sympathy with all other Protestant Societies engaged in advancing the kingdom of Christ throughout the whole world."

THE
COLONIAL CHURCH CHRONICLE
AND
Missionary Journal.

MARCH, 1858.

THE MUTINY, AND ITS RESULTS.

It seems to be now universally felt that the present crisis in India calls for more strenuous endeavours to evangelize that benighted country. But on what grounds has the English nation arrived at this conclusion? We have frequently met with disasters in our Dependencies; the Cape Colony, especially, has been the scene of grievous bloodshed and of insult to the British nation. The history of China, too, has not been without events of a similar character. But neither the calamities in China nor those at the Cape have ever been considered by the nation at large as a judgment on us for having neglected our religious duties towards those countries, or constituting an appeal for greater earnestness in Missionary enterprise; and yet the conclusion at which we have arrived is perfectly sound, and is fully warranted by the peculiar circumstances of the present case.

We cannot help looking upon this calamity as a judgment, when we consider how completely almost the whole country has been given into our hands to civilize, to educate, and to convert to the blessed knowledge of Christ; nor can we help being urged on to try and convert the natives to Christianity, *now* that it is so abundantly clear that the savage and unnatural character of this mutiny is simply and solely the product of Heathenism and false religion. A mutiny of such a character as the Indian mutiny is possible only where men's minds can be inflamed to such a pitch of diabolical frenzy as we have seen exhibited in India; and that is possible only where murder, and torture, and lust are not considered (which they are *not* in

Hinduism) as, in all cases and under all circumstances, sins of the blackest dye. The present mutiny cannot, properly speaking, be traced to any *cause*.

The Sepoys, to whom the mutiny has been confined, have no grievance, no misgovernment, no oppression, no injustice, to complain of. If any class in India had reason to be satisfied with the ruling powers, it was that very class which has committed against its rules atrocities almost unparalleled in history. The Sepoys have, indeed, set up a pretext for their revolt—their caste and their religion were in danger: this was their cry. But we cannot accept this as a valid cause. The whole history of the relation of the East India Company to the Heathen and Mahometan subjects in general, and to the native army in particular, forbids our adopting an explanation so palpably absurd. But we *do* accept it as a pretext. Let the Sepoys be witnesses against themselves and against their religion, when they so sedulously and ostentatiously assure us that they have done what they have done in the name of religion. “*Tantum religio potnit suadere malorum!*” It is their own admission, or rather their own boast. It is false, as *they* wish it to be understood, to say that they are fighting for their religion; but it is most true that their religion—that awful system of darkness and wickedness—is at once the cause and the explanation of the cruelties of which they have been guilty. The wickedness of the Sepoys is, then, an illustration of Heathenism, and of *that only*, without any admixture of extraneous causes of exasperation.

Along with this horrible exhibition of Heathenism, the mutiny is almost sure to throw open all Indian society to the influence of Christianity, in a way that has not hitherto been possible. This is not the place to speculate on the changes in the mode of administering the government of India, which are likely to result from the present crisis; but it may safely be asserted that, whatever attitude the Government may hereafter assume towards caste, that institution will never again be fostered, supported, and protected as it has been. The people are fanatical enough to make it necessary for the Government to proceed with great caution in any measures they may decide upon; but it is certain that they will never again countenance and encourage the high castes to the exclusion of the low, after the proofs which the high castes have given of their utter unworthiness to be considered as the representatives and leaders of Hindu society; nor will they endeavour to retain caste in its integrity, under the idea that to interfere with it is to violate the principle of religious toleration. All the world is now beginning to know that there is no connexion between caste and religious belief. It might have been known long ago.

Bishop Heber knew it. "Prayer, or outward adoration," he says, "is not essential to caste. A man may believe what he pleases—nay, I understand, he may almost say what he pleases—without the danger of losing it; and so long as they are not baptized, neither eat nor drink in company with Christians or Pariahs, all is well in the opinion of the great majority, even in Benares." And as soon as this false view is removed, we may expect to see the Government treating the whole system of caste with more freedom than before; and, in fact, quietly ignoring it whenever, in the case of their own servants, it interferes with the public service; and then it *must* go to the wall, just as it did in Egypt, when the policy of Psammetichus and his successors made it necessary to supersede the warrior-caste by the introduction of foreign auxiliaries—that is, when the secular support of the Government was withdrawn from the institution. This is what Sir James Mackintosh contemplated when he observed to Henry Martyn, that "he thought the world would soon be Europeanised, in order that the Gospel might spread over the world. He observed that caste was broken down in Egypt, and the Oriental world made Greek, by the successors of Alexander, in order to make way for the religion of Christ."

But though many may be deeply impressed with the awful state of the heathens, and ashamed of their own negligence and apathy; and though they may also at the present crisis have been brought to feel that God is now opening up new avenues for the introduction of the Gospel into India; it is greatly to be feared that not a few are unprepared to accept the conclusion that it is our duty to multiply our Missionary labourers in that country.

The evangelization of India, many think, will follow as a necessary consequence, if we only colonize it and take care to introduce European civilisation. This is the view entertained by Sir James Mackintosh, as reported in the same conversation with Henry Martyn from which we have just quoted: "He thought that little was to be apprehended, and little hoped for, from the exertions of the Missionaries." There is no need to underrate the value of European civilisation, which is itself, of course, the product of Christianity. No doubt it is an important element in the conversion of the world; but to rely upon it as the *sole* converter of the heathen is to ignore the plainest commands of Holy Writ, the dictates of common sense, and the whole teaching of history. What can be more certain than that no nation has ever been converted to Christianity without the intervention of the Christian Teacher, to explain and enforce that which constitutes the essence and the glory of

European civilisation? Let us then have the European Missionary to live continually amongst the people—to tell them what it is that has given us our present standing—and then to exhibit in his own person the highest type of that character of which only the lineaments can be seen in society at large. It is only the surface and edge of Hindu society that will ever be affected by the *general* character of European society in India. To get at the heart of it, we must have earnest, pious, able, learned, and courageous men. It was, surely, the true instinct of a Missionary which Henry Martyn expressed when he exclaimed, “I can never feel satisfied till I shall be able to carry the war into the heart of the enemy’s country, by preaching in the streets of Patna.”

But has Missionary exertion in India been attended with anything like an adequate amount of success? First of all, let us see what number of Missionaries are now labouring in India. The Missionaries of the Church of England, and of all Protestant denominations in India, number at present together about 450; and of Roman Catholics nearly double that number; though the majority of these latter are simply pastors of settled congregations, with no proper Missionary work at all. The labours of the former Missionaries extend, in Madras, over a space of 150 years; in Bengal, of less than 50: and the present time is by far the most favourable time for making this computation. Of late years there has been a rapid increase in the number of Missionaries. Twenty or thirty years ago the Missionary band was very much smaller. It must also be borne in mind, that a considerable deduction must always be made from this number, on the score of absence from ill health or on furlough; while in no case is the Missionary’s period of service to be measured by the average of service in this country. He begins his work later, has a longer period of preparation to go through, and ends his career sooner. When all these abatements are taken into consideration, it will be clear that a body of 450 Missionaries does not represent nearly so large an amount of effective strength as an equal number of Clergymen in England.

But let us see what they have done. The number of converts to Christianity attached to the various Missionary Societies of Europe and America, exclusive of Roman Catholics, is about 115,000. The Roman Catholics number nearly 900,000; but, of these, 158,000 are members of that part of the Syrian Church which submitted to the Roman obedience under a wretched system of compulsion and fraud; and so many of the remainder are scarcely distinguishable from the heathen, that we do not know what value to assign to Roman Catholic success

in a Missionary point of view. We are afraid that most of their work will have to be done over again. Leaving, then, out of view this portion of Missionary work in India, what shall we say of the remainder? The population of the whole country is about 180,000,000. How miserably small by the side of that vast number does our little band of native Christians show! This is the feeling most likely to be excited by this statement of the relative numbers of Christians and unbelievers. But the smallest consideration will suffice to show that it is a mistaken feeling, if it represents our view of the *relative* amount of Missionary success. It is sad enough to think that that number represents our *absolute* success in India; but it would be much sadder to feel that was all we had to show for work done amongst 180,000,000 unbelievers. This, however, is not the case.

We have not yet *tried* to evangelize the whole population. We have not *occupied* the whole country. For instance, the population of those Tributary and Allied States, in which there is not a single Missionary, amounts to 35,000,000. The Independent States, which number a population of 4,000,000, are also without a Missionary. Thirty-nine millions, therefore, must be at once subtracted from the population of the whole country in order to form any just estimate of the success of Missionary enterprise in India. But this is not all: those enormous divisions of territory in which Missionaries are labouring are not, properly speaking, *occupied* by the preachers of the Gospel.

This branch of the subject is so vast that we can only give specimens of the way in which the Missionary duty of the Church has been fulfilled, even in those places where some attempt has been made to fulfil it. In the Bengal Presidency, not including the North-West Provinces, there are about 110 Missionaries for nearly 50,000,000 people. It is, of course, just as well that these few Missionaries should not be evenly distributed over so wide a field of labour as this. They would be lost in the mass. Some attempt has, therefore, been made to concentrate their strength; but with how small success may be imagined, when it is known that for *seventeen* districts in Bengal, containing a population of 17,000,000, there are only *ten* Missionaries; while *ten* of these districts, with a population of nearly 10,000,000, are entirely without a Missionary. In another part of Bengal there are *six* districts, with a population of 5,000,000, and without a single Missionary; while, in the same part of Bengal, the districts that are occupied by Missionaries number *three* Missionaries for 3,000,000 people.

The case is just as bad in the North-West Provinces. One

specimen,—and it is only a specimen,—must suffice. The district adjoining the district of Delhi, and including Bignore, Moradabad, Budaon, Bareilly, and Shahjehanpore, and containing a population of 5,000,000, is without a single Missionary. In the Presidency of Madras, where Christianity is a hundred years older than in Bengal, there are many similar instances of spiritual destitution. It is enough to mention that that Presidency contains 27,000,000 people, and only 180 Missionaries; while here, as elsewhere, there are large districts containing more than a million of people, who cannot even know that a new religion is being preached to their countrymen. These examples will suffice to show how small a part of the population can be said to be within the sound of the Gospel. It would obviously be impossible to say exactly what the proportion is; but some idea of the inefficient state of Missionary operations in India may be formed from the following extract from a letter of the late Mr. Fox, whose district, be it remembered, was by no means more unmanageable than those of his Missionary brethren: “I am lost and bewildered,” he says, “in the multitude of my work. There lies before me the crowded population of this large town, Masulipatam, with 60,000 inhabitants: they are to be preached to—to have an impression made upon them. If I go to one part one day, and to another part another day, my time and labour are dissipated. If I keep myself to one portion, my labour is swallowed up in the great flood of heathenism. Again, there are the villages in the suburbs—fine, populous villages. Again, there are the numerous villages, and still more numerous hamlets, studding the country all round about. Where I am to begin, I know not. Then, there ought to be schools; to be established—to be looked after—to be watched and taught. I cannot so much as begin them. And so, though I may be preaching continually to the adults, there is the rising generation growing up in their heathenism. Above all, it is only a very limited portion of the day that I can be engaged in out-of-door work—the short periods before and after sunrise and sunset. Then comes the work of translation: tracts there are in some numbers; books are only yet by ones and twos. Who is sufficient to unite in himself these multifarious duties, for tens and hundreds of thousands?”¹

These remarks may form a comment, though a very imperfect comment, on the *numbers* of the converts. Of their general Christian character it would be impossible to convey any precise idea, without adducing a large number of examples, and entering into a minute description of the various evil influences

¹ *Memoir*, pp. 138, 139.

which still surround our Christian flocks in India. And, surely, it is not too much to ask that the world should accept the conclusions of the Missionaries who are in daily intercourse with their people? Their conclusion is, that the work which has already been done, though far from being perfect, is on the whole of a real and substantial character, and *that it is continually improving.*

But it would be a great mistake to suppose that the visible native Christian Church in India represents the *whole result* of Missionary labour. Nothing is more certain, than that the labours of the Missionaries have excited a revolution in the Hindu mind, and that there is a general feeling among the educated natives that Christianity will soon become the religion of the country. Their preaching has caused the saving doctrines of the Gospel to be extensively known; their schools are gradually undermining the whole system of Hinduism; and the literature, which they have been mainly instrumental in producing, is exercising a powerful influence on the minds of the educated classes. And some Missionaries are so strongly impressed with the importance of the silent work which they believe to be going on, under the surface of Indian society, that they anticipate at no distant period a much more complete and abundant in-gathering into the Church of Christ than any which has been gained hitherto. And why should they not? The system of *caste* seems to be almost the only obstacle in the way. In many other parts of the world, "nations have been born in a day." This is the case even in India, with regard to the Shanars of Tinnevely and the Karens of Burmah. But the Hindus and Mussulmans are converted only by ones and twos; and it should not be concealed that up to the present time the preaching of the Gospel has met with very slender success amongst these two classes, who form the strength and importance of the population of India. The Shanar converts, *who are not Hindus*, amount to 51,000,—that is, five-elevenths of all the Protestant Christians. There are, also, many Pariahs and other tribes, not belonging to Hindu or Mahometan classes. Amongst the Hindus, therefore, and the Mahometans, how little has been done!

What shall we do then to carry the Gospel to these? The only thing is to send out more Missionaries. It is of no use to trust to the silent influence of *European society* upon the natives. That can do but very little. Shifting from station to station, quitting the country periodically for its native land, and being moreover *incomplete* while it is in India—for in India we have not the blessing of English society in its integrity, "young men and maidens, old men and children," but only a portion of this

beautiful whole—how little can it do! Nor will colonization, to which so many are now looking hopefully as the precursor of the Gospel, do the work for us. Whatever changes may be made in the future of India, no change will be made in this respect. There are two fatal obstacles in the way. Colonization is impossible where *young families* cannot be brought up; and it is impossible where a country is sufficiently occupied by its own inhabitants.

We are then thrown back upon the direct Missionary work of the Church. We must send men to preach the Gospel to the natives, and *then* trust to the co-operation of other influences which the Missionary or European society in India may set in motion. But how many shall we send? Perhaps the clearest way of showing the necessity of large sacrifices, in order to meet the present emergency, will be to see how fifty additional Missionaries may be distributed in various parts of the country. The Bengal Presidency alone would absorb them; *e.g.* Assam, which has at present only one Missionary, contains a population of 1,500,000; four Missionaries would be but a small band for so large a number. Chittagong contains nearly 1,000,000 people, and therefore ought to have at least three Missionaries. Dacca, with its 500,000, ought to have at least two. So ought Furreedpore. The district of Midnapore, with its 1,250,000, could not be satisfactorily worked with less than four Missionaries. Mymensingh, which contains 1,650,000, ought to have six; and Tipperah, with its 1,370,000, not less than four. There is more than *room*, there is a *demand*, in Calcutta and Howrah, for at least six Missionaries. The remaining nineteen, for whom we have to provide, would find ample employment in Rungpore, Shahabad, Sylhet, Tirhoot, and the tributary Mehals in Orissa, which contain more than 7,000,000 inhabitants. Such an addition to the Missionary force would, no doubt, be a great blessing to Bengal. But what difference would it make to the people of the North-West Provinces, or the Punjab, or Bombay, or Madras, or the allied and independent States? It would, of course, have no direct and immediate influence on these parts of the empire; though, at the same time, it must always be borne in mind that as the Missionaries are sedulously employed in raising up a native Missionary force, the drain of men and means from this country will, after a time, continually be diminished. But this will not be the case till we have occupied the country in a very different way from what we have done hitherto. That is our first and plainest duty. We may then wait for the result of our labours—only let them *be* labours—on the good pleasure of Him Who alone can give the increase.

A FEW QUESTIONS ABOUT THE CHURCH IN INDIA, ESPECIALLY THE WORK OF ITS BISHOPS.

WE think our readers will agree with Dr. Caldwell in his statement prefixed to his admirable Lectures on Missions in India, which appeared first in this journal, March, 1857, that is, before the Indian mutiny.

We must quote his words:—

"The very great importance of India is not, I fear, sufficiently recognised in this country, even by religious people; I feel more and more that 'a great door and effectual is opened' to us in India, and that the conversion of India to Christ is one of the greatest works, if not *the* great work, to which the Church and nation of England are called."¹

We desire humbly, but very earnestly, to put to our readers a few questions on this subject.

1. Is not the door opened to us more widely for this great work in India in March, 1858, than even in March, 1857?

2. Do we dare to count upon another warning?

3. Will any of us, especially any who have lived in India, or who are personally connected, by ties of family, with residents there, set ourselves this Lent to some act of humiliation for our miserable shortcomings, and our national sins in that land, for the 'hundred years that our power has been established?

4. Is not such Christian humiliation and prayer an indispensable condition of all useful exertion for such a work as the propagation of the Gospel in a heathen land?

5. Is it not necessary for Christians of the Church of England to redouble now that exertion, not only to lift up the Cross of Christ more boldly, but to preach and to live out the Gospel of Christ more simply, and more faithfully, in spite of the traditions of a past irreligious age, and the trammels of sects *without*, and parties *within* the Church?

6. Might it not be possible, this Lent, for Christians so minded, to unite² with their brethren in daily humble intercession in behalf of the Church in India; and in certain central and important places, as they are respectively situated, in or near to any of them, say Oxford, Cambridge, London, and any of our cathedral cities, to associate together for this purpose.

¹ Colonial Church Chronicle, March, 1857, p. 88.

² I reckon from the Battle of Plassey, June 23, 1757.

³ Might not this suggestion be carried out unobjectionably in such a way as this? Might not those who go to daily public prayers agree to be in church ten minutes before service begins for this act of devotion, and there privately to use the two last prayers but one in the "Commination," the second and third Collects for Good Friday, and the Lord's Prayer? Might not these prayers be added by others to their daily Family Prayers this Lent?

7. Leaving other details to be settled according to the best judgment of individuals, might not such religious brotherhoods resolve, God helping them, to *meet* in such places for prayer, holy communion, and sermon on this great subject, at least once this Lent, say the last Thursday before the Holy Week? ¹

8. Would it not be a rightful complement to such an effort of regular prayer, to dedicate at holy communion, at such a time, or at Easter, what each "has laid by him in store on the first day of" each "week" in Lent "*as God hath prospered him,*" for some special Mission work in India?

9. Would it not be well for any competent persons in connexion with such acts of religious service, and as a part of them, to put forth some carefully selected and carefully written tracts on Indian Church subjects; for instance, authenticated and detailed accounts of conversions, short lives of eminent Missionaries in India, letters of clergy, now engaged there, &c. &c., all at the cheapest rate possible, and for general circulation?

10. As a work to which now the Church at home is specially called, why should not Clergy and Laity separately throughout the country petition the Queen for an increase of Indian Bishoprics, and send a similar petition, to be presented by the Archbishop of Canterbury, to the House of Lords, and to the House of Commons, to be prescuted by the Members for the two English Universities?

11. Would it not be desirable to ask plainly and at once, for three such Bishoprics,—at Lahore, at Agra, and for Tinnevely?

12. Would it not be proper to say in such petitions that the Church at home pledges itself to raise half the money requisite for the establishment of these three Bishoprics, if any difficulty be raised by Government on the score of expense?

13. If the prayer of such petitions be refused, would it not be better then to ask for one Bishopric, and that for 'Tinnevely'—because God's hand seems there to point us to His own blessed work? ²

14. May we not hope that any new Bishop of Calcutta will stir up Christians there, as their first duty, to urge upon Government the removal of the shame under which now their Diocese labours, of having an episcopate in name, and not in reality?

¹ This year, this day is the Festival of the Annunciation.

² I know very earnest and wise advisers, equally interested in this great work, would substitute here "Agra" for Tinnevely. I have heard also that one Missionary Society, through its organs, offered obstacles (!) to the foundation of the Bishopric here proposed, when the Gospel Propagation Society some time back pressed its immediate establishment. I confess I adhere to the suggestion in the text; though all would, of course, in this case gladly defer to the real friends of Church Missions.

15. As to this vacant Bishopric; is it not well in our meetings for Indian Missions, now to take place through the country, and in sermons on this subject, to express a plain truth, that only a tried man, only a man of known Missionary zeal, only a man of real Christian learning, and of capacity, by his previous studies, to enter into the thoughts of Eastern minds, can be at all a fit Bishop of Calcutta?

16. A few questions more. Is the *mode* and *character* of work in use in England, amongst even our best and most active prelates, the fit pattern for a bishop's ministry in India?

17. Is not St. Paul's life and work the *one* example supplied to us in the New Testament for him who would be a Ruler, a Teacher, a Father in the house of God, and especially amongst the heathen?

18. Are not the following points clear in St. Paul's Missionary work?—

(a). That he had no fixed and permanent dwelling-place; but that he resided, for varying spaces of time, in great central cities, as Antioch, Corinth, Ephesus.¹

(b). That he never went forth alone; but rather, whenever it was possible, moved from place to place with a company of disciples; thus *exhibiting* the Church of Christ as a living, working, united body.

(c). That he gathered into this company, from time to time, the firstfruits of his labours, and thus adopted into sonship and closest fellowship with himself, a Timothy, a Titus, and a St. Luke; and, again, that he kept up by these same converts his personal connexion and influence with the Churches of his planting.

(d). That, in spite of the necessity that was laid upon him to preach the Gospel, he seems to have been particularly earnest in observing the great festivals at Jerusalem, and of these festivals, it would seem, most of all, Pentecost.²

(e). That he had a strict rule even for the order and succession of his labours; and that it was a principle with him, not himself to preach the Gospel where Christ had been already

¹ I shall assume that my readers know the general references to the Book of the Acts, and the Epistles of St. Paul, where the following points are proved, and only quote where my assertion may seem to need support. "We have no certain dwelling-place," seems to be one of "the signs of an apostle," 1 Cor. iv. 11.

² The evidence here is not, I admit, very full, but what we have is very emphatic. Cf. Acts xviii. 20, 21, on his first visit to Ephesus, he is entreated to tarry a longer time—"he consented not,—I must by all means keep this feast that cometh at Jerusalem" (see original), xix. 21.; some three years later "he purposed to go to Jerusalem," xx. 16; "he hastened, if it were possible for him to be at Jerusalem on the day of Pentecost" Cf. 1 Cor. xvi. 8, "I will tarry at Ephesus till Pentecost." This point is not unimportant; it may be worth further illustration; at present I leave it with thoughtful readers of the New Testament.

named, "so as not to boast in another man's line of things made ready to our hand."

(f). That, *inspired* Apostle as he was, and "a *wise* (*σοφός*) master-builder," he still trusted greatly to the influence, so to speak, rather of Christian graces than of extraordinary gifts or miraculous powers; making his sufferings, his daily and nightly labours, and his holy life and conversation, the visible witness of the Cross of Christ.¹

(g). That, while he claimed his Christian right "to live of the Gospel," he did not use this right, but preferred to "suffer all things, lest he should hinder the Gospel of Christ."

(h). That in his actual preaching, while he strove to adapt himself to the wants and infirmities of all, he used, in his intercourse with the heathen, rather the language of authority than that of disputation.

(i). That while he practised great plainness of speech, and represented "his Gospel" in brief summaries of the faith, he employed, also, all such helps of natural feeling and instinct,² all such use of allegory, and even of Gentile literature, as might commend and illustrate the truth; and that, amongst other people, he applied the allegorical interpretation of the Old Testament to the instruction of the Galatians, without fear of risking their belief in the reality of the Sacred History.

(k). That, full of love and tenderness as he was, he emphatically protested before converts gathered out of a heathen country and still living there, that "if he pleased men, he should not be the servant of Christ;" and again, in a heathen city, withstood even brother apostles to the face "when he saw they walked not uprightly according to the truth of the Gospel."

(l). That he did not act on his full apostolic power independently, in the gravest cases of controversy or of discipline; but though his own convictions were clear and settled, he was content that the difficulty of others should be referred to a Council at Jerusalem, and required, in a case of excommunication, the co-operation of the whole Church.

(m). That he put forward, especially in Epistles addressed to Churches founded amongst the heathen, that "there is One Body and One Spirit;" and in reference to the "schisms and contentions" at Corinth, asked, "Is Christ divided?"

(n). That he laboured ever to purify, to restore, and to revive family life, and to consecrate afresh the marriage state, and make it "honourable;" yet before a Church gathered out of a

¹ This is strongly brought out in his *first* epistle, the first to the Thessalonians, who were chiefly converts from heathenism, i. 9; see the second chapter especially.

² Note particularly the striking passage 1 Cor. xi. 13, 14; "Judge in yourselves; is it *comely*" (*ἑστὸν*), &c. &c. "Doth not even *nature* itself teach you?"

very corrupt heathen city, he specially called attention to the fact that he was himself unmarried; his only children those whom he had "begotten through the Gospel," for whom, out of his abounding love, he was ready "to spend and be spent."

(o). That he contemplated, from first to last, that his own ministry must be a sacrifice, and his life an offering, in order that there might be "an oblation" in due time "of the Gentile" world, "sanctified by the Holy Ghost."¹

These are a few questions on a great subject. We will now leave them with Christian readers, and at present add no more. Only let us beware of all excitement in this great work, and let us count well its full cost. Let us remember our Blessed Lord's rule for an Apostle, "Be ye wise as serpents, and harmless as doves." Let us remember that even St. Paul needed the retirement and meditation of Arabia before he was fit for his Mission from Antioch. Let us remember how greatly, with all his holy enthusiasm, he prized order and rule; how he maintained a lifelong discipline over himself; how he ever looked forward to his great reward. What civilized, yet heathen Europe, was to St. Paul then, Asia is to us now. The Cross of Christ was set up throughout Greece and in Rome by this "man in Christ;" only those whose hearts God has touched, and whose minds He has shaped for His work, be they few or many, can win the Lord's battles now.

W.

Ash-Wednesday, 1858.

[Copies of these "Questions about the Church in India" may be ordered in any number from the Publishers, Messrs. RIVINGTON, at 1d. each, or 5s. per 100.]

Correspondence, Documents, &c.

AN AMERICAN MISSIONARY'S VIEW OF THE INDIAN MUTINY.

WE extract the following letter from the *Connecticut Calendar*, which copies it from the *Presbyterian of the West*. It is written in reply to an article in the *New York Observer*. The *Calendar* omits a few personal passages.

"The *New York Observer* begins a long and slanderous article on the causes of the Hindustani mutinies and massacres, by remarking on the fact, that all American Missionaries are champions of the British government in the East. It takes great care *not* to allow that they are so because they have observed facts, and have drawn the conclusion that the government is good and humane, but attributes their

¹ See Epistle to the Romans xv. 16.

friendship to the protection *they* have enjoyed. If we are to believe the *Observer*, we must conclude that the Missionaries are a set of ignorant and weak men, incapable of observing the worst tyranny and oppression, practised continually and grossly upon the natives, but fully capable of being blinded by personal favours, and of worshipping the powers that be with supreme devotion. And if the editor deny that he means to attribute such fatuity to them, then we must suppose he intends to charge them with falsehood; for he says that grinding tyranny and cruelty is so prevalent, that it is patent to all. Now, if it be so, the Missionaries must know it if not fools, or must be lying about it. As one of the class spoken of, I feel this article to be a personal injury, and therefore call all the attention I can gain to some facts and remarks.

The *Observer* is wrong in its philosophy. 'The atrocities of the Hindoos,' says the editor, 'suggest the fact that they were provoked by similar wrongs which the natives had suffered at the hands of their conquerors and rulers.' I cannot see this. Can there not be such cruelties except in retaliation for something similar? Everybody who has studied the subject, knows that these things are the constant attendants of religious wars. Look into all history, and it will be seen that these horrors have always had peculiar prominence, when religion was the moving cause of an outbreak. If they can only happen as retaliation, what were the English retaliating when they set the alleged evil example?

I ask particular attention to the malignant and unsparing style of the following paragraph, from the pen of the *Observer's* editor:—

'As we read the extracts below, we shall be painfully struck with the fact that the refined tortures which the English have suffered recently, are repetitions of cruelties which they themselves have been inflicting for many long and bitter years upon the helpless victims of their oppression in India, till at last, in their feebleness and extremity, under the mingled aggravation of human vindictiveness and religious fanaticism, they have turned with dying desperation upon their rulers, to hurl off the yoke from their necks or to perish, as they will in the struggle.'

I cannot point out the mingled falsehood and rancour of this paragraph, together with its glaring absurdity, in terms that seem to me at all adequate. Perhaps it is better that I simply say, that in more than fifteen years' residence in the very site of the rebellion—the upper Gangetic provinces—where I associated with high and low, with city people and country people, travelling extensively, speaking the language of the country as easily as my own, known to be an American, and to have no connexion with the Government, I never heard a word of such cruelties as practised by Englishmen, and that I know that they were punished severely in a few cases, in which they were practised by native servants of the Government upon their own countrymen. But let us examine the alleged facts contained in the extracts that the editor alludes to.

The first is from the *British Standard*—a paper that knows no

more about India than the *Observer* does. It quotes from Mill's history, the fact that the females of the family of the Rajah of Benares were plundered, 'and their persons otherwise rudely and disgracefully treated,' in violation of a capitulation. This case is represented as fully parallel to the recent enormities of Nena Sahib at Cawnpore. Let us look at the facts in the two cases.

Nena Sahib promised life and full protection to the garrison at Cawnpore, and immediately murdered all the men. He then shut up the women and children. He violated all the women he could himself, gave the rest up to the lust of his followers, and, finally, killed the whole company, women and children, and threw the one hundred and seventy-five naked, dishonoured, murdered bodies into one well together.

The English promised life and protection to the garrison of the Rajah of Benares, and that the females should come out unsearched; which meant that they should bring out as much gold and jewellery as they could. The garrison was spared and protected; but 'the licentious people, and followers of the camp'—all natives, be it known—knowing what a rich booty was among the women, rushed into the company suddenly, overturned the chairs in which they were carried, tumbled the ladies about rudely, and plundered them. Not one was killed; not one was ravished, and probably not a single European was engaged in the disgraceful scene, or profited by it. It is said Warren Hastings suggested this iniquity, but the charge was neither proved nor proveable.

Now, what are we to think of editors, whether of the *Standard* or the *Observer*, who can, on such a foundation, charge the British with iniquities that 'parallel, if not exceed,' those of Nena Sahib?

The editor of the *Observer* next takes up the report to the English Government of a Mr. Patterson, a Commissioner, relative to tortures that were inflicted to enforce the payment of revenue. These tortures were very horrible; and the extracts describing them, and commenting on them, are so arranged as to create the impression that they were an allowed Government measure, and inflicted by Englishmen. All this is a most flagitious slander. The tortures were inflicted by native sub-collectors of the land-tax—who wished to get a name for promptness and efficiency, and consequent promotion—utterly against English law, and without the knowledge of English officers, and were severely punished when found out. The report quoted from is the result of an inquiry which led to the punishment of the evil-doers. I was in India at the time, and I know that the discovery of those iniquities excited the same horror among the English there that they would do here; and they were punished with much more readiness than we exhibit in cases of wrong-doing in our model land.

Did these things cause the mutiny? Such is the *Observer's* allegation. But they occurred in the Madras Presidency, a thousand miles from the scene of the mutiny, among a people of different language and nation from the mutingers; and about whom they care nothing, and of whose sufferings they probably never heard.

The editor next brings into the witness-box Mr. —, ¹ a former Judge at Bombay. He testifies to judicial murders, and bribery and corruption; and says that all Englishmen in India must have seen as much of these wrongs as he. But this man's revelations were made while I was in India; and all the Englishmen in India said he was an unprincipled man, who had quarrelled with the Governor, and the Court of which he was a Judge, and had been guilty of high misdemeanours, and that all he said was in revenge for his suspension and final expulsion from the service of the East India Company. He revealed nothing till after he was suspended. He is a man of violent temper, and, it is said, of bad morals.

Lastly, the editor appeals to Burke, who was the advocate that conducted the trial of Warren Hastings. This fervid, eloquent, fee'd lawyer, is made an authority for history! In making charges which he did not prove—of which Hastings was acquitted—he makes sweeping assertions, which the editor of the *Observer* tells us 'are still terribly true, even of her (England's) present sway in India.' Now, I will not say that all that Hastings was charged with was false; for I do not believe that he was by any means immaculate as a ruler; but I know, from examination on the spot, that Burke's eloquent and fearful charges are the grandest specimens of exaggeration that can be found in the English language—worthy to be preserved as a literary performance, but no more fit to be part of the materials for history than the lying legends of Popery are to be the foundation of a veracious history of Christianity.

As I am willing to stand to what I have written, I hereto sign,
JOS. WARREN.

Oxford, Ohio, Nov. 16, 1857."

SUGGESTIONS FOR THE SUPPLY OF MISSIONARY STUDENTS.

[THE following paper was read at the monthly meeting of the *Society for the Propagation of the Gospel*, February 19, and was referred to the consideration of the Standing Committee. The plan suggested deserves to be widely known, and we are thankful to be permitted to give it circulation.]

The acknowledged difficulty in the present state of the Missions of the Church, consists not so much in the want of money for the support, as of men for the working of Missionary stations. This difficulty has increased much in the course of the past year. The mutiny in India, and the discoveries in South Africa, have called to us with loud cries to go over and help the heathen, and our fellow-subjects in the East.

Yet, when we look at our Missionary colleges, they do not call for enlargement—nay, they are not even filled; and the reason of this is manifest. The age at which candidates for Missionary work are

¹ The name omitted by the Editor of the *Colonial Church Chronicle*.

admitted is at the lowest eighteen, and the average age at which men enter St. Augustine's is rather nineteen or twenty. Between the age of fourteen, at which boys usually commence to earn their livelihood, and nineteen, there is no provision made for retaining any young men who might wish to devote themselves to this branch of Christ's work.

Now it is thought that such provision might be made by a plan analogous to the Pupil-Teacher system adopted by Government.

Some boys will, it is not doubted, be found who would be anxious at the age of fourteen to devote themselves to God's work in missions. It is not at all desirable that they should be then *bound* to this calling. A simple expression of a wish on the part of such a lad would be sufficient, if united with a consistent religious behaviour, and a probability, in the judgment of the clergyman, that the boy will fulfil the intention expressed.

To aid such a boy, it is proposed to found Mission Pupilships—the duties, payments, and training of which might be defined as follows:—

Duties.—To attend the parochial school during at least one of the school-times—to assist the Master as the Pupil-Teacher would do—to receive instruction, for at least two hours, in Latin and Greek, or such other subjects as are required for entry into St. Augustine's, Canterbury, and generally to be under the direction of the parochial clergyman.

Payment.—At the same rate as the Pupil-Teachers, for four years; at the end of which term the candidate might enter St. Augustine's. The money to be raised either by local efforts, or, in case of necessity, by special grants from the *Society for the Propagation of the Gospel*. When the number of scholarships which have been founded at St. Augustine's is taken into consideration, it is presumed that there will not be much difficulty in founding what will require less than half the expenditure.

Training.—Must be under the direction of the clergyman; at least, he must be answerable that the boy receives instruction which will fit him for examinations to be hereafter determined. It is suggested that candidates might be required to pass at the beginning and end of their term the examinations at Oxford and Cambridge for those not in residence, and yearly or half-yearly examinations, either by Diocesan Inspectors, or by a Special Inspector appointed by the *Society for the Propagation of the Gospel*.

The objection, that of the number of pupils a very great number will grow weary and object to go to College, will be met by the consideration that the proportion of Pupil-Teachers who in like manner refuse is not large, although the position of master, to which they aspire, is hampered by so many difficulties which would not be in a Missionary's way.

The remark that a Missionary must be a creation of God, and not the offspring of training, may be answered by remembering that God will work through the training as well as by any extraordinary means. The general improvement of schoolmasters by Training Colleges may give us good hope that a like consequence will follow the training of Missionaries.

SCRIPTURE READERS IN BARBADOS.

THE Bishop of BARBADOS has sent the following letter to the Clergy of the Diocese, on the employment of Scripture Readers:—

“Bishop's Court, Barbados, November, 1857.

REV. AND DEAR BROTHER,—The public attention having been emphatically called of late to the employment of Scripture Readers, for the better instruction of our labouring classes in the word of God, and many laudable efforts having been made with this view, both here and in England, I have been led seriously to reflect and inquire, how such agency may be used by us with the best hope, under the Divine grace and blessing, of wholesome and permanent, as well as extensive effect. I offer to you the result of my reflections and inquiries in the following ‘Regulations,’ which I would propose for our adoption, with the view of placing the labours of these, our lay-helpers, on a clear, sound, and effective footing; that in their measure they may, without confusion, contribute, as members of the Church of Christ, to the increase of the body, unto the edifying of itself in love. Believe me ever, my dear Sir,

Your faithful Friend and Brother,

T. BARBADOS.

PROPOSED REGULATIONS FOR SCRIPTURE READERS.

1. That, in the duties of his office, the Scripture Reader be under the direction of the Minister of the district for which he is licensed, and shall not carry about with him, for the purpose of reading to the people, or distributing among them, any book or publication, but the Scriptures of the Old and New Testament, the Book of Common Prayer, and such other books and tracts as shall have been approved of by the Clergyman of the District.

2. That the special work of the Scripture Reader be to conduct Catechetical Schools for adults; the great object of which shall be to make them acquainted with holy Scripture in its practical bearing on their own faith and duty.

[Of such Schools each Scripture Reader might have three or more, at different places in his district, taking each statedly once a week.]

3. That the School shall open and close with prayers selected by the clergyman from the Liturgy, and that singing be also encouraged before the final prayers; but that care be taken not to allow the *Scripture-reading Schools* to lose their character, and become irregular prayer-meetings, or the Scripture Reader to assume the office of a preacher.

[The following course is suggested for the conduct of the school:—

That after the opening prayers, a passage of Scripture, consisting of about twenty or thirty verses, be read distinctly and intelligently (having been previously studied) by the Scripture Reader, then, verse by verse, by some of the hearers who can read fluently; the Scripture Reader taking that opportunity of explaining, by question and answer, any words or expressions which may appear to require explanation.

That the reading and explanation of the Scripture Lesson be followed by a plain exposition or practical application of it, read by the Scripture Reader: the exposition or application, as well as the Lesson, being selected by the Clergyman, or with his express approval.

For prayers the following might be used:—At the commencement, the General Confession, the Lord's Prayer, the Second Advent Collect, and Prevent us, &c.; at the close, Grant, we beseech Thee, Almighty God, that the words, &c.; the Collect for the Seventh Sunday after Trinity; the Grace of our Lord, &c.

Before the closing prayers, one of the Psalms from the authorized versions might be sung, or one of the Hymns used in public worship; or one of the Canticles (Venite, Magnificat, Nunc Dimittis, &c.) might be chanted.]

4. That in all respects the schools be so conducted as to promote, not in any way to supersede, the attendance of the people at Divine service in the church or chapel of the district.

5. That they be open at all times to the minister; whose occasional presence will be essential to their salutary working.

6. That the Scripture Reader be directed, if not assisted, in his own study of Scripture by his minister.

7. That besides conducting the Scripture Reading Schools, and using his endeavours to bring the people to them, the Scripture Reader may also be employed, under the direction of the minister, to read the Scriptures and other fit books to the sick or others at their own dwellings, and otherwise to remind them of their religious duties; but that in his intercourse with the people, he shall use his endeavours to bring them to avail themselves of the public and private ministrations of their pastor."

Reviews and Notices.

Christ and other Masters. An Historical Inquiry into some of the Chief Parallelisms and Contrasts between Christianity and the Religious Systems of the Ancient World. With special reference to prevailing Difficulties and Objections. By CHARLES HARDWICK, M.A., Christian Advocate in the University of Cambridge. Part III. *Religions of China, America, and Oceanica.* Cambridge: Macmillan. 1858.

MR. HARDWICK'S work, "Christ and other Masters," is progressing rapidly. The first volume, which contained an introductory essay on the religious tendencies of the present age, and an elaborate treatise on the unity of the human race, together with an analysis of the characteristics of religion under the Old Testament, was published in 1855. The second volume, on the different systems of religion in India, and their real or apparent correspondencies with revealed truth, followed soon after; and at the beginning of this year we are presented with a third volume on the religions of China, America, and Oceanica. Never was so difficult and complicated a subject as the history of pagan religion handled so ably, and, at the same time, rendered so lucid and attractive, as in the three volumes before us.

The history of the growth and decay of religious ideas among the more or less barbarous nations of the world, is sure to command the interest of every thoughtful Christian. But, whether owing to the difficulty of getting access to the original sources from which alone an authentic and trustworthy account of the religious systems of the ethnic world can be obtained, or from a feeling that it is impossible to separate what is really important from a mass of strange conceits and wild hallucinations, with which the sacred books of most of the pagan nations abound, the history of religion, in the widest sense of the word, has always proved an abstruse and unattractive subject, not only to the general reader, but to the theological student also.

Mr. Hardwick's book will be equally acceptable to both classes of readers. He has studied the sources, if not in the original, at least in the best translations, and he has generally been successful in the choice of his authorities. But what we admire most in his book, is the good sense with which he has cleared his subject from all unnecessary encumbrance. In his account of every religion, he dwells only on its most characteristic features. He leaves out all that is of secondary importance, and he is never carried away by a wish to display his own knowledge before his readers, who prefer to have the results rather than the materials of an author's researches.

We confess, however, that the third volume, which we had been looking forward to with more than common interest, confirms our apprehensions with regard to one point, about which we had some misgivings from the very first; we mean the general arrangement of the various systems of religion which Mr. Hardwick has chosen for his special consideration. We could not discover on what principle he had framed the list which appeared in his first volume. There the religions of the world were arranged in the following order:—

- I. Religions of Hindustan and some adjoining countries.
- II. Religions of Mexico, China, and the Southern Seas.
- III. Religions of Ancient Egypt and Persia.
- IV. Religions of Ancient Greece and Rome.
- V. Religions of the Saxon Scandinavian, and Saxon Tribes.

After reading the second volume, which gave an account of the religions of India, without entering into the religious systems of the adjoining countries, such as Burmah, Siam, and the mountainous tracts inhabited by the Nāga tribes, we thought it not unlikely that Mr. Hardwick might have modified his original list. The Christian Advocate had given good evidence, in several portions of his work, that he had paid careful attention to the results of comparative philology; and for a systematic treatment of the ethnic religions of the ancient world, no classification would seem to hold out so many advantages as the ethnological classification of the various branches of the human race, which has been established on the irrefragable evidence of their languages and dialects. The intimate relation between language and religion, particularly in the early periods of the world's history, could not have escaped so thoughtful a student as Mr. Hardwick. After his elaborate treatment, therefore, of the ancient and

modern religions of India, from the songs of the *Veda* to the *Tantras* of the worshippers of *Siva* and *Kali*, we still hoped that in the third volume we should not be carried backward and forward, from India to China, from China to India, then across the ocean to America, and, lastly, from America to the Malay and Polynesian Islands; but that, with the history of language for his guide, Mr. Hardwick would lead us from India to Persia, and from Persia to the other countries of Asia and Europe, where the various branches of the Indo-European family have fixed their abodes, formed their dialects, established their laws, and founded their temples. The ancient language of Persia is the nearest neighbour of the sacred idiom of the *Veda*, and the religion of Zoroaster is a merely dialectic variety of the original worship of *Vasishtha* and *Vishvamitra*. It is impossible to understand the historical growth of the religion of the *Zendavesta*, which still feeds the flames of the fire-altars in Guzerat, in Yezd, and on the Caucasian Isthmus,¹ without a previous knowledge of the *Veda*; and we were looking forward with pleasure to Mr. Hardwick's sketch of Zoroaster, and his analysis of the causes which led the Aryan thinkers from the wild-grown nature-worship of the *Veda* to the more systematic tenets of the worshippers of *Ahura-mazda* or *Ormuzd*. We expected to see the author follow the historical progress of the Magian faith, from the state-religion of Cyrus and the Achaemenian dynasty to its political revival under the Sassanians, and its change into an elaborate system of theology and theosophy—so important in the history of Eastern Gnosticism—till he should bring us at last to the exodus of the descendants of Zoroaster from Persia to India, where they are settled to the present day in the city of Bombay. In not adopting a systematic and historical method in the treatment of the ancient forms of religion, Mr. Hardwick has deprived himself of a thread, that would have led him more safely, and at the same time more rapidly, through the different chambers of that dark labyrinth of pagan worship which he invites us to explore under his guidance. He need not have entered into any of the more doubtful problems of comparative philology. If he had taken the threefold division of the human race into the *Semitic*, the *Aryan*, and the *Turanian* families, for his basis, he would have been able to arrange nearly all the religions of which we have any authentic information under these three different heads. As there are three families of languages pointing by their gradual convergence to a common centre beyond the reach of history, it would have been easy to show that there are likewise three families of religion—three well-marked starting-points to which the principal streams of religious thought can be traced back—these three streams pointing, by the very divergence of their currents, to one common source from which they all proceeded. There is the Semitic family with its spiritual monotheism, the Aryan family with its worship of nature, and the Chinese and Turanian races, with their vague belief in a divine Being, neither spiritual nor

¹ See Rawlinson, Notes on a March from Zohab, at the foot of Zagros, along the mountains to Khuzistan, in the year 1836 (Journal of the Royal Geographical Society, vol. ix. p. 109).

natural, but hovering in its ghostly unreality between heaven and earth, filling the human heart with fear and superstition, and unable to inspire its votaries with the joy and confidence of the Aryan suppliant, or the awe and reverence of the Semitic worshipper. These three divisions of religious thought are as clearly marked as the three great divisions of language, and it is only by treating religions which belong to the same division in their natural connexion and their historical sequence, that we can expect to discover their original character and true meaning. We must interpret the language of the *Zendavesta* by that of the *Veda*, and discover the true meaning of *Zeus*, *θεός*, and other Greek words, in the dictionary of the Sanskrit language. In the same manner the grammatical system of Arabic receives its true light from an inter-comparison of all the Semitic dialects, and the startling problems of the religion of Mahomet find their only true solution in the religious character of the whole Semitic race. And no one could fully understand the vast and vague demon-worship of the Turanian races, who has not studied the dialects of these nomadic tribes in connexion with Chinese, and compared their various forms of worship with the ancient traditions of the Celestial Kingdom as collected by Confucius. Some mistakes which we noticed already, in the second volume of Mr. Hardwick's book, would have become impossible, if he had availed himself of the new light which comparative philology has shed on the early ramifications of the human race. As in former times the etymologist was apt to grasp at any similarity in the sound of words, from whatever language they might be taken, we sometimes find that Mr. Hardwick compares religious ideas, and endeavours to trace them from one country to another, at times and under circumstances when no such communication was possible between the inhabitants of those countries. We shall give one instance. Wishing to impress his readers with the real antiquity of Chinese civilisation and religion, Mr. Hardwick writes:—

"Before the name of the Middle Kingdom had been ever uttered in the learned halls and avenues of the Athenian Academy, before the eagle of the Roman legions, thirsting after universal sway, had tried its earliest flight across the Central Apennines; before the English of that ancient world, the colonising merchants of Phœnicia, had unfurled their sails upon the waves of the Atlantic, and trafficked in the precious metals on the coasts of Albion and Ierne; large communities of settlers, stretching far across the plateau of Upper Asia, were already living under the patriarchal rule of great and powerful princes. Chinese ports were even then frequented by adventurous traders from Ceylon, from India, from the Persian Gulf. A knowledge of Chinese astronomy found its way beyond the mountains and took root in Northern Hindostan."—*Pp. 7, 8.*

Now, in stating that a knowledge of Chinese astronomy found its way at that early period beyond the mountains, and took root in Northern Hindostan, Mr. Hardwick has the authority of Professor Lassen on his side, or rather that of M. Biot, whose views on this subject were adopted by Professor Lassen. But did Mr. Hardwick consider what is involved in such an admission, and how violently the true relation of these two ancient races, the Aryans in India and the Chinese in the Middle Kingdom, would be disturbed if this admission was well founded? Astronomy—at least that part of it to which

Mr. Hardwick more particularly refers, the *Nakshatras*, or the twenty-seven Lunar Mansions of the Brahmins—is most intimately connected with the religious worship of the Veda. No Hindú sacrifice could have been properly performed without a knowledge of the Lunar Mansions; no month could have received its present appellation, without names being first given to those constellations from which the months derived their titles. Now, Mr. Hardwick would never admit that a Chinese or Turanian race could have exercised any very definite influence on the faith and worship of the Aryan settlers of India, and he would scout the idea of tracing Sanskrit words back to Chinese monosyllabic terms. Yet, if a knowledge of Chinese astronomy found its way beyond the mountains, and took root in Northern Hindostan, the event must have taken place at a very early period, previous at least to the composition of the Vedic hymns. The *Nakshatras* are mentioned in the ancient songs of the Veda. Thus, we read, Rr. I. 50, 2:—"Like thieves, the *Nakshatras* (the stars) fly with the splendid darkness of the night, before the sun who illuminates everything." Here it might be said, that *Nakshatra* signified stars in general, and not the twenty-seven constellations rendered important by the passage of the moon. But it is in connexion with the moon, and therefore with an allusion to an equally-divided lunar Zodiac, that the *Nakshatras* are mentioned in the Veda. "*Soma*, or the moon," it is said, in a hymn of the eighth book, "is placed in the lap of the *Nakshatras*." The moon is called the month-maker, *masakrid*, in the first book of the Rig-Veda, at least according to one of the ancient commentators; and one of the principal sacrifices, mentioned in the ceremonial portion of the Veda, is that of the Full and New Moon. The exact time of these lunar festivals is fixed with such minute accuracy, that the Hindús, at the time when these public sacrifices were established, or at least when they were regulated by the sacred institutions of the *Bráhmanas*, must have been considerably advanced in astronomy; and the base of their ancient astronomy was the Zodiac of the lunar *Nakshatras*.

The gradual growth of astronomical knowledge in India is intimately connected with the whole intellectual and religious history of that country. The primitive division of the year into lunar months must have taken place previously to the first separation of the Aryan family, for the name for moon and month is the same in the dialects of nearly all of its members. The proper names of the months, however, are peculiarly Indian. They exist in Sanskrit only, but not in Greek or Latin. Now these Indian names of the months were derived from the names of the *Nakshatras*, and the names of the *Nakshatras* again were derived in several instances from the names of ancient Vedic deities. If, therefore, we find the same names of the months in Sanskrit and Chinese, and if these names are inexplicable in the Chinese Dictionary, surely the conclusion is evident, that they were borrowed by the Chinese from the Hindús, and not by the Hindús from the Chinese. The three winter months are called in Chinese, *Pehoua*, *Mokué*, and *Pholkuna*; names which Dupuis already had compared with the three Indian months, *Paushya*, *Mâgha*, and

Phalgunā. These Indian months had received their names according to a definite system, from the corresponding Nakshatras, *Pushyā*, *Maghā*, and *Phalgunā*. Shall we suppose, then, that the Hindūs borrowed the idea of the lunar Nakshatras from the Chinese, and that the Chinese borrowed their names from the Hindūs? In order to defend such a supposition, it would be necessary to establish the antiquity and genuineness of the early literature and civilisation of China on a much firmer basis than that on which it rests at present.

Mr. Hardwick, who is at other times so sceptical about the early dates which the Oriental nations claim for their literature, seems to have lent too willing an ear to the assertions of the Chinese scholars. It is true, that many of the most distinguished "Sinologues" speak with perfect confidence of Chinese dates, going back as far as three and four thousand years, B.C. Such dates occur in the original chronicles of the Chinese, and they are given there, as if they had been written down at the time, by imperial historiographers and astronomers. But has their value ever been tested by the same critical tests which have reduced the mythical chronology of Greek and Rome to such small dimensions? In Roman history, the destruction of the city and the burning of the Capitol are generally considered fatal to the genuineness of any dates previous to those events. Now, in Chinese history one of the most indisputable facts is, that between 480 and 206 B.C., that is to say, after that period of Chinese literature which is marked by the labours of Confucius and his collections of the ancient oral traditions of the country, China was devastated by revolutions and civil wars. In 213 B.C., the famous Emperor, *Thsin-chi-hoang*, ordered all books to be burnt, except those treating on medicine, astrology, agriculture, and his own family annals. The punishment of death was threatened and inflicted on all who should venture to conceal books; and all Chinese authorities agree, that, during the years 213 to 206, his literary crusade had proved completely successful. In 206 a new dynasty, that of the *Hans*, came to the throne, and every effort was made by them to collect—and again, for the most part, from oral tradition—the remains of Chinese literature. But whatever the Chinese may relate of the miraculous escape of some of their old classics, and however plausible the arguments may sound by which Chinese scholars have defended the general fact of the high antiquity of Chinese civilisation, it would have been difficult to recover from oral tradition minute astronomical observations. M. Biot feels this himself; and he tries, very ingeniously, to save "a little of ancient astronomy." Speaking of the Emperor *Thsin-chi-hoang*, he says: "Il ordonna, sous peine de mort, de brûler tous les livres, à l'exception de ceux qui traitaient de médecine, d'astrologie (conséquemment un peu d'astronomie)." This language shows sufficiently what the claims of the Chinese to genuine and accurate astronomical observations, fixing the days and hours of historical events, about 4000 B.C., really are; and we cannot bring ourselves to admit that, either in language, religion, or science, the relation of the early Aryans to the Turanian inhabitants of China was that of pupils to their teachers. On the contrary, we believe

that the relation of India to China has always been the same which we find at the time when Buddhism was introduced into the Middle Kingdom ; and we know of no fact, even in later times, which would lead us to suppose that China had ever repaid to India the debt which it owed to that ancient cradle of Eastern civilisation. If this relation of the two countries is once established and well kept in mind, it would require stronger evidence than the hypothesis even of so learned an astronomer as M. Biot, or the admission of so careful a Sanskrit scholar as Professor Lassen, to induce us on a sudden to invert the relative position of China and India, and to admit a civilising influence, exercised by the former on the latter. Such exceptions occur, no doubt, now and then in the ancient history of religion and civilisation, as well as in the ancient history of language. But, a general rule once being established, the exceptions require very strong evidence before they can be admitted. No one would allow any ancient Sanskrit word to be derived from Greek. But if words of decidedly Greek character have found their way into the Sanskrit dictionary, it becomes more necessary than ever to determine their relative ages : and we shall find that, in every instance, those Greek words, such as the words connected with the solar Zodiac, are of a very late date in Sanskrit ; in fact, not anterior to the well-established historical intercourse between India and Greece, after the time of Alexander.

We have dwelt rather long on this single question about the Chinese origin of Hindú astronomy ; but it will be seen, we hope, that, though it seems to be an isolated fact, it involves important consequences with regard to the organic structure, if we may say so, of the whole ancient civilisation of the East. We do not blame Mr. Hardwick for having been swayed by the authority of such men as Biot and Lassen ; but we thought it right to point out how, in travelling over the unexplored and unmapped regions of the ancient world, he might have guarded himself against ever missing the right direction, if, instead of trusting to partial guides, he had clearly impressed on his own mind the great watersheds of thought and language which divide the principal families of the human race. Mr. Hardwick mistakes the place where the currents of Chinese and Indian civilisation effect their first junction. He likewise mistakes the first contact between India and Tibet, at least as far as the introduction of Buddhism is concerned. The new religion was not imported, as he says, into both countries, China and Tibet, at nearly the same date (p. 82) ; but there was an interval of about 600 years between the introduction of Buddhism into China under the Emperor Ming-ti, and its introduction into Tibet.¹ Again, we can understand that Buddhist writers who look upon the Buddha as a person of a very uncertain historical character, should speak of Sâkya-Muni devising during his

¹ See Foucaux, *Rgya Tcher Rol Pa*, p. vi.—“ Vers le milieu du VII^e siècle, le brahmanisme ayant prévalu dans l'Inde, les Bouddhistes, appelés par les rois des pays voisins ou chassés par la persécution, se retirèrent à Ceylan, dans les vallées de Kachemire, dans les montagnes du Tibet, chez les Birmans, et enfin dans la Chine, où leur croyance était déjà établie depuis plus de cinq cent ans.”

life-time the most efficient means by which a nation of so peculiar a temper as the Chinamen might but be converted. But we must not be more merciful with regard to the legends about the apostles of Buddhism than we are when examining the Roman Catholic legends, pretending to give an account of the distant travels of our own apostles. For historical purposes such anachronistic traditions are worse than useless. However, as we said before, it is but seldom that we have to find fault with Mr. Hardwick's facts and dates. They are generally taken from the best sources. We do not like to see such names as Lükén quoted as authorities, nor do we approve of Mr. Hardwick availing himself, in support of a favourite theory of his own—the early migrations of Brahmans to Europe and of European Missionaries to India—of the theories of Wilford and Weber against the authority of a Lassen. But these are matters of minor importance. We hope to see the Christian Advocate carrying on his work with the same zeal of which he has given ample proof in the first three volumes. There are few books which we have read with greater satisfaction and advantage than Mr. Hardwick's "Christ and other Masters."

The Calendar of the Missionary College of St. Augustine, Canterbury, for the Year of our Lord, 1858. Canterbury: Published by St. Augustine's College, and sold by Rivingtons, London; Parker, Oxford; Macmillan, Cambridge. Pp. 108.

THIS little book is of considerable interest to all who take interest in Missions and the progress of the Church: it is arranged on the usual plan of the Oxford and Cambridge Calendars, with such modifications as are called for by the peculiar circumstances of the College. It contains, of course, the Almanac with Calendar of Missionary events; a sketch of the history of St. Augustine's Abbey—brief, but drawn from original sources, and therefore suggestive and interesting: the account of the foundation, objects, officers, and numerous Exhibitions of the College; with an Appendix of Selections from the last Midsummer Examination Papers; extracts from letters of Colonial Bishops, and others bearing on the want of Missionaries, and on their character and necessary qualifications; a considerable list of works on Christian Missions, and the history and religious condition of the British Colonies and Dependencies, with a Syllabus of the Medical Lectures delivered to the Students of the senior year. We could hardly expect to find the pages altogether without misprints, but in general execution and neatness and accuracy it is a very favourable specimen of the College Press, and reflects much credit on those who have had the superintendence of it.¹

We may fairly now grant, after what has been seen for almost ten years, that the College has passed its period of probation, and stood the test of actual working; it is no longer an experiment, but may

¹ A collection of the letters, tracts, and other publications printed at St. Augustine's, will be forwarded to any one presenting a donation of 10s. and upwards to the College Press.

claim to take its place among the most valuable institutions of the Church. It has a peculiar and signal advantage in the associations of its mere locality: in the beauty of its buildings, whether old or restored, it may claim not only to rival, but surpass, many of the colleges at our universities, and in the memories and traditions which gather around its site, it may bear comparison with any spot, even in Oxford itself.

Poor, comparatively, as St. Augustine's is, there lingers around it something venerable and romantic. The lofty gateways, the old abbots' hall, the ruined fragments of the once noble church, the very handsome and well-filled library on the foundation of the former refectory, tell their own tale, and hand on the memories of the past: a student of St. Augustine's, Canterbury, may well look back on the place of his training with something of the same love, something of the same honourable pride, with which an Oxford man might look back to the cloisters and towers and shaded walks of that grand old city; he might feel and express, without incurring ridicule, the same sentiments of tender and enthusiastic admiration into which an old Eton or Winchester boy might break forth in the fulness of his heart, when speaking of the days he had spent at school. This is no small advantage; however excellent your system, however valuable the teaching, you could not throw around any mere ugly modern house,—No. 500, in some street in a monotonous dingy suburb of some town,—any of this impressiveness, and venerable dignity: and all this is no mere matter of sentiment and fancy; memories of the past, associations of place, are, to use the language of the day, "facts;" they have a most powerful influence on human nature. You will find sometimes how the hardest and roughest will cherish at the bottom of their hearts, kept down and unconfessed, some remnant of sentiment and romance which in a hundred ways has altered for the better the view they took of things, and, like a hidden fountain, has preserved some part of their dry and withered soul, softened, and fresh, and tender, as in youth; and, if we may venture so to speak, it seems quite providential that those whom we are to send to new Colonies, where so much is recent, and modern, and vulgar, nearly everything of yesterday, changing and unsubstantial, should have been for a while subjected to the silent influences of localities and scenes like those in Canterbury, so full of remembrances of former times: if we had had all England to chose from, we hardly *could* have selected a spot more appropriate for the training of Missionaries, to go forth from our land as the heralds of salvation, than the very spot which was assigned as a home and dwelling-place to those who first came to our land with the same blessed message of life and peace. On one side of their college the students may see the venerable church of St. Martin, the oldest Christian temple still used for worship in this land, with the tomb, they say, of Bertha, and the font where Ethelbert was baptized; on the other, that most august and noble cathedral, whose mere story, if fully written, would take in no small part of the ecclesiastical history of our land.

Another great advantage, also, which it may be well just to bear in

mind, is, that St. Augustine's is a foundation by itself, not a mere temporary creation of any Society, or under the management of any committee, but a College, with its Warden and Fellows and separate estate: with the permanence and independence of a corporation; it is in part endowed, and we would hope that the endowment may be completed,¹ and that the whole number of Fellows contemplated by the statutes may ere long be completed, and find in the increasing number of students, full and ample occupation for all their industry and energies. It seems hardly possible, indeed, to look on the ruins of this once magnificent foundation, and to contrast the scanty revenues and the buildings, though most beautiful yet in comparison so circumscribed, of the present College, without the thought forcing itself on the mind, how great was the sin, how irreparable the mischief done by the sacrilegious hands who destroyed, instead of reforming, so many houses of God throughout our land! Whatever abuses the monasteries, as they allege, may have fostered, their worst enemies will hardly say that any great gain was derived by their being made the stakes at gambling between a licentious king and profligate courtiers; by their serving, as St. Augustine did, for a low tavern and a cock-pit. It is possible to conceive of many better uses to which to put a grand abbey church,—even though we may disapprove of parts of the worship therein conducted,—than to destroy the greater part, and leave the rest for a fives-court and place of drunken revelry. In these days,—when we are collecting with so much difficulty, guinea upon guinea, funds for building and supporting training schools, diocesan colleges, churches, and dwellings for the clergy in our crowded manufacturing towns, home missions, and such like schemes for the education of the ignorant, and the evangelization of the masses,—who can help sharing in the regret of some of our reformers, at the reckless destruction of so many noble edifices, solemnly dedicated by our forefathers to God; and at the squandering upon a time-serving and covetous generation, such large and ample revenues, given, if occasionally with a mixture of erring or superstitious motives, yet any how, given for religious and sacred purposes according to the best light and knowledge of the giver, and often with the purest and most genuine piety and zeal for the honour of God?

Such thoughts as these can hardly be kept out of our minds, as we look back at the past history of St. Augustine's, whose restoration is one of the bright auguries of the present day; the spirit and munificence of its second founder is worthy of being set side by side with some of the best deeds of the benefactors to the Abbey in any

¹ Subscriptions and donations may be paid to the account of the College, to Messrs. Child & Co. Temple Bar; or to Messrs. Hammond & Co., Canterbury. We feel sure that to many of our readers we need do no more at the present time than suggest that the authorities of the College are especially anxious to receive contributions towards the *Indian Fellowship*, the founding of which, indeed, was decided upon as far back as 1855. The duties of the Fellow would be to superintend the special education of such students as are designed for India, and to devote himself to the study of the languages, literature, philosophies, and religions of India.

part of its bygone history; and we trust that the Anglican Missionary College, with all its inferiority of material resources, will do to the Church of Christ more service than the wealthy and imposing Roman Catholic Abbey, on a portion of whose site it stands. Already nearly forty Missionaries have left its walls to minister in our Colonies and Dependencies and among the heathen, and their character and usefulness may be judged of from the testimonials which have been received from the Colonial Bishops under whom they have been serving.

The Calendar now before us will enable us to judge somewhat of the education they receive: it is not to be expected that the students of St. Augustine's come forth accomplished scholars, like an Oxford Class Man; many, when they come up as candidates for probation, have little or no knowledge of Latin or Greek, and six months is found usually sufficient to qualify for the not very arduous examination before admission. It comprises *Cicero de Senectute*, and *De Amicitia*; St. Mark's Gospel in Greek, Colenso's Arithmetic, the First Book of Euclid; Nicholl's Help to Reading the Bible; Bishop Nicholson on the Church Catechism; and Scripture Proofs of the Church Catechism (*Society for Promoting Christian Knowledge*). But before they leave, the students have attained (judging from the Examination Paper) a sound and accurate knowledge of the Greek Testament, which, we can testify, is very far from being the case with many an University graduate; and many other things are acquired, far more useful to a Missionary in such places as our Colonies, than any amount of classical knowledge, however elegant and refined. A fair training in theology, some measure of general physical science, a year's study of medicine, the rudiments (if required by the future destination) of some Indian or other foreign tongue; and, more than all, we trust, an active, earnest, self-denying spirit; a hearty zeal to carry forth into the dark places of the earth the truths which have been learned in the calm retirement of this holy home, where the routine of study is relieved, and the keenness of intellectual struggle chastened and sanctified by the ever-ascending sacrifice of prayer and praise.

The knowledge of medicine we can all see to be a very important element in the usefulness of our future Missionary; there may be less necessity for it to the Clergy in a country such as this, except as a branch of general education, and affording most valuable information of the mutual action and relation of body and soul; but to a Missionary who is, perhaps, the only European in a heathen settlement, or located far away in some rude hamlet in the bush, an acquaintance with medicine, and the simpler operations of surgery, will prove of inestimable benefit. It will give him an introduction to the rudest and most ungodly: care for the body, all can appreciate; nor can any, however selfish and degraded, fail in some measure to appreciate also the character of one who asks, as his only fee and recompense, the spiritual well-being and lasting moral improvement of his patient. Words of manly reproof and kind wise counsel would come with tenfold weight from one who perchance had lately restored a broken limb to health and usefulness, or driven away the evil spirit of some

deadly fever. Among rude and uncivilised tribes, whose chief ideas of the healing art are some miserable juggleries and incantations, a real power to relieve pain and cure sickness seems something miraculous, the mark and credential of some superior being; thus Christian science serves as the handmaid of Christian faith, and enables the young evangelist to follow more closely the divine example of the Great Physician, his Master, Christ, Who himself vouchsafed to make the curing of the diseased body the symbol of His mightier power to restore the diseased and degraded soul, Who sent forth His apostles to heal the sick as well as to preach the Gospel.

Another point to which we may just allude is the industrial education of the students: it is well to try to restore the connexion between labour and study; useful work and profitable exercise may be made more healthful and more pleasant than the set "constitutional," day after day, along the same beaten roads. The pursuits at present encouraged are carpentering, gardening, letter-press printing, lithographic printing, and painting illuminated texts on zinc: all well chosen, and some, such as printing, not unlikely at times to save heavy expense, and to add a good deal towards extending a clergyman's influence over a scattered flock, by enabling him to send addresses, reports, notices, and such like: some of them, however, are rather in-door occupations, and, for all students, abundance of out-door exercise is of primary importance: a robust frame, a hardy temperament, which makes light of, and rather enjoys "roughing it," a freedom from "nerves," head-aches, and all the feebleness of invalidism, is an immense advantage to any one in any sphere, but seems all but indispensable to him who aspires to be a successful Missionary. We do not know whether such things as cricket, single-stick, swimming, and other athletic sports, are considered by the authorities too undignified and boyish for those destined hereafter for such grave and responsible posts; but we must confess to a high esteem for such games, or their equivalents, as parts of an education: a great deal is learned from them, courage, endurance, self-possession, command of temper, patience; we have perhaps thought too little of the educating of the body, and many a strong and eager spirit finds itself crippled by the weakness of the instrument with which it has to work. The body is not only the tabernacle, but the tool, the *ὄργανον*, of the spirit; and those familiar with the Republic of Plato will remember how high a rank is assigned to *γυμναστική*, in the education of those who are to be the future guardians of the state. We trust that at St. Augustine's, both by labour and open-air exercises, and by a nutritious and well-chosen dietary, all care may be taken to preserve in unimpaired health and vigour the bodily frames of those whom a generous emulation may excite to severe and long-continued mental exertion. Many a sickly student, in after-life, when he has learned better to discern the relative importance of things, would gladly exchange half his learning for a stronger frame and a sounder constitution.

In addition to the other subjects, the students have, weekly, to compose a brief sermon or homily on the Collect, Epistle or Gospel, and

an essay on some prescribed thesis : and to gain some little experience in Sunday School teaching and district visiting. The exercise in written compositions is well, but we do not learn whether any efforts are made to develop in the students the gift of utterance, and to assist them, by practice, in gaining self-possession and some reasonable fluency in speaking. This is a somewhat delicate and difficult subject, to which attention is being turned, by those who have the charge of the education of the home clergy ; but something of the kind we think almost essential for Colonial Missionaries : it is not wise to ignore any of the circumstances under which they will hereafter have to exercise their ministry ; and it is as certain a fact as any point of climate or population, that just as with the poor and uneducated at home, (and with a large proportion also of those who are neither poor nor uneducated,) so with nearly all who compose any Colonial congregation, a spoken discourse will be effective, when a written sermon, however sensible and well composed, will prove very flat and tame by comparison. If Missionaries can do nothing but read a sermon, they will be sure to see half their flock led away by some ranting sectarian in their neighbourhood : we might wish things were otherwise ; we may, in our private opinion, think this preference for preaching, "without book," foolish and unreasonable, but such a preference is an indisputable fact, acknowledged and acted upon by every Christian body, except the Church of England ; with the Methodists it is the chief point of the training of their "Ministers," to stimulate and perfect a ready fluency. The *Cours d'Eloquence Sacrée*, by the Abbé Mullois, may enable us to judge of the immense pains taken by the Jesuits in this matter, and its almost utter neglect among ourselves has hitherto been the one great source of weakness. Whether an empty ready declaimer, or a dull heavy prosier, be the greater evil, we need not stay to discuss ; but there is no necessity that a Missionary should be either ; and it is certain that many useful hints may be gained, and good progress made towards overcoming nervousness in the course of the three years spent at College. We should like to see some such book as Whateley's Rhetoric added to the list which is given in the Calendar.

It may be well just to add, that the yearly expense of residence for the nine months of the academical year amounts to 35*l.* ; but there are so many Exhibitions that the whole, or great part, of this would probably be covered by one or more of them, in the case of any meritorious and deserving student : the age of admission is about twenty ; but for these and other particulars, we refer our readers to the Calendar itself, and a very sensible pamphlet just published by the Warden,¹ and noticed in our last number. The College begins this year with twenty-six or twenty-seven students.

In concluding this somewhat lengthened notice, we would add our earnest wish for the success and lasting prosperity of the College ; we bid it God speed. Taking up the suggestion of its well-chosen motto, we would pray that God may bless it as years roll on, with many and religious students, with wise and holy teachers, that so,

¹ "Labourers in the Mission Field." Bell & Daldy, Fleet Street, 1857.

sending forth brave and well-furnished recruits to the distant armies of the Church engaged in their arduous warfare with heresy and ungodliness, and every form of spiritual and sensual evil, it may faithfully do its part towards bringing on that bright and happy time, when the nations of the Gentiles shall walk in the light of the God of truth, and all the ends of the world shall fear Him.

The Mohammedan Religion Explained: with an Introductory Sketch of its Progress, and Suggestions for its Confutation. By J. D. MACBRIDE, D.C.L., F.S.A., Principal of Magdalene Hall, and the Lord Almoner's Reader in Arabic in the University of Oxford. London: Seeley, Jackson, and Halliday.

THE object of this work is to bring before the Christian Church the necessity of making greater exertions to convert Mohammedan unbelievers, and to supply Christian Missionaries with arguments which appear best calculated to answer that end. The book consists of an introductory essay on the rise, progress, and decline of Islam; an account of the Mohammedan religion, and suggestions for promoting the conversion of the Mohammedans. Following the Russian war, and appearing in the midst of the Indian mutiny, the subject is at once interesting and opportune, while it is treated with sufficient clearness and breadth to make the work a useful acquisition to the general reader. We do not pretend to give a complete view of the book, but will content ourselves with selecting a few of the more important topics.

This is Dr. Macbride's estimate of Mohammed's character:—

"The result of my own meditation on his character is, that he believed himself commissioned from above to deliver his countrymen from the bondage of idolatry, from which he had contrived, we know not how, to free himself, and had no selfish personal consideration in his attempt to recall them to the pure faith of their presumed progenitor; but that he felt the difficulties that impeded his progress, and satisfied himself that the end justified the means. Probably he, to the end, regarded himself as a chosen instrument for declaring the unity of God, in opposition to all who associated with him any other object of worship; and such is the power of self-deception, that he might fancy himself exempt from the precepts which bound others. He might also be inconsistent; and, above all, we should recollect that the correct standard of morals recognised in all Christian states was unknown to him, and that he was not influenced by the restraining grace of the Holy Spirit. Upon the whole, I regard him as an enthusiast, with an intellect partially disordered; and yet I find it difficult to acquit him of deception, on consulting the traditions, for they abound in answers to questions on almost every topic of faith or practice: he is never at a loss, replies without hesitation, and refers to Gabriel as his informer; and certainly this readiness, the result of unceasing self-possession, is very suspicious."—Pp. 8, 9.

In his anxiety to pronounce an impartial verdict—a feature pervading the whole book—Dr. Macbride seems to us to oscillate in his statements in a somewhat unsatisfactory manner. Mohammed's "inconsistency" on *such a matter* was his sin: his "self-deception" was a moral fault; and if his "intellect was partially disordered," it was not so disordered as to interfere with his perception of the difference between right and wrong. The fact we believe to be,—and this is clearly noticed elsewhere in the book,—that Mohammed did not end

as he began ; that he passed through a critical period in his history, and that his moral character suffered greatly by the change. There is so interesting a passage in a number of the *Calcutta Review* on this subject, that we make no apology for quoting it :—

"Assuredly, Mahomet himself lived under the deep and constant conviction of the Personality of Satan and his Angels, and of his own exposure to their influence. Our ideas of the mysterious possibility referred to, will best be illustrated by a reference to the corresponding stage in the History of our Blessed Saviour's Mission, the source of whose Temptation (whether held to be described in allegorical or in literal expressions) few who believe in the Divine authority of the Scriptures will deny to have been Satan himself.

In his first approach, as narrated by the Evangelists, Satan tempted Jesus to contravene the Law of His human existence, and supply His temporal wants by drawing upon His supernatural powers. The cravings of hunger added strength to the suggestion, which, if followed, would have vitiated the great condition of our Saviour's Humanity. But sternly did he throw aside the suggestion, and throughout his career refrained from ever once bringing His Divine power to *His own* succour or relief.

An analogous temptation was ever ready to entrap the footsteps of Mahomet. He, indeed, was not possessed of any inherent supernatural ability ; but, as a teacher who professed himself inspired, he arrogated a spiritual power, which he was continually tempted to misuse in subservience to his personal pleasure and desires ; and lamentably, as the subsequent records of his life too plainly prove, did he fall into the snare.

In the second Act, the Devil sought to deceive our Lord into seeking spiritual and lawful ends, by unlawful means—to manifest his Messiahship by a display of supernatural energy. The object was legitimate ; but the means would have involved, in a simply human nature (and it was in that respect Christ was tried) a rash and presumptuous tempting of the Divine Providence, to which his humanity demanded a perfect subordination. Jesus was to advance His religion by no such unauthorized expedients ; however much on other considerations He was to display before the world the Divine Glory of His nature, or show with what tremendous energy and Godlike manifestation He could have supported His teaching. '*If He be the Son of God, let Him come down from the cross,*' was a suggestion from the same source ; yet He descended not. It was the law of His human life to deny Himself the use of that power, by which He could have summoned legions to work out His plans, and to blast the machinations of His enemies.

What a melancholy light do these truths cast upon the career of Mahomet ! He, it is true, owned no divine energy. But he was tempted to assume a forged instrument by which to work out his ends ; and that instrument was the NAME of God. As his scheme advanced, he betook himself to other means ; and sought, by temporal inducements, and by the force of arms, to extend the worship of the One God. The subtlety of the temptation was the same here as with our Saviour ; *to compass a pious end by unlawful means.*

Again, Satan tempted Jesus to worship him, by the promise of the kingdoms of the world and the glory of them ; no empty promise, for by Satan is the world led captive. A death-struggle, Jesus well knew, was at hand, between His own kingdom and the world ; a mortal combat, in which, through Death itself, Life was to be won for His people : and to the world's end, the Power of Darkness would form an awful antagonism to the Power of Christianity, impeding her spread, and often recapturing her very conquests. Was it possible to compromise the struggle ? Would Satan abate the fierceness of his opposition ? If he were even to remain neutral, how inconceivably would the contest be lightened, and what millions *more* might be brought into the kingdom of Heaven ! And this might be gained by the mere acknowledgment of Satan, a Power that in reality ruled at will the great mass of mankind. By so slight a compromise with the Spirit of the World, was it not a duty to secure such vast and noble ends ? A little concession would avoid a struggle of inconceivable anguish and loss, and with certainty secure a vast and glorious success, all tending to the praise of God, not otherwise to be hoped for. Thus would the worldling have reasoned, and thus

decided. But Jesus knew of no compromise with Sin, even in its most hidden form; and, fully conscious of the fearful nature of the approaching combat, rejected the alluring offer.

So did not Mahomet. He listened to the suggestion, and was tempted to seek a compromise between Religion and the World. The result was a politico-religious system, forming the closest conceivable combination between worldliness and spirituality, between Good and Evil. Barely so much of virtue and of spiritual truth is retained as will appease the religious principle still existing in man, and his inward craving after the service of the Creator; while the reins of passion and indulgence are relaxed to the very utmost extent compatible with the *appearance* of goodness. Mahometanism, indeed, presents a wonderful adaptation to fallen humanity; for the spurious imitation of godliness satisfies the serious mind; the laxity of its moral code, and the compatibility of its external observances with inner irreligion, present no barrier to the sensualist.

Whatever compromise was made by Mahomet on the one hand, the stipulation on the other was well fulfilled; for the kingdoms of this world, and the glory of them, followed in rapid succession in the wake of Islam."¹

The following view of the *religious* aspect of Islam is just and discriminating:—

"As contrasted with idolatry, Islam must appear to advantage; but, upon close inspection, it is not the pure Deism which it boasts to be, for it is degraded by the Pagan ceremonies of the pilgrimage, and an irrational alloy of Judaism; for its sacrifices, not being typical, are absurd. Mohammed professed to be sent with a revelation to all mankind; while the revelation from Sinai was designed to keep Israel distinct from all nations, till, in the fulness of time, its meaning should be explained by the propitiatory death of the only Being who could take away the sins of the world. The Jewish element of Islam is without an object, for Mohammed could not see how the law was no more than a schoolmaster, to bring the believer, when come to years of discretion, to Christ. His religion, having no sacrifice, properly so called (for every Moslem offers his own victim), has no priesthood; and having no *commemoration* of a sacrifice, like Christianity, it does not know the distinction of clergy and laity."—P. 176.

But we are not so sure that the author has correctly apprehended the *moral tendency* of the religion. The general opinion is that the tendency of Islam is to encourage sensuality, and this chiefly because it represents sensual enjoyment as the highest reward of which our nature, even in its spiritual state, is susceptible. "The consequences, however," says the author (p. 178), "that may be logically deduced from premises do not always practically follow; and I should say that these reasoners overlook another element in Islam, of counteracting influence—the uncontrolled sovereignty of an omnipresent, almighty God, to whom his creatures must return, and who expects them to obey Him, and to be resigned to his will." But *does* the influence of this will, according to the doctrine of Mohammed, *counteract* such tendency? Does it not, on the contrary, create, approve, foster, and stimulate it? But what does this tendency appear to be, as a matter of fact? The author thinks that the result of the creed is "philosophical austerity," and that "gravity, not dissipation, is, at least in public, the characteristic of a Mohammedan nation." We confess that we are not quite satisfied with this conclusion. The Arabs and Turks are, undoubtedly, of a grave disposition, but it may well be doubted whether this gravity is the effect of their religious creed,

¹ Calcutta Review, No. XLVI. pp. 328—330.

when we remember that the Mohammedans of Persia and India yield to no nation of the world in frivolity and dissipation. The other two chief Mohammedan people, the Africans and the Malays, are not, we believe, remarkable for either of these extremes of character.

Is Islam to be considered as in any sense a preparation for Christianity? The author decides, and we think rightly, in the negative. "Islam," he says (p. 175), "from the truth admixed with it, and its plausibility, lays hold of the mind of the idolater, and instead of being, as some have hoped, the pioneer of Christianity, is its most formidable opponent, not only by satisfying those who had grown ashamed of polytheism, but by representing it as a more refined idolatry, which commands the worship of three gods."

There is a statement at page 2, bearing upon the mode in which the Christian Missionary should meet his Mohammedan opponent, which, we think, is not quite accurate. We refer to the passage in which it is asserted that the Koran tells its readers again and again that the Jewish and Christian Scriptures have been corrupted. Mr. W. Muir has shown, we think conclusively, in a pamphlet published at Agra, that this opinion is unfounded. The subject is of the last importance, because the work of the Missionaries will naturally be more difficult, if they cannot appeal to the Bible as an authoritative and reliable document. This, however, they can do; and Dr. Pfander mentions, in a letter to the *Church Missionary Society*, an extract from which is printed in the Report for 1856-1857, p. 103, that he now avails himself of this argument, and, apparently, with the acquiescence of his hearers in its soundness and admissibility.

We have received from Messrs. Rivington (1) a volume of good plain and practical *Sermons preached in a Country Village*, by the late Rev. T. K. ARNOLD. (2.) *Three Introductory Lectures on Ecclesiastical History*, by the Rev. Dr. LEE, Professor of Ecclesiastical History in the University of Dublin, sound and interesting. (3.) *Redeeming the Time*: a good Sermon on the New Year, by the Rev. M. ANDERSON.

We have received from Messrs. J. H. and J. Parker (1) *Church Music*, a very useful Sermon, by Archdeacon BICKERSTETH, preached before a Church Choral Association; and (2) *Mount Gars, or Marie's Christmas Eve*, a tale adapted from the German of Stifter.

We have also received (1) *God's Kingdom*, a useful Sermon on the constitution of the Church, by the Rev. T. FENTON. (Hughes.) (2.) *One Thing Needful*. (Simpkin and Co.) We should be glad to make extracts from this Sermon, if our space would allow. It was preached by the Rev. H. T. Hill, in Hereford Cathedral, in aid of the Diocesan Societies of the *Society for Promoting Christian Knowledge* and the *Society for the Propagation of the Gospel*. The price of these two Sermons is threepence each.

Messrs. Longman have commenced a republication of the Tales by the Author of "Amy Herbert." *Amy Herbert* is published in one volume, very well printed and very cheap,—the price being half-a-crown.

Colonial, Foreign, and Home News.

SUMMARY.

THE following paragraph appears, in a letter dated "Toronto, January, 1858," in the *New York Church Journal* of Jan. 20:—"The Church Society, now that the Bishop (of Huron) has returned, is about taking steps with respect to the filling up of the vacancy left in the Rectory of London by his consecration. The last Canon passed by the Synod of Toronto was to this effect, 'Any clergyman elected a Bishop, and holding at the time of such election any preferment or benefice, shall resign such preferment or benefice prior to his consecration.' The Canon immediately preceding this one is to the effect, that 'In the event of the subdivision of the Diocese, the portion intended to form the new Diocese shall be bound in all their public proceedings by the Constitution of the Diocese of which they formed a part, until the said new Diocese shall be fully organized by the election and consecration of the Bishop.'"

The following postscript is appended to the letter:—"A meeting of the Church Society was held on the 13th, when, after a long discussion as to the propriety of proceeding to the election of a successor to the new Lord Bishop of Huron in the Rectory of London, it was decided to adjourn until that day month, then to proceed with the election. The meeting was notified on behalf of Dr. Cronyn *that he would not hold himself bound by the rule of the Synod requiring a clergyman appointed to a bishopric to vacate any living held by him.*"

The Right Rev. Dr. Kip, Bishop of CALIFORNIA, has returned from New York to his Diocese, and has arrived safely at San Francisco.

The Rev. Daniel Falloon Hutchinson, of the Diocese of IOWA, United States of America, having declared, in writing, his renunciation of the Ministry of the "Protestant Episcopal Church," was formally deposed by the Bishop on January 6th, at Davenport.

The Rev. Dr. S. J. Rigaud was consecrated Bishop of ANTIGUA on February 2d, in the Chapel of Lambeth Palace. The Consecrating Prelates were, the Archbishop of CANTERBURY, the Bishops of CHICHESTER, OXFORD, and JAMAICA.

The Bishop of GUIANA has arrived in England.

The Bishop of CAPETOWN arrived at Southampton, from St. Helena, on Monday, February 8th, in the Mail Packet, *Celt*.

In a letter from London to the *New York Churchman*, it is said, "that there are signs of continued dissatisfaction with the recent compromise made by the *Society for the Propagation of the Gospel* as respects the extension of the Episcopate in India; it being generally understood that the special fund for 'Indian Missions,' is not to be devoted to the foundation of new Sees." We think the writer is in error in supposing this to be the result of any compromise, as it was never intended to endow new Sees with the money collected in

England. The Bishops in India receive their incomes from the East India Company, and not from any funds provided at home.

We have seen a prospectus of a Periodical to be published in India, to be called the *Anglo-Indian Magazine*. It is promoted by Clergymen, aided by devout and able laymen. We hope it will be extensively circulated.

DEATH OF THE BISHOP OF CALCUTTA.—The *Calcutta Gazette Extraordinary*, of January 2, contains the following official notice of the death of Bishop Wilson :—"With deep sorrow the Right Hon. the Governor-General, in Council, publicly notifies the death, this morning, of the Right Rev. Daniel Wilson, Lord Bishop of Calcutta. After a career of pious Christian usefulness as a Metropolitan, extending through a quarter of a century, marked by a zeal which age could not chill, and by an open-handed charity and liberality which have rarely been equalled, this venerated prelate has closed his long life, leaving a name to be remembered and honoured throughout British India. The Governor-General, in Council, requests that the principal officers of Government, civil and military, and all who may desire to take this opportunity to mark their respect for the memory of the deceased Bishop, will attend the sad ceremony of his interment. The flag of Fort William will be hoisted half-mast high at sunrise, on the morning of Monday, the 5th of January, which will be the day of the funeral." The *Hurkaru* says :—"His health for many months past had been failing. He had paid a visit to the Sandheads lately, in the hope of gaining strength ; but he returned more feeble than before, on Tuesday last. During the last few days of his life he was getting gradually worse ; and, considering his advanced age and late infirmities, his death could scarcely be said to excite surprise. The funeral yesterday afternoon (Monday, January 5) was attended by a large number of residents at Calcutta."

PETITION TO CONVOCATION FOR THE INCREASE OF THE EPISCOPATE IN INDIA.

At the meeting of the Upper House of Convocation, on Wednesday, February 10, the following Petition was presented by the Bishop of St. Asaph :—

"To the Most Rev. the Archbishop, the Right Rev. the Bishops, and the Rev. the Clergy, of the Province of Canterbury, in Convocation assembled.

The humble Petition of the undersigned Members of the Church of England, at present engaged in an attempt to promote the extension of Christian Missions in India,

SHEWETH,—That, in the year 1844, the late Bishop of Calcutta addressed a letter to the President of the Board of Control, representing that his Diocese was at that time very much too large to be

superintended by a single Bishop ; and that its immediate subdivision was imperatively required for the good of the Church in India.

That since that time the extent of the diocese has been very greatly increased by the annexation of the Punjaub and of Oude, and by the conquest of Pegu.

That there is good reason to hope that the conversion of the natives of India to the Christian faith will in future advance much more rapidly than it has hitherto done; and it is desirable that her Majesty should be empowered by Parliament to separate off from the existing diocese, and constitute a distinct bishopric, any district or province of India, in which the number of native Christian churches, or other circumstances, may make it desirable to do so.

That the present vacancy in the see of Calcutta affords a favourable opportunity for the increase of the Episcopate in that great Presidency.

Your petitioners therefore humbly pray that your two Houses will be pleased to take the premises into your serious consideration, and to adopt such measures as may seem to you best calculated for the attainment of the object of your petitioners,—namely, an adequate provision for the Episcopal superintendence of the existing see of Calcutta, at present vacant by the lamented death of the late venerable Bishop thereof.

And your petitioners will ever pray."

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.—*Feb. 2.*—The Rev. W. SHORT in the Chair.

The following Report, which was laid before the previous Meeting, was approved and adopted by the Board—

"The Standing Committee are of opinion that at the present crisis it is the imperative duty of the Society to extend the sphere of its active operations in India, and to use the most strenuous exertions in the promoting of Christian knowledge throughout the several Presidencies.

That without at all interfering with the various objects proposed to be carried out by other Societies, strictly Missionary, there are many things which fall more especially within the province of the *Society for Promoting Christian Knowledge*, and which may most advantageously be accomplished by the Society and its District Committees in India.

These are—To take measures for founding and ensuring the progressive increase, throughout all the Indian Presidencies, of good Christian schools ; especially a superior class of boarding-schools for girls, and training institutions for masters and mistresses.

To provide and to circulate extensively, at a cheap rate, good Christian books, especially original works, composed with particular reference to the state and intelligence of the native mind.

For the furtherance of the above and kindred objects, the Society would avail itself of the advice and co-operation of the District Committees at the several Indian Presidencies. It is desirable that the

intentions of the Society should be communicated to these District Committees without delay, and that they should be invited to offer suggestions as to the best modes of carrying into effect the several objects proposed. These Committees would be required to transmit from time to time to the Bishops of the several Dioceses and to the Parent Society regular and ample reports of the progress and results of their operations in the various branches of their work.

The Standing Committee recommend that not less than 10,000*l.* (or 2,000*l.* per annum during the next five years) be set apart by the Society towards the promotion of these objects. It is probable that a much larger sum will be required for the full accomplishment of the work, and the Standing Committee therefore further recommend that a strong appeal be made to the members and friends of the Society for increased liberal aid, by donations and annual subscriptions, towards these most important objects."

The following Resolution was carried—

"That a Memorial be at once prepared by the Standing Committee of this Society, and presented to the Queen, to the Prime Minister, to the President of the Board of Control, and to the Court of Directors of the East India Company, requesting that a Bishop may not be appointed to succeed Bishop Wilson in the See of Calcutta before arrangements are made for the subdivision of the Diocese, and for the appointment, at least, of a Bishop in the North-Western Provinces, and another in the Punjab."

The Secretaries reported that letters from the Rev. J. D. Hales, Richmond, Surrey, and the Rev. J. Wenger, of Calcutta, on the subject of Indian versions of the Bible, had been under the consideration of the Foreign Translation Committee, who had made the following recommendation to the Standing Committee:—

"That the Standing Committee take immediate steps for the formation of a Committee in Calcutta, for the purpose of making, revising, publishing, and circulating versions of the Holy Scriptures and of the Book of Common Prayer in the languages and dialects of India; and such other books and tracts as it may be thought desirable to circulate throughout the several Presidencies."

The Foreign Translation Committee had further suggested the expediency of writing to the Rev. Dr. Kay, Principal of Bishop's College, on this subject, asking his advice as to the best mode of organizing such a Committee.

The Standing Committee had resolved to adopt these suggestions.

In answer to applications recommended by the Bishop of Toronto, grants of 25*l.* each were made for new churches at Drummondville and Richmond, Canada West.

Letters were read from the Bishops of Huron, Natal, and Newfoundland.

Books to the value of 10*l.* were granted for the use of the patients in the hospitals at Cawnpore.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.—*Friday, Feb. 19.*
 —The Bishop of CAPETOWN in the Chair.—The President, Vice-Presidents, and Officers of the Society were elected. Respectful mention was made of the late Rev. Sir H. Dukinfield, Bart., who had for many years been a Vice-President of the Society. The following gentlemen were elected members of the Standing Committee:—C. B. Adderley, Esq., M.P., the Rev. J. H. Gurney, H. W. Burrows, and C. B. Skinner, Esq. (formerly of Calcutta). The Auditors' Report was read, from which it appeared that a balance of 30,925*l.* was due from the Treasurer. The gentlemen who had been requested by the Standing Committee to act as the Committee of the Indian Missions' Extension Fund were regularly appointed. Certain of the Bye-Laws were altered. It was resolved, that, in consequence of the vacancy in the see of Calcutta, memorials should be sent to the Prime Minister, the President of the Board of Control, and the Board of Directors of the East India Company, praying for the division of the Diocese. A letter was read from the Rev. H. J. Vernon, Assistant Secretary, who is prevented by illness from discharging the duties of his office. He wished to resign his appointment, with its emoluments, for three months. It was resolved that Mr. Vernon's resignation be *not* accepted; but that six months' leave of absence be granted to him. The Rev. B. Belcher read a very satisfactory Report of the Home Organization Committee. Much good has been done in the Dioceses of Ripon and Manchester by the appointment of Diocesan Secretaries. Very great progress has taken place in the Diocese of London. The Rev. Mr. Goldie read a paper on Missionary pupils, which will be found in another part of this number (page 96). The Bishop of Capetown gave a very interesting account of two sons of Moshesh, a powerful Kafir Chief, who ask for instruction from Sir George Grey, the Governor at the Cape. They are instructing themselves daily. The Bishop thought of taking them into his own house, where he has already four sons of Kafir Chiefs.

From *Berichte der Rheinischen Missionsgesellschaft* (a Lutheran publication)—“Subscriptions are asked in Scotland in order to send 100,000 New Testaments to India. In the same way, last year a million Bibles were asked for China. People forget that the Lord has not said, ‘Send books into all the world,’ but ‘Go ye and preach;’ and it would almost seem that carnal sloth has no small share in such a resolution. The Bible is not the same for the heathen as it is for Christians and for those who live in a Christian atmosphere, and if the Treasurer from Ethiopia had not had some one to preach to him and explain what he understood not, the Bible would have been of little use to him. . . . Shall we send Bibles instead of going ourselves?”

THE COLONIAL CHURCH CHRONICLE

AND *Missionary Journal.*

APRIL, 1858.

THE APPEAL OF THE BISHOP OF CAPETOWN.

THE Bishop of Capetown is again with us; and we are glad to be able to publish in our last and present numbers the characteristic appeal which announces the motives of his visit, —a document at once business-like, practical, straightforward, and withal earnest, vigorous, encouraging.

The part of the Appeal which the Bishop places second, is that which ought, perhaps, to rank first in the estimation of those who write in the hope of, possibly, guiding and influencing others, namely, the part which treats of the disbursement of the proceeds of the former Appeal of the years 1852-3. It appears that the total amount contributed and promised in England at that time towards the work of the Church in South Africa, and placed at the Bishop's unlimited disposal, was 17,000*l.*, and annual subscriptions for five years to the amount of 2,300*l.*, which we assume to have been all faithfully paid. Out of this, 8,336*l.* has been made over to the dioceses of Grahamstown and Natal, leaving in the Bishop of Capetown's hands, for the exclusive benefit of his own diocese, a balance which he thus accounts for:—

To Mission-work in the diocese of Capetown	£4,758
Towards the support, at the rate of a trifle more than 50 <i>l.</i> a year each, of some sixty Clergy and Catechists	3,331
To passage and outfit money	2,000
Towards the erection of some 38 churches and schools, &c.	3,133
Towards meeting endowments in the colony, &c.	3,942
Balance in hand	3,000

In other words, the various operations of the diocese of Cape-
NO. CXXX. L

town, including payments to Clergy, Church-building, Missions among the Heathen, &c., have been maintained at an average cost, during the last five years, of about 3,400*l.* per annum, in addition to what has been contributed within the diocese itself, and to a grant which has been increased from 600*l.* to 1,800*l.* a year from the *Society for the Propagation of the Gospel*; and some 3,000*l.* remain in hand against the expenses of the current year.

Of course, it is impossible for one unacquainted with the details of the work done, minutely to criticise the different parts or relative proportions of this expenditure. But it is not difficult to form an approximate judgment. The sum of 2,000*l.* spent as passage and outfit money, is a large, and in some sort, a vexatious item; but it is obviously a most necessary one; and any one who will be at the pains to consider the expenses of a long sea voyage, and the cost of preparing, on the most economical scale, for domestic life in a colony, will not grudge a halfpenny of it to the twenty or thirty men, it may be many of them married—whom it has been the means of transferring, with ordinary decency and comfort, to their new and distant homes. The same may be said of what has gone to Church-building, which is less than is constantly and properly devoted to single churches in the mother-land. The best guide, however, for ordinary people, in a matter of this nature, is a *comparative* estimate. And, bearing in mind the financial reports of our great Missionary Societies, and the proportion exhibited by them of the money spent to the number of labourers sent out and employed,—it should be needless to say, that we make the remark in a spirit of earnest sympathy with all the great missionary efforts of our Church,—we do not hesitate to give the Bishop the fullest credit when he says that his expenditure, so considered, “will bear comparison with that of any other Mission-work, the details of which he is acquainted with.”

But we have a word or two to say about the errand on which the Bishop of Capetown is in England at present. Well remembering the success that attended the Bishop's two former Appeals, particularly the last,—jealously, and it may be unreasonably eager for the signs in South Africa, as in every other portion of the Colonial Church, of that self-reliance, which, with God's blessing, is the only axis upon which the activities of the Colonial Churches can be expected healthily and enduringly to revolve, and from which alone they can throw out new and ever-multiplying circles of successful local effort,—and fully aware of the sensitive apprehension, excessive as we believe it to be, with which some of the heartiest friends of the Church's foreign work regard all special appeals and special funds, for whatever

object,—we trust we may be permitted, without offence, to avow that, when first we heard that the Bishop was on his way home again, it was with a measure of regretful misgiving that, in all probability, he would return disappointed. A careful perusal of his Appeal has dissipated these doubts. The claims of India may indeed in some degree interfere with his material success; but the simple circumstance, that within the short period of just ten years, and that, too, after the half-century of utter neglect of South Africa that had preceded his appointment, the Bishop of Capetown should be in a position to announce, beyond what is so appropriated from the grant of the *Society for the Propagation of the Gospel*, he asks “for no additional support for the European population,” gives both him and the Colonists, to our mind, every title to that cordial and general sympathy with which he will again, without a doubt, be welcomed in his present endeavour to lay the foundations, widely and well, of a work among the aboriginal Hottentots; a people who, besides the claim belonging to them as the aborigines, and the chief material sufferers, for the time being, by the invasion of the white man, have these two forcible recommendations to our care,—the one that, physically and mentally, they are a peculiarly uninviting people, and thus that, being themselves among the hereditary “servants of servants,” their low condition cries out with a proportionable plaintiveness to that love, whose distinguishing glory it is to run deeper than any depths of human misery, and to shrink from none for whom Christ died, as “common or unclean;” the other, that they have manifested so far, speaking generally of course, a very remarkable readiness to accept and profit by our efforts on their behalf. Assuredly, to demand of our still weakly brethren at the Cape, that they should not only henceforth bear their own necessary burdens, but also relieve the Mother-Church of all responsibility with regard to the Heathen among and around them, were to be unjust to them, and to deceive ourselves. It is right that we should face the fact, that for some time to come the South African Missions to the Heathen will require, and have a strong claim on our assistance.

On the other part of the Bishop's project, the further subdivision of his diocese, and the very important question of the need of purely Missionary Bishops, we will simply say that in this, as in everything else proposed in his Appeal, we most heartily bid him “God speed.” The Colonial Bishops, as a body, have done so nobly, that it would be worse than invidious to particularize any section of them as having done more than their brethren, whether in advancing the special work to which they have been called, or, indirectly, in the way of unsecularizing and stimu-

lating the spirit of our efforts in England. But our theme invites us to observe that a better argument we do not believe could be afforded than is supplied by the last ten years of the Church's history in South Africa, for a still further increase of the episcopate, both home and colonial.

INDIA, AND OUR POSITION IN IT.

I.

THERE is far too much of sweeping assertion made about India and the Hindús. Races that differ widely in language, religion, social habits, and physical temperament, are often spoken of as if they presented one unvarying type of character.

Among the people who inhabit the great sub-Himalayan peninsula (I use the periphrasis just for this once to avoid the name *India*), there are differences of character almost as radical and generic as occur among the occupants of the great north-western peninsula, which goes by the name of Europe.

Till an Englishman is fairly convinced of this, he has little chance of understanding Indian affairs.

II.

On the other hand, he will be much mistaken, if he supposes all these different races to exist merely side by side, without cohesion.

How is it in Europe?

The Frenchman, German, and Englishman differ very widely from each other, and yet they have something more in common than the fact of living within the same geographical limits. We are all familiar with the phrase, "European civilisation." It represents a real element, which, however difficult to define logically, may be traced historically. This common element it is that binds Europe together into one mass, and subjects it (without express convention or stipulation) to what is so well expressed in French by the term, *solidarité*. It was in virtue of this element that the blow struck in Paris, in 1848, made its vibrations felt through Europe.

Now, in India there is a similar common element. It is not an exclusively religious or political, or social or climatic influence; nor simply a *compound* of all these. It *results* from these, but is itself different from them; and its effect is to connect the different races, not into an *organized system*, but into a *sympathetic mass*.

III.

One large portion of this mass is reduced to a yet stronger degree of assimilation by *Brahmanism*.

Brahmanism is represented, in the abstract, by the name *Dharma*, which includes under it Religion, Morality, and Law. Every part of life, from birth to death, lies within its inflexible grasp.

In the concrete, it is represented by the Brahmins; the most singular race of men that the history of the world has to show. They probably number 2,000,000; and are spread over the whole peninsula, without any ruler, or senate, or other central authority of any kind to direct their proceedings, and yet holding their empire unshaken from century to century.

Brahmanism, however, no more annihilates the distinctions in the character of different races, than Romanism extinguishes nationality in Europe.

IV.

The cohesion, that exists between the portions of the vast mass that adhere to Hindú *Dharma*, gives them a great power of resisting foreign influence.

Get a portion of Paganism isolated (as in the South Sea Islands), and it is, humanly speaking, easily vanquished. But let Paganism exist in a mass of 100,000,000, and be consolidated by the traditions of 2,500 years, and a very different issue must be expected by an assailant. He must expect that in some cases his efforts will be absolutely foiled or neutralized; and even where a real influence is exercised, it will often be so absorbed into the huge mass as not to be discernible.

This is a point not sufficiently considered, either by the friends of Christian Missions or by sceptics.

Friends would be less anxious for the early arrival of some striking, visible success: and would be chiefly concerned to apply *as much power* to the work as possible.

Sceptics would be less likely to write as the *Saturday Review* does (May 30, 1857): "It is clear that English Missionaries are only making progress among very low forms of heathenism; . . . the great and ancient superstitions of the Asiatic continent have been barely touched."

As well might you complain of a General, because, while he takes a small fort by storm in a few hours, he sits down for weeks before a first-rate citadel without capturing any portion of it. The proper inquiry is: *How are the approaches going on? Are any breaches being made?*

The avowed pretext of the Mutiny (whether real or feigned) is a sufficient proof that the "great and ancient superstitions" have been very seriously shaken.

V.

Englishmen have as yet very little conception of the significance of our Indian empire.

It is the most striking of a large number of facts that portend the coming in of a new era, the commencement of another *magnus sæclorum ordo*, in which the whole world is to be as intimately associated as heretofore the nations of Europe have been.

Europe had its proper commencement in the period when the great Roman roads were made. The fitting concomitants of the new era are the electric telegraph and steam travelling.

Who can exaggerate the consequences of the changes now going on before our eyes? Russia penetrating into Central Asia, and founding a new empire on the Pacific; the United States advancing to the opposite sea-board of the same ocean, and opening Japan; China convulsed with revolution; Africa occupied on the north by France, on the south by England; and, above all, India permeated by our influence; who does not see in all this the preparation for a new epoch? And who can view this breaking down, as it were, of the barriers of Christendom without some apprehension as to what may be its effects on a vain-glorious and self-conceited generation?

May God, who has so wonderfully trained our Church and nation for a thousand years past, find us in this day of trial not altogether unworthy of our high vocation!

“SO SHALL THEY FEAR THE NAME OF THE LORD FROM THE WEST,
AND HIS GLORY FROM THE RISING OF THE SUN.”

(To be continued.)

THE MEMORANDUM OF THE CHURCH MISSIONARY SOCIETY IN REFERENCE TO THE EXTENSION OF THE EPISCOPATE IN INDIA.

It would be impossible for us to pass by unnoticed the formal and deliberate statement which has just been made by the *Church Missionary Society*, on the extension of the Episcopate in India. It is a very serious question, we will add plainly, it is a vital question, which the Society has now raised. It is a question which goes deeper far than perhaps the Committee who have put forth this Memorandum quite clearly see. We believe that it is *the* question of a true, and a scriptural, and therefore of a hopeful and prosperous Mission-work; or of one which is not only weak and irregular, but which is—we say it deliberately—not scriptural, not primitive, not apostolic, and therefore not hopeful, and not bearing the seed within it of real life. A great

many more questions are raised by this document: the right of self-constituted associations within the Church to act for the Church, and to attempt to control it; the right of irresponsible committees of such associations to conclude and commit their members, and the great bulk of their supporters, by important statements, which, if not against the mind and meaning of the Church, are, beyond question, in direct and pointed antagonism to other statements, put out with certainly greater appearance of authority; the right of a mixed body of Clergy and Laity at home to pronounce against measures for the Church in India, which all the Bishops of that Church, a large number of its Clergy and attached Laity, cognizant by their own experience of the needs of Christians in India, have declared to be necessary; these are also questions raised by this statement;—and we must take leave to say there is yet one other, and it is this, whether the principle and the spirit of Presbyterianism is or is not consistent with the profession of a Missionary Society of the Church of England.

Let us not be misunderstood. We freely own that in the Mission-work of the Church, this Society, which was founded in the year 1799, has done much good. We freely and thankfully admit that in New Zealand, in Southern India, in Rupert's Land, and elsewhere, it can point to much faithful and zealous labour, and to a fair proportion of real fruit. Still, we must not shrink from the distinct avowal that the step which the *Church Missionary Society* has now taken, is one which must call forth against it the most earnest protests of all sincere friends of Christian missions. The challenge which the Society has thought it well to make in the face of the Church, upon a cardinal point of Missionary action, cannot be disregarded. If the Committee in Salisbury Square are right, then the Archbishops and Bishops at Lambeth in 1841, in their most memorable Statement, which has led to the foundation of more than twenty Bishoprics, are certainly wrong. If the Committee have truth on their side, then those great acts, as we thought them, the establishment of the three South African Sees, and the Bishopric for Borneo, are not only ill-timed, but unwise and unnecessary measures; more than this—the Church in Australia, when it sent out Selwyn and Tyrrell as Missionary Bishops, made a great mistake; more than this—that most admirable, most apostolic Bishop, in Newfoundland, did not do a noble and heroic work when he pioneered himself the way of the Church of Christ to the Labrador, but he wasted his pains, he mistook his vocation, nay, he inverted the sound rule and the Divine order of the preaching of the faith.

It is with sincere pain that we enter upon the most ungrateful task of criticising and censuring the acts of brethren in

the same Church; it is with a feeling of real sorrow that at such a time, and in the midst of such a work as the Church has now before it in India, we earnestly protest against the opinions of fellow-Christians, with whom we have desired to labour together in that blessed ministry of publishing the Gospel of peace. Would that we could hope our weak words might avail to recall those brethren to a sounder mind; would that anything we may urge now might do away with a prejudice, or correct a misunderstanding, or set forth in its simple, winning truth, that law of the Church, which surely has a heavenly pattern, as it is, we firmly believe, the very bond of love, and the seal of peace on earth. May wisdom and single-mindedness be, under God's grace, the rule and guide of us all; but let the truth be spoken also, as unto brethren. We who believe that a great and fatal error is at work, cannot in conscience refrain. Better, far better to be misjudged as needless alarmists, than in the work of God and Christ not to walk uprightly, and to witness faithfully, according to the truth of the Gospel.

We shall not attempt to follow paragraph by paragraph the minute of the Society. We believe that we shall sufficiently represent its contents under three points of view. What is the office and work of a Bishop? What is the true mode of founding a Mission? What is the proper relation of the modern "Missionary Society" to the constituted authority, to the law and discipline of the Church?

The Society shall speak for itself, and in its own words, so far as it enables us to cite them, on each of these points. We have tried to be simply honest and accurate in our report of its arguments.

First, then, what does the Committee say of the office and work of a Christian Bishop? The Bishop has, as such, "an undefined, and so far, arbitrary," authority; at least he has in India; sometimes "he allows," at least there, "a large relaxation of the law;" he may, of course, equally "abridge the liberty of Missionary action," and thus "arrest the progress of the work;" and cases have been where "everything has been checked and thrown into confusion by the idiosyncrasy of a spiritual ruler." But more than this, the Bishop is *not* a Missionary; "the office of the evangelist necessarily precedes the episcopate;" "a Bishop's visitation to confirm and ordain converts, and to encourage and superintend the ordained Missionaries in their spiritual office, is most advantageous to a Mission." But if "a Missionary Bishop should be sent out and expected to take part in the work, his *Episcopal* functions must be for the most part laid aside; he must join the Mission as a fellow-evangelist, and place himself under the general control of the

Managing Committee. This is a position at variance with the present constitution of the United Church of England and Ireland." From their large experience, "the Committee are brought to the conclusion that it is practically undesirable, for all parties, for a Bishop to take a leading part in Missionary operations, in their earlier stages. They purposely avoid," we are told in a note, "ecclesiastical questions in this statement, or it might be argued that Timothy and Titus were only occasionally resident in Ephesus and Crete." Briefly then, it seems, upon the whole matter, that a Christian Bishop is not under a law. At any rate, for a Missionary Bishop, there is no law of the Church yet made to guide and control him; he is not an Evangelist; he is not, as a Bishop, suited for an Evangelist's work; he is "a Superintendent" of the other orders of the Clergy; "he confirms;" "he ordains;" he "visits periodically." His superintendence is difficult and onerous, according to the number of his Clergy, and the distances which he has to travel. "It is obvious that a subdivision of the Indian Sees cannot be urged upon the plea of the number of the Clergymen to be superintended;... the great difficulty hitherto experienced in the efficient superintendence of the Indian Dioceses, has been the amount of travelling required in visitations, and the tardiness of communication. But these difficulties are rapidly diminishing by the extension of steam communication by sea and on the larger rivers, by the construction of railroads and the electric telegraph, so that the extension of the Episcopate is less urgent now than a few years ago, and is daily becoming less and less urgent, and may well, therefore, be postponed, until the preparatory ecclesiastical regulations, which are suggested in the memorial, have been adopted."

We confess we have read these statements with astonishment; we confess we have found it difficult to reconcile such opinions with the principles which the Clergy and Laity of the Church of England, one and all, as Churchmen, profess. Our readers know well how, for ten years and more, this Journal has again and again maintained a doctrine wholly different; and maintained it on plain, long-established Church of England grounds. We must throw ourselves back upon such doctrine, so attested, and decline at this advanced period, even of our own Mission history, to discuss a series of first principles at length. We cannot but think, and we desire to give no needless offence, and to avoid all harsh words, that to state such views is really quite enough to refute them.

We wholly deny that a Bishop is not under a law in India, as well as at home. We hesitate not to avow that one strong reason with us for placing a Bishop as soon as possible at the head of a Mission, is this very conviction that he not only is

under a strict defined law, but that he, more than any one in the other orders of the Christian Ministry, represents, exhibits, if we may so say, impersonates the law and rule of the Church. The Christian Bishop is pre-eminently one who shows, and shows very pointedly, that he is "a man under authority," as well as that he "has (others) under him;" his office is surely not less a trust, because, if we may so describe it, he holds it directly and immediately from the one only Head of the Church. It is no part of a Churchman's duty to elevate the individual Bishop; it is, we submit, his plain duty "to magnify" and esteem of the highest importance every Bishop's office. And one great security against spiritual pride on the part of the Chief Pastor, and against improper subserviency on the part of the other Clergy or the Laity, is just that which St. Paul so fully exhibits in his own case. "It is required in stewards that a man be found faithful." I am "under the law to Christ." In fact, how is this notion of "arbitrariness" really at once excluded by that "pattern" life and ministry of him who, even in the very order of his journeys *as an Evangelist*, holds before his Corinthian disciples his own strict observance of "the measure of the rule which God hath distributed to us?" Is the Church of England here a true witness to Holy Scripture, and a faithful follower of its precepts, or not? We are content, to say nothing now of all the other expressions of the mind and will of our Church, to let the Ordination and Consecration Services show that we have not erred from the Divine commandment, nor from that great verity of the Christian Church, which makes spiritual rule simply the obedience of all, ruler as well as ruled, to that law which is of Christ, which indeed is Christ.

We will not now press the objections to other statements in the description of the Bishop's ministry, given by the Committee of the *Church Missionary Society*. We have only very recently tried to draw out some prominent duties of that ministry. All our argument here against the Society is summed up in one sentence. Is St. Paul, or is he not, the pattern of a Christian Bishop? Are Bishops, or are they not, the successors to the office and work of the Apostles? Are they, or are they not, those to whom, from the very next generation after the Apostles, to our own time, those words of the Church's Charter have been first and foremost addressed—"Go ye and make disciples of all nations?" And is St. Paul's own ministry the great commentary upon this divine command, when he, as "a wise master builder," laid the foundation of so many Churches in Asia and Europe, first and chiefly by his own personal ministry, and next by doing that which the Apostle, and after him the Bishop, alone can do, "ordaining elders in every Church?"

The Secretary of the Society has promised, we observe, a further explanatory statement, to allay the dissatisfaction which the document upon which we are commenting has already occasioned. It is only fair and reasonable to wait for that explanation; and we gladly reserve any further criticism, and forbear to enter now upon those two other topics which this paper of the *Church Missionary Society* seems to us to force upon the consideration of all friends of Christian Missions.

Most earnestly do we hope that the Society will weigh well its steps, in this hour of trial for the Church in India. Most sincerely do we implore the Committee not to divide the members of the Church of England on this great practical question. We have, in early numbers of this Journal, and again not long ago, expressed our deep conviction that Christianity must be set free in India from the shackles with which the State once bound her almost hand and foot; but the Church, we said in 1848, must be emancipated too from every mere tradition of men's devising, and from every rule and custom which is not plainly of God.

"It is not England that must plant so much her Church in India; India rather must enlarge, renew, emancipate the Church of Christ. The choice is between a feeble graft from home, and a small seed, which shall grow, as in its own soil, daily in strength and beauty. But if that seed is to take root, and grow, and expand, and become at last a spreading tree, it must be scattered with a generous hand, and then left in humble but *entire* trust in God, to be nurtured *as He pleases*,—to be unfolded and formed into shape as His guiding hand shall lead the way. It was St. Paul's request, in his first Epistle, in the very beginning of (his) Gospel, 'Brethren, pray for us, that the Word of the Lord may have free course, and be glorified.'"¹

Oh! let us not lose this great opportunity, when men's hearts are stirred as they have never been before for that noble yet most unhappy land, let us not lose the opportunity, by a manly, honest, united Christian effort, to plant the Church of Christ there in its strength. We need every gift of intellect, every attainment of ripe and practised wisdom, we need all the lore of the learned, and all the self-sacrifice of the most devoted saint; but the learning and the holiness even of a Henry Martyn cannot avail to do the full work of a Missionary alone. You must raise up in India not merely godly men, but the Church of Christ. You must build according to the pattern showed at Pentecost, if you would build for God. Only when in every great city of Hindostan these poor heathens "see a company of

¹ See *Col. Ch. Chr.* i. 459, 460. "The Church in India."

the prophets prophesying, and (a) Samuel standing as appointed over them," only then, we humbly believe, will the Spirit of God descend in showers of blessing on that parched and withered land, only then "the messengers of Saul, and Saul himself," will be awed, and conquered, and won, by the heavenly vision of peace, and by the hymns and praises of united hearts, only then will those millions of heathen, in God's time themselves "prophesy," and that dark kingdom of idols and false worship "stretch out her hands unto God."

W.

Fifth Week in Lent, 1858.

Correspondence, Documents, &c.

AN OPENING FOR THE GOSPEL IN JAPAN.

THE following letters appear in *The Spirit of Missions*, of March. The Missionary Bishop to China, the Right Rev. Dr. Boone, who sends them, is now at home for the restoration of his health.

"Orange, N. J., Feb. 13, 1858.

MY DEAR BROTHER,—I send you, for *The Spirit of Missions*, a letter from an officer of our navy, written from Japan. It was forwarded to me by one of my Missionary brethren at Shanghai. The letter will speak for itself; I would only say, in a few words, why I wish to see it on your pages.

First. Because I think the time has *now come* to call the attention of the Church to this field. By the recent convention, American citizens are permitted to reside at Simoda or Hakodadi. Merchants and others will be thronging thither; shall the Missionary be the *last class* of the American citizens to avail himself of this privilege? Will the Church be indifferent to this dispensation of the Divine Providence, by which an open door is set before her, through which she may send the Gospel to a populous empire?

I trust the response will be such, from many quarters, that our Foreign Committee will feel constrained to call for two faithful men, to go forth at once to this field.

My *second* reason for wishing to see this letter on your pages is, that I think it does honour to our navy. I rejoice to find one of our gallant tars calling to arms in such a cause as this; and to listen to his testimony when he tells us, 'all countries *must be opened* to Gospel preachers, and they *are opened* whenever, in the Providence of God, it seems good to Him so to do.' 'His power has just been exercised over Japan; and the opening of her ports signifies *that here is an opening* where Gospel truth may enter wedge-like; and *this is the cause* why He turned the hearts of the Japanese towards us.'

Trusting I shall not be disappointed in my hope that this letter will call forth a large share of attention to Japan, I am, my dear brother,
Very sincerely yours,
WILLIAM J. BOONE."

" U. S. Ship Portsmouth, Hakodadi, Japan, Oct. 2d, 1857.

MY DEAR SIR,—As I shall have many letters to receive and to write on my arrival at Hong Kong, I shall take advantage of a quiet time which we are enjoying at this place, to make up for you a short report from Japan. We sailed from Shanghai on the 22d of August, and the next evening we discharged the pilot outside the bar. Headwinds and adverse currents kept us from anchoring at Simoda until the night of September 7th. The character of the land and soil made the scenery very beautiful as we approached the land, and every breath of air seemed to be loaded with invigorating influence. On anchoring, we were at once boarded by officers from the shore, who were extremely polite in offering to provide us with everything in the way of supplies that we could desire ; or rather everything that they had. They did not seem inclined to keep us out of anything that we had a right to require ; they were gentlemanly and polished. Any amount of fish and tough chickens were procured, and at a trifling cost, as the currency has been placed on a most satisfactory footing through the exertions of our able Consul-General, Mr. Harris. This gentleman, we were glad to find, is much interested in his work. Some people had expected that he would be ready to leave Japan when we arrived ; but, *au contraire*, he is wrapped up in his mission, and seems willing to toil and toil in a state of banishment from his own land, having a lively hope that at last he will be able to succeed in throwing wide the portals of Japan, which at present are only ajar. In his intercourse with the officials with whom he has to deal, he is dignified and firm, sticking on points of etiquette, which seems to raise him high in the estimation of these creatures of forms. He is working steadily and surely ; and however small may seem to be his advance, I assure you that it is much to have gained anything at all from these people. He has been alone ever since July of last year, when he was landed by the San Jacinto, and no man-of-war has visited Japan since that time, to give him the benefit of her show of force, and assurance of the watchful care of his country. In spite of this neglect, he has, by his personal influence, impressed the Japanese Government with his importance, and has gained from them important concessions. The two Governors at Simoda, who are hereditary princes of the Empire, treat him with distinguished consideration ; and he has already made the Central Government at Yeddo release him from the constraint imposed upon him by one of the stipulations of the treaty, which limited him in his movements to a circuit of sixteen miles around Simoda. The Government has acknowledged his right to go wherever he likes, but requested him not to go beyond the limits for a time. Meantime a correspondence is going on between him and the Government, which he has no doubt will ultimately lead to his being.

received at Yeddo, and to the ratification of a commercial treaty. The important concessions that have been made him lately, are of such a character as to affect directly the Missionary interests, as they admit of any American citizen coming to Japan, and taking up his residence either at Simoda or Hakodadi; also any American citizen, violating the laws, is to be tried by the Consul-General, or Consul, according to the custom of foreign Consuls in China. This, you see, is opening the way clearly before us for Missionary labour, and is the direct working of the Almighty hand.

The Convention at which this concession was made, stipulated the 4th of July, 1858, as the period after which it is to go into effect. It would not be prudent for any one to move to Japan before that time. And when the Missionaries appointed for this field do come, they must come prepared to spend years of patient waiting. The Missionary who comes to Japan must remember that it is death to a Japanese to become a Christian; he must remember that the ideas of the Japanese with respect to Christians are confined to the bitter experience that they had with the Spanish and Portuguese Jesuits, who, under the standard of the cross, attempted to wrest their territory from them; and he cannot expect their natural prejudice against them to be overcome in a day. The tradition of the acts of the Jesuits has lost nothing in being handed down from generation to generation; and the children, who cry at us as we pass, are no doubt taught to look upon the Christians as beasts of prey. A Missionary in Japan, having a right of residence, has not necessarily a right to build a church, or to preach the Gospel to the people. He would not be interrupted in his own worship, and the community of Americans would meet without opposition for purposes of public worship; but to preach Christ to the people would not be permitted at this time. A Missionary coming out, and rushing headlong into the work, without considering secondary means, would be likely to do a great deal of harm, and might not only put back his own cause for years, but would embarrass all the political operations of the Consul-General. But if men of tried experience, with their wives, would come out, and settle at Simoda, or Hakodadi (Simoda much the most preferable), they would do much to aid the Consul, and I believe they would meet with as much encouragement as they generally do when first commencing operations in heathen lands. They would find the people very anxious to learn to speak American, and schools would rapidly be formed; as to the Gospel of truth, they would have to be cunning as serpents in their way of introducing it. At all events, it will take a long time to learn the language; so whoever is to come, let him come as early as possible after the 4th of July next. I have understood that a knowledge of Chinese is of great advantage in learning the language. The climate is like our own at home, only milder; *there is not a more healthy region upon earth; no fevers nor dysentery.* A Chinese servant is considered a great treasure. The fare is rice and fish; now and then a chicken. They have the Irish potato at Hakodadi, but not at Simoda. I had no idea of being able to write

thus encouragingly when I left Shanghai, but I have been most agreeably disappointed. I look upon Japan with peculiar interest, and sincerely hope that men of tried judgment and faith will be selected for the work. It is said that the Gospel shall be preached to all nations, so that none shall be able to offer as an excuse that the Gospel did not reach their lands. All countries *must be opened* to Gospel preachers, and *they are opened*, whenever in the providence of God it seems good to Him so to do. His power has just been exerted over Japan, and the opening of her ports signifies much more than a simple willingness to trade; it signifies that *here* is an opening, where Gospel truth may enter wedge-like; and this is the cause why He turned the hearts of the Japanese towards us. The religion of Buddha is very prevalent, particularly among the higher classes; but the religion of the country is the Sintoo religion, of which the sun goddess is the head. From her is descended the Mikado, or Spiritual Emperor, who is a puppet living at Miako, a fine large city, near Isaca, which is a desirable seaport, and which Mr. Harris hopes to obtain as a port of entry for our trade, instead of Simoda. This Mikado is supposed to act the part of a mediator (see how the natural man sees the need of an intercessor) for the faithful, and is too pure and holy to condescend to aught mundane. He is, in fact, to them the incarnation of the Divine essence, and is set aside from the world. Wives are supplied him, and a large household; the men of his household shave their eyeslashes and file their teeth. He has nothing on earth to do, that is, he has nothing to do on earth, and spends his life as best he can, apart from all interest in the world. What an atom he is on the face of the globe! I can conceive of no man more insignificant, in a mathematical point. All Japanese, no matter what may be their religious faith, take great pleasure in being admitted to his presence; and the temporal emperor makes a pilgrimage once a year for the purpose of visiting his spiritual brother. I have given you a short report of what I think can be done in Japan. You asked me to write as things struck me, so I give you my own ideas."

THE BISHOP OF HURON.

THE statement in our last Number relative to the Bishop of Huron and the Rectory of London, which was extracted from the *New York Church Journal*, is corrected in a subsequent number of that paper. The following extract, which is given from the *Colonist*, thus states the announcement which was made by the Rev. H. J. Grasett, at the meeting of the *Church Society*, on behalf of the Bishop.

"After a long discussion as to the proper course to be pursued in reference to the Rectory of London, and as to whether the Church Society of the Diocese of Toronto now possessed any power to present to a Rectory situated beyond the limits of this Diocese, the Rector of St. James's rose and said that he was authorised by the Bishop of

Huron to state to the Society, that previously to leaving England he had deemed it his duty to obtain legal advice for his guidance in this matter : that that advice was to the effect 'that the Church Society of the Diocese of Toronto was not entitled to present to Rectories in the Diocese of Huron, and that if the said Society should so present, it would be his duty to refuse to institute,' and that he (the Bishop of Huron) intended to act under the above advice.

The above was the purport and main object of the communication, which was felt by all present to be of much importance. But as before this stage of the proceedings, some questions had been asked as to whether the Rectory of London had been vacated by any formal instrument of resignation, and whether the Bishop of Huron, in accordance with a regulation of the Synod, had resigned and considered the Rectory to be now vacant ; Mr. Grasett added, that the Bishop of Huron had also ascertained that by the existing ecclesiastical law, the Rectory of London had become vacant by the fact of his consecration, irrespective of the aforementioned rule of the Synod. A reverend gentleman then asked whether we were to understand from this that the Bishop of Huron now repudiated the rule of the Synod requiring a clergyman consecrated to a Bishopric to resign any preferment previously held by him ; to which Mr. Grasett replied that the Bishop of Huron did not repudiate the rule, but that he considered the Rectory to have become vacant by a higher ecclesiastical law of the Church of England bearing especially upon the case."

SYNOD FOR THE DIOCESE OF HURON.

(From the New York Church Journal.)

On the 27th of January a very important meeting of the Bishop, Clergy, and Laity of the Huron Diocese was held in St. Paul's Church, London. The following account of the proceedings is taken from a respectable local journal, which devotes much space to the acts of the new Bishop :—

"It having been announced previously through the public journals, that the Lord Bishop of Huron would yesterday meet his clergy, and lay delegates of the Church, for the first time, in order to the adopting two great laws, fraught with the future welfare and well-being of the Church of England, in the new Diocese of Huron, viz. :—The establishment of the 'synod' law, for enabling the diocesan clergy and laity to meet, and make their own canons for the guidance of the Church here for all time to come ; and secondly, the formation of the Church Society for the Diocese of Huron, separate and distinct from that of Toronto—

The Bishop and clergy entered at ten o'clock. The Rev. Henry O'Neil, curate of St. Paul's, read prayers, after which his Lordship, clergy, and laity, partook together of the Holy Communion. His

Lordship then delivered his first *charge*. He briefly stated his reasons for not being consecrated in Canada—the absence of several of the colonial bishops in England, &c.; his being delayed in England, getting the necessary documents and papers prepared, for the patenting of the new diocese; his exertions on behalf of the Episcopal fund, for which in all, he procured the respectable sum of 1,400*l*. He then adverted to his having appointed the Rev. M. Thomas, of London, England, Secretary to the Colonial Church and School Society, his secretary and treasurer for the procuring of a fund for the erection of a suitable residence in this city for the diocesan, for the future. The secretary has already received from different quarters, towards the erection of the palace, two or three hundred pounds. His Lordship then closed his very excellent address by trusting that their deliberations and remarks might be characterised by that unanimity and Christian deportment becoming such an assembly; that in the arrangement of their laws and canons, if they should err through unwitting neglect, they would rectify it the first opportunity. He would, in the course of the meeting, lay before them a series of resolutions for their adoption; and finally he hoped they would, individually (Bishop, clergy, and laity), look into their own hearts, and see the objects for which they had come together, namely: the furthering of the interests of Christ's kingdom on earth, and the mutual benefitting and building each other up in their one common and great salvation.

The Bishop, clergy, and laity, having closed proceedings at three o'clock, for the purpose of partaking of refreshments, met again in St. Paul's schoolroom, at half-past four o'clock, for the purpose of taking up the second subject for deliberation, viz.: the organization of the Church Society. In the evening the subject was taken up.

The following are the resolutions which were passed:—

1. That we, the Bishop, clergy, and laity of the Diocese of Huron, legally convened, adopt the Act of the Provincial Parliament, entitled 'An Act to enable the members of the United Church of England and Ireland in Canada, to meet in Synod.'

2. That, pending the adoption of a constitution by the synod at its first meeting, the synod shall consist of the Bishop of the Diocese, of the clergy duly licensed therein, and not under ecclesiastical censure, and of lay representatives, as hereafter provided.

3. That for the synod about to be convened, one lay representative, being a regular communicant, of at least one year's standing, and of the full age of twenty-one years, shall be elected from among their own numbers, by the members of each congregation duly organized, who shall declare themselves in writing, in a book to be provided by the parish for that purpose, to be members of the United Church of England and Ireland, and to belong to no other religious denomination; and each representative shall receive from the minister, or chairman of the meeting, a certificate of his election, and shall continue in office until his succession is approved.

4. That the first meeting of the synod shall be called together at

such time and place as shall be appointed by the Bishop, of which due notice shall be given through the clergy.

5. That a committee be appointed by the Bishop to draft a constitution, to be submitted at the first meeting of the synod. Such constitution as recommended by them shall be printed and circulated among the congregation previous to the Easter meeting."

In the evening, resolutions were passed for the formation of a Church Society resembling that of the Diocese of Toronto, and the Bishop was empowered to apply to Parliament at its next session for an Act of Incorporation for the Church Society for the Diocese of Huron. The correspondent of the *Church Journal* thus concludes:—

"I sincerely trust that the new Diocese may obtain an act of incorporation as favourable as that of the Diocese of Toronto. In our present Parliament the Church has few, if any, of the sort of Churchmen that martyrs are made of in days of darkness and persecution. They are generally of 'the civil and religious liberty all over the world' stamp, in the widest latitude of which the phrase is capable—fair-weather Churchmen, who inevitably give way to the slightest clamour in any matter affecting her interest, and who would shrink with horror from bringing on themselves the faintest breath of unpopularity, if they could avoid doing so by sacrificing every right and property pertaining to their spiritual mother. The three most earnest and faithful Churchmen of the last Parliament—the Hon. D. B. Robinson, J. D. Gamble, and the Hon. J. H. Cameron—are not in the present House, nor, alas! are there any left to fill the places vacated by them. To the exertions of the two latter gentlemen, especially, we are indebted, humanly speaking, for our ecclesiastical freedom. The Canadian Church is being taught, by many a severe lesson, not to put her trust in princes nor in any child of man."

MISSIONARY PUPILS.

SIR,—You were kind enough to insert in your last number a paper which I read at the February meeting of the *Society for the Propagation of the Gospel*, on the subject of the training of some of the most promising of the boys in our Parochial Schools for studentships at St. Augustine's, Canterbury.

The subject has been discussed on one or two occasions, and objections have been started which had occurred to my mind before, and on which I wish to say a few words.

Let me first, however, say that I conceive that the subject will gain and not lose by discussion, and that the best helps which any one can at the present give to the project is to state the objections which occur to his mind, that they may be well considered, and any useful suggestions embodied in the plan before it is brought into operation.

The first difficulty which I would notice is, *the early age at which*

boys will, under this arrangement, declare themselves for Missionary work. Now, no declaration, or anything approaching to an engagement or vow, would be required. "A simple expression of a wish on the part of such a lad would be sufficient, if united with a consistent religious behaviour, and a probability, in the judgment of the Clergyman, that the boy will fulfil the intentions expressed." Why was the age fourteen chosen as the commencement of such a course? 1. Because in the case of pupil teachers that age has been found by experience to answer; 2. Because it is the age at which such boys would be drawn away, by apprenticeships and otherwise, to secular work; and 3. Because fifteen is the maximum age fixed by the Oxford Board for boys who enter for the first examination for persons not residing in the University. But I would observe that fourteen would be the minimum, and it would be desirable that generally the lad should be nearer fifteen than fourteen.

2dly. It has been urged—Perhaps many of those who enter on the course of training will grow weary, and the money of the Society will be wasted. Now, it is remarkable how very few pupil teachers fall short of their aim, although the position of a Schoolmaster is not by any means so desirable as that of Missionary. The truth is, we forget what training does. To have an aim in life will have a great effect in determining our course towards that aim; and if this is so, in spite of the very hard work of the pupil teachers, what may we not expect in the case of a Mission pupil, half of whose time will be passed in the quiet of the Clergyman's study, and who will have a higher object placed before him, towards which, in spirit as well as in intellect, we may hope he will be slowly growing? Again: this scheme was proposed to the *Society for the Propagation of the Gospel* as an experiment only. Try ten such pupils. If it succeeds in only one case, you will not have wasted the money. If it succeeds thoroughly, give this work over to an affiliated Committee. Can any one say that now, when cries for men are louder than cries for funds for Mission work—can any one say that 50% or 100% of the Society's money would be wasted in the experiment?

3dly. Another difficulty lies in the instruction of the young man. True, the Clergyman must give some time to this. College tutors give from half an hour to an hour to each pupil: the Clergyman must give as much. But then consider what he will gain. How often will such a young man be able to attend and take the deposits of a sick-club! How much will he assist at a night-school!—perhaps, in the latter years of his training, sometimes relieve the Clergyman altogether. Will it not be in his province to read by the bedside of some of the many infirm in every parish? I feel sure the parish priest will gain more than he will give in the help that such a well-ordered youth would be. And let me add the influence which he will have upon the pupil teachers, and, in many cases, on the school-master also, connecting them with the Colonial Church, and necessarily interesting them in Mission work.

4thly. It has been said that we want men of the very first class for

Missions. But the Bishop of Capetown, at the meeting in March of the *Society for the Propagation of the Gospel*, said that men of this stamp they had, and that he had many positions for persons just of such a class as the present scheme would raise up; and what is the case in one Diocese will be in others. Indeed, I know that it is so in New Zealand, where a class of Deacon Schoolmasters is at present the great desideratum.

May I add, that I should not have taken the liberty of trespassing on your space, had not this plan met, as a whole, with the approval of many—I may name that of the Bishop of Capetown, Archdeacon Abraham, the Warden of St. Augustine's, Rev. F. C. Cook, H.M. Inspector; and last, not least, the Standing Committee of the *Society for the Propagation of the Gospel* have given their decided opinion that the plan is well worth an experiment.

In conclusion, Sir, I would press upon all interested in the extension of Christ's Church, the duty of considering by what means, at this present crisis, men may be moved to Missionary work. Truly, "the harvest is plenteous, but the labourers are few."

Believe me, yours truly,

CHAS. D. GOLDIE.

A KAFIR WESLEYAN PREACHER.

AT the monthly meeting of the *Society for the Propagation of the Gospel*, in February, some reference was made to a Kafir who had been preaching in Grahamstown. We extract the following letter, which refers to the circumstance, from the *Anglo-African* of August 6, 1857:—

"MY IMPRESSIONS OF THE REV. TYO SOGA.

Having heard numerous laudatory accounts of the preaching of this Kafir Missionary of the Glasgow Institution, in the Wesleyan Chapel, in this city, on Sunday morning last, from the 21st to the 28th verses of the 15th chapter of St. Matthew, I became impressed with a restless desire to judge for myself of the correctness of these representations; to trace the humanising influence of a removal from the haunts and habits of infidel, savage life, with domestication in a Christian, civilised community; and to note the effects of a liberal education on one who, a few years ago, was but an unlettered savage, although sprung of a race distinguished above others for their natural astuteness of intellect.

With these views, I went on the same evening to the Independent Chapel, in Hill-street, where the reverend gentleman preached to a very numerous and respectfully attentive audience, on the subject of St. Paul's being brought as a prisoner before the Roman governor Felix, and his wife Drusilla; as recorded in the 24th chapter of the Acts of the Apostles.

The reverend gentleman's physical appearance did not, I confess,

prepossess me in his favour ; for, after a careful scrutiny, I failed to discover in his countenance any feature, except a fine forehead, to indicate intellect ; and I sought in vain, in his slight and ill set up person, for a claim even to mediocrity of distinction, which would pass unchallenged among so fine a race of men as the Gaika Kafirs.

His manner, too, of beginning the service of the evening seemed abrupt and deficient in reverential awe ; while his method of turning over the leaves of the Bible, with his arms raised high in the air, struck me as being both awkward and ungraceful, as if he had forgot the natural grace of the Kafir during his sojourn among a class of men noted more for the earnestness of their theological views, sound common sense, and integrity of principle, than exquisiteness of polish ; while, ever and anon, a misplaced accent, or a tone redolent of the rich Doric of the vale of Clyde, with a sparse sprinkling of Scotticisms, sufficiently attested the speciality of his *Alma Mater*. But, these minor blemishes apart, I listened with undisguised delight to a powerful and graphic representation of the first celebrated trial-scene in St. Paul's history, clothed in graceful and appropriate language, far above the standard of the common run of preachers inflicted on the Colonial Church, whether True or Dissenting ; and as he warmed with his subject, and described the startling effects of the undaunted St. Paul's preaching of justice, temperance, and the judgment to come, on the guilty and venal Felix, I recognised in the body, bent slightly forward, the eager, graceful action of the arms, and the forefinger of the right hand pointing to the curved palm of the left, while the eyes gleamed like coals of fire, much of the natural and impassioned eloquence of the noble Kafir ; and in the fervour and earnestness of his concluding appeal to his hushed audience, not to put off to a more convenient season the establishing of their eternal salvation, no one possessed of the slightest sensibility could fail to be convinced that such an appeal dwelt not on the lips, but came warm and gushing from the heart.

W. C. E.

July 28, 1857."

Another communication in the same paper said that his sphere of labour was the tribe of Sandili, from which he was taken some years ago. We earnestly hope that before very long there will be ordained native ministers in the Church in South Africa.

A MISSION IN TEXAS.

We think our readers will be interested in the account which the Rev. H. Pratt, of Columbus, Texas, sends to the Secretary of the Committee for Domestic Missions in the United States. It is taken from *The Spirit of Missions*, for February.

"From the date of my last report until about three months since, I continued to hold monthly services at Lagrange and Richmond, and

semi-monthly at this place. Brother Dalzell, of Houston, kindly volunteered to supply Richmond, thus relieving me, at that time, of one hundred and twelve miles of stage travel, by night, monthly. This relief was very opportune. I could not have made another visit; for, just then, I had an attack of nervous debility and rheumatism, from which I have not yet wholly recovered. For above a month my illness confined me to my room, and, for the most part, to the bed. Before my health admitted of labour, we were favoured with a most timely and acceptable visit from brother B. S. Dunn.

At the time of my attack, there were, at the three points, nearly twenty candidates for baptism—coloured and white persons. As far as I have been able to give them, my labours among the negroes have been truly gratifying, and, I have reason to believe, beneficial to both owner and servant. By attending our services, they soon acquire more sober, orderly, and attentive ways. At first, they got up some as strange and grotesque ‘scenes’ as were ever witnessed in a barracoon, or even at a camp-meeting. I will ‘give in’ a brief account of my first ‘experience’ in preaching to them.

It was my second attendance in a coloured congregation. Everything was novel. After having talked to them about twenty minutes, a large negress ‘began to get happy.’ The getting happy spread until most of the congregation were in motion, shaking each other’s hands, and keeping time in all their movements, to a wild, plaintive, touching melody. Their words, equally strange, and expressive of their religious feelings and sentiments, were ‘lined’ by one of them with whom it must have been original, for none like them are laid down in the books.

This incident is related in order to acquaint Churchmen abroad with the religious condition of thousands of those who form a large proportion of our population. They are taught that if they can only get happy by singing and shouting, it is all that is required—‘they have got religion.’ This delusion is not confined to that class. It is the prevailing belief among those that pretend to act on Christian principles. The great mass of negroes in the heaviest cotton and sugar-growing regions, are almost wholly unprovided with any religious privileges; and irreligious white men of intelligence, disgusted with the absurd performances they witness, lapse into greater indifference or scoffing infidelity. This is the sad state of things, not among heathen and savages, but among a people at your very door—a people who speak your own language, and have some knowledge of the one true and only God.

What is our Church doing to meet the urgent wants of this immense Missionary field? We have only ten clergymen in all Texas, and no Bishop. The number of our clergy is yearly decreasing, either by death, or, for the want of a competent support, by removal to older and more favourable dioceses. It is a dark time for the feeble remnant. Still we will continue to labour, in prayer and faith, for the dawn of a brighter day, the prosperity of our Zion.

Our population is increasing with almost unequalled rapidity. Other Christian bodies are growing stronger daily. Were it not for their Missionary spirit and untiring zeal, thousands would go down to their graves without any religious privileges. One of these has, I am informed, four hundred ministers. Labouring within the same limits, limits which would bound forty Connecticut, we have, of Rectors, Missionaries, and Chaplains, all told, ten clergymen and no Bishop."

Since the above report was sent, the Missionary has died. The following extract, from a letter of January 20, from the Missionary at Seguin, Texas, will show what the work of a Home Missionary is in the United States.

"You will ere this have seen in the papers the sad news of the death of your Missionary at Columbus, Rev. H. Pratt. By looking at the last Journal of our Convention, Bishop Freeman's account of his work, and the kind and amount of that work as it appears in his report, you will be able to approach an estimate of yours and the Church's loss. A parish of ninety miles in length, over bad roads, and in bad weather, is too much for one man. Of course no one can say what might have been had his lot not been so hard. His disease, which attacked him about the first of June, was from the outset a strong and unmanageable one. His physicians did nothing for him. The difficulty was perhaps chronic, and connected with a long standing indigestion, on account of which he had been obliged to leave college six years before. He died with hic-cough.

About the first of November he was urgent I should come and see him. I had heard he was sick, but did not suppose his case serious at all. Now I had a presentiment that my old friend and classmate was in danger, and at once broke away from many claims on my time here to visit him. My worst apprehensions were realized. A few months had wrought a great change. He was a mere wreck of his former self. And it moved me much to hear his brother-in-law, Mr. Wright, at whose house he was staying, tell how he repeatedly got out from the Richmond stage, having come in the night and through the "norther" from preaching there, so cold, completely chilled through, that he could scarce crawl to the fire. I stood by his bedside and told him of his danger, but it was no news to him. He spoke of death and heaven as he would speak of going to Richmond, and I believe it was not so far off to him, or so hard to get to, as that. 'What shall I read?' 'The 14th of St. John.' And the tears were in his patient manly eyes, as those, O so fit! words for such a man, dying, 'Let not your heart be troubled. In my Father's house are many mansions. I go to prepare a place for you. Arise, let us go hence!' And then we had the greater part of the Visitation Office alone in his room together. It was not in the nature of the case for me to stay and see the end, for I hoped he might survive till spring. At his request I went to La Grange and preached for him, November 2d. He died on Sunday morning, December 13th, at four o'clock It should be known to his friends, of whom he has many, that his last and *only* cares were for his family, which are left

in a position of comparative dependence. His mother is a sister of the late Rev. Caleb S. Ives. Those desirous of knowing more may communicate with me."

EXCURSIONS IN PALESTINE.—No. IV.

NAZARETH TO TIBERIAS.

NAZARETH—PANORAMA—ASSOCIATIONS—BISHOP BENJAMIN OF PTOLEMAIS—THE ORTHODOX CHURCH—A MARRIAGE—SCENE OF THE PRECIPITATION—PRIEST JOEL OF JERUSALEM—DIO-CESAREA—CANA OF GALILEE—MOUNT TABOR—MOHAMMEDAN SACRIFICE—MOUNT OF BEATITUDES—STONES OF THE CHRISTIANS—TIBERIAS.

Saturday, June 4th.—Woke this morning to the dreamy consciousness that we were actually at Nazareth; but felt much the same difficulty in realizing the momentous fact, as I remember to have felt when I first came in sight of Jerusalem and Mount Olivet. I have often heard it said, by religious men, that travelling in Palestine must be a sore trial to faith. I cannot think why. I am not aware that I found it so in any degree. Certainly the associations of Jerusalem, and Nazareth, and Bethlehem have a kind of stunning and stupefying effect upon the mind; they are too overpowering; too large to be grasped; and the pilgrim is astonished with himself that he is so little affected and realizes so little. But I cannot comprehend how this should affect our faith in the Incarnation, or the other mysteries of Christianity. A man must have very little faith to start with, who could be made an infidel by a journey through the Holy Land. I believe it is his own fault if his faith is not confirmed, and his love increased. There is this peculiarity in the sacred localities in Palestine, that their influence is so far from being weakened by time and familiarity, that it is deepened and strengthened continually; and they awaken the stronger and livelier emotions the longer one is conversant with them. So, at least, I found it to be, and my experience is confirmed by the sensations of others. Nazareth is not so overwhelming as Jerusalem; the events it witnessed to not so stupendous, except as the Incarnation of the eternal Word is under every aspect an unfathomable mystery. But the mystery is more under a veil at Nazareth. It is softened to our gaze, and we behold it without being dazzled. We here see our Lord before His manifest unction for His office, without the Divine effulgence of the Transfiguration, or the anguish of the Passion, or the glory of the Resurrection: as Murillo loved to paint Him, not as Guido or Rubens.

Our first visit this morning was to the "Fountain of the blessed Virgin," well and truly named; for here it was that "the highly favoured" was wont to resort with the daughters of her people, with her pitcher on her head, to draw water for domestic uses, morning and evening, as the women of Nazareth do at this day. Being, in fact, the only fountain in the neighbourhood, it is beset night and day by

the clamorous throng, and fierce are the conflicts of which it is the scene. Its source is under the Greek Church, just without the village, whence the water is conveyed by a rude aqueduct, a few hundred feet, to this small fountain.

As Nazareth is by name and situation the *flower* of Israel, so its women are said to be the best-favoured and comeliest in Palestine: and certainly the Christians, whom we saw around the fountain, maintained the fame of their village. There was, too, an intelligence in their look, and a modesty and frankness in their deportment and address that was unusual, and therefore the more pleasing.

Ascending to the *wely* behind the town, we enjoyed one of the most beautiful and extensive prospects that the country affords. The *wely* is the tomb of one Nebi Sayin, as the Christians hold; but the Moslems term him Nebi Semân. The rarity of the atmosphere appears to give the eye a telescopic power, yet we did not dispense with our glasses as we surveyed the whole country from this commanding elevation. Below us was spread out that mighty plain, the great battle-field of nations in the past—and, apparently, in the future history of the world—dotted over with villages, reduced to small white specks by the distance, many of them still retaining in their current names the records of the ancient history of the land. Among these was Jafir (now Yafa), the border city of Zebulun, and Taanach (now Tanuck), by the waters of Megiddo, famed for the overthrow of the host of Sisera. Megiddo itself (now Lejjun) indicated the source of that ancient river, the River Kishon, the course of which we could trace along the base of Mount Carmel, whose whole range was here full in view, breaking an horizon formed on either side by the dark-blue waters of “the Great Sea westward,” whose waves have floated the navies of Hiram and Solomon, of Tarshish and Carthage, of Greece and Rome, and across which came recently the red cross of England again, to storm the proud fortress that poured defiance from yonder point, when the discharge of her iron hail was silenced in three hours by the thunders of the British oak. To the north, beyond the Plain of Sephûrieh, was a low range of wooded hills, on which that large village was rendered conspicuous by the remains of a massive Roman tower, and over the hills we looked across the wide and fruitful plain of Buttauf to another mountain district, in which were situated the twenty cities of “The Dirty Land,” presented by Solomon as a *δῶρον ἀδελφῶν* to “his brother,” Hiram of Tyre, the memorial of which is still retained, after well-nigh 3,000 years, by a village to which the name of Cabul still clings with wonderful pertinacity.

Safed was conspicuous on a commanding elevation, above which rose the hoary head of venerable Sirion, cresting the sea of mountains with the foam of his perpetual snow. Here the outline was continued by the lofty range of Gebel-Heisch, connected by the high table-land of the old Gaulonitis with the mountains of Bashan beyond Jordan, which we descried over the comely crown of Tabor. The Lesser Hermon, and Gilboa, with Mount Ephraim, or the mountains of Samaria on the south, completed a panorama which the eye “could

not be filled with seeing." Long did we linger on this height, conscious, as we gazed, that all this glorious view had been painted again and again on the retina of His eye, who for thirty years had shown a pattern of filial duty to the inhabitants of Nazareth. And when we descended, it was but to trace His footsteps about the little plain of Nazareth; for we could not doubt that at every step we were treading on ground consecrated by—

"Those blessed feet,
Which eighteen hundred years ago were nailed
For our advantage to the cursed tree."

Beautiful Nazareth! Thou lovely flower, fringed with the foliage of thine orchards and olive-yards, nestling in the bosom of the mountains—peaceful, smiling, happy village, the thought of thee shall gladden our hearts in distant lands after an interval of years, and we will bless God for the remembrance of thee!

The population of the village may be computed at about 445 families, or 3,000 souls, of which number are 120 families of Moslems; 160 of orthodox Greeks; sixty of Greek Catholics; sixty-five Latins; forty Maronites.

We had the satisfaction of hailing the arrival of our long-lost baggage and servants at seven this evening. They arrived safe and sound in time to ensure us the luxury of a clean and peaceful Sunday. We had parted company on Wednesday.

Sunday, June 5th.—The comfort of clean linen was all that we needed to perfect our enjoyment of this blessed village, and this was now added to us. We had morning prayers in our lodgings before we went out, and found the appointed lessons most marvellously suited to our present position. Indeed, I had constant occasion to remark in travelling in Palestine, that providential adaptation, by which God is pleased often to reward obedience to the Church's rule for the reading of Holy Scripture. It was seldom that I followed that rule without finding a blessing in doing so. Thus on this occasion. The proper lessons for the Sunday were the 4th and 5th of Judges, in which Mount Tabor, the Plain of Esdraelon, and the river Kishon are referred to more frequently than in any other part of the Holy Scriptures; and the second lesson for the 5th day of the month spoke to us of a Sabbath passed by our Lord in this His native village, during the course of His ministry, and carried back our thoughts to the perilous ascent of Friday, which again drew our minds to the Collect which spoke of that gracious protection of a good Providence there extended to us by Him, who never faileth to help and govern them that trust in Him.

Thus refreshed, we went forth to enjoy another day in the neighbourhood. We had learnt that the orthodox Greek Bishop of Ptolemais was now in the village; and as I never let slip any opportunity of improving my acquaintance with the dignitaries of this Church, I proceeded, with one of my companions, to pay my respects to him. He received us very courteously, and we conversed with him for some time on the affairs of the Christians, and on the sacred localities in

the neighbourhood. Nazareth is, in fact, a distinct Episcopate from Ptolemais, but has now been vacant for some time by the translation of its late Bishop to Bethlehem, and the affairs of the diocese are under the direction of this worthy prelate. Such, indeed, is the Bishop Benjamin, formerly Protosyncellus of Arabia, appointed to his present See in 1835. He is almost the only Bishop of the Patriarchate now resident in his diocese; and is in the habit of visiting other dioceses as Exarch, confirming the orthodox in their faith and inspecting their churches. I never heard but one opinion of him, and that most favourable; and all that I saw of him served to confirm his title to it. He had come from Acre chiefly for the purpose of performing the marriage ceremony for a young man of this village—the son of Abu Nasir, the disinterested and philanthropic schoolmaster, mentioned by Dr. Robinson, of whom more presently. We resolved to be present at the marriage, and a very interesting ceremony it was. The bride and bridegroom were conducted by their respective friends to the church built over the spring, which supplies the Fountain of the Virgin. The latter was a fine handsome young man, apparently little more than twenty years of age; tall, and well proportioned. The former we could not see; she was completely veiled throughout the whole ceremony, and with so thick a veil that I question whether she could herself see through it. Certainly, she was effectually shut out from the intruding gaze of others. But a small part of the service was performed by the Bishop. The native priest read the greater part in Arabic. The ancient practice of crowning the “servants of the Lord” was, as usual, observed; and the exchange of rings reminded us of the practice of our own Church. The newly-married pair left the church as they had come, not together, but separately with their two companies, nor did they meet again during the whole day. The shrill cries of the female friends of the party, which had announced their approach to the sacred building, accompanied them on their return; and that peculiar and inimitable shriek, which answers equally for joy or woe, was echoed through the village at intervals during the day. On leaving the church, we ascended again to the wely, to enjoy the prospect which had afforded us so much gratification on the preceding day.

The quiet of the peaceful village and valley of Nazareth was sadly disturbed this afternoon by the boisterous merriment of Ibn Nasir's friends. The whole village was poured out into the plain to witness the feats of horsemanship of the young men; and the frequent report of guns, wantonly fired to increase the noise, a necessary adjunct to the *fantasia* of the Arabs, was not quite in unison with the feelings which we wished to cherish throughout the sacred day. In the evening we walked down the valley to the Mount of Precipitation, to ascertain its distance from the village. The difficulties attending the tradition which this name perpetuates, are stated and magnified by Professor Robinson. We walked the distance easily in twenty minutes, which this writer states at an hour! And although I do not wish to affirm that the tradition is free from difficulties, yet there is

this great difficulty on the other side, which ought not to be overlooked : viz. that if there are in and around the modern village several precipices suited to the purpose of precipitation, why did not "the good friars" fix the tradition to one of these, if they did really invent the tradition at all ? It is known how careful they are to heap up their wonders in and around their convents—it is one of the charges preferred against them—then why not do the same here ? why forge a clumsy fiction which carries its own refutation on the face of it ? But might not the fear of polluting their city by the murder—for the Jews, we know, were very careful to avoid ceremonial defilement, even while engaged in the grossest violations of the moral law—might not this fear have prevailed with them to conduct their Victim to a more remote spot, which would answer their purpose more effectually and provide Him with a grave likewise ? And, indeed, the sacred narrative does not imply so much haste as Dr. Robinson imagines, except in the first paroxysm of their rage, when they thrust Him out of the city ; for it is said "they led Him unto the brow of the hill whereon their city was built, that they might cast Him down headlong." Nor do I see any difficulty in applying this description to the precipice in question, for the city was built in a plain encircled with mountains, of which this is one. On returning to the village, we went to pay our respects to Abu Nasir, and to offer our congratulations on his son's marriage. We found the old man thoroughly "*mabsoot*." We made inquiries about his school, which we found had been abandoned for lack of pecuniary support from the American congregationalists at Beyrout ; but he thought that if he could get the appointment of British Consular Agent, and a supply of money from the English, it might be re-opened with advantage, and this was the string on which he harped during the whole of our visit, and whenever we saw him. Poor Abu Nasir ! we had been led to form a very different estimate of his character ; but we soon discovered that he is little superior to his fellows in the care he takes of his own private interests,—"*bettering his own external comforts*."

It was now night ; but the noise of them that made merry waxed louder and louder ; and, indeed, the time was drawing near for the climax. We found the bridegroom sitting in an open place in the street, with a long line of his companions ranged on either side under the wall of a house. Before them was burning a large bonfire, which alone illumined the darkness, and gave a most picturesque effect to the grouping. The young man was dressed as in the morning, in a waistcoat and loose jacket of blue cloth, richly embroidered with gold, with full breeches and greaves of the same ; but the interval between these same greaves and the red slipper was in curious keeping with this handsome dress, presenting a bare ankle, not a little soiled with dust from the road. On his head he wore a large coloured turban, which set off his handsome features to advantage. We seated ourselves next him on the ground ; the heaven was our canopy, and it struck me as a singular situation for a newly-married man. But my surprise was presently still more increased. The loud shrill cries of

the virgins, the fellows of the bride, who were bearing her company through the streets of the village, approached nearer and nearer, and at length the party appeared,—the bride closely veiled as in the morning, riding the same sorry mare. As they passed the spot where we were sitting, the bridegroom did not even rise to salute her, but still retained his place. Now commenced a proclamation, which the Stentor of the place published for the benefit of the whole village. It was an enumeration of those friends of the parties who had offered presents, and reminded me of the annual commemoration of founders and benefactors at the University. All their names, with full particulars of the nature, value, or amount of the contribution, were specified; and these details were followed with an acknowledgment and a form of benediction, which was the same in every case. We also made our offerings with the others. It was near midnight when the bridegroom left us to convey his bride to his father's house, and there we saw him again after supper; the bride was then unveiled. She appeared to be quite a child, and was, in fact, some years younger than her youthful husband; for it is the practice of the country to marry at a very early age, and the espousals not unfrequently take place during the infancy of one or both of the parties. Having offered our congratulations for the last time, we took our leave with a hearty English cheer, which amazed them not a little, and was encored, and applauded, and followed by that unceasing, piercing cry from the female friends of the bride.

Monday, June 6th.—This morning we paid another visit to the church of the orthodox, in order to examine the Fountain of the Virgin. The building is not remarkable, being of the same character as all the churches of this country, with a handsomely carved screen. On the north side is one arm of a transept, to which is a descent by a flight of steps, and here is the spring, with a kind of altar-table built over it with a circular opening, through which a pewter cup is let down by a chain into the spring, to supply the pilgrims with water. The source is to be seen by removing some flags in the pavement of the chapel, which was done for me on a subsequent visit. Through the influence of Abu Nasir, who was with us, the Greek priest produced from the treasures of the church a large silver cup, which he attached to the chain, and we enjoyed a draught of this pure sweet water. My attention was arrested by an inscription on the cup. It was in Greek, and I was not a little interested to find that its purport was, that this cup had been presented to the Church of the Virgin by the Archimandrite Joel, a very excellent friend of mine in the monastery of St. Constantine at Jerusalem. It had only lately arrived; and I subsequently learnt that it was a thank-offering vowed some time ago in a dangerous sickness which overtook him in this village.

It was half-past twelve before our cavalcade got clear of Nazareth; and, unwarned by past experience, we directed our servants to proceed to Mount Tabor, and there to pitch our tents on the summit of the Mount; while we took a more circuitous route to explore some ancient sites in this neighbourhood. We accordingly proceeded in a

northerly direction, and, emerging from the hills about Nazareth, descended into a small plain, a favourite camping place of the Christian armies in the age of the Crusaders, and in an hour reached Sepphûrieh, a poor village which now represents the Sepphoria or Dio Cæsarea of antiquity. There is nothing remaining to mark its former importance, save a fragment of a tower, apparently constructed in the middle ages from materials of an earlier date, probably Roman; and the east end, as usual, of a large church, formerly dedicated to St. Joachim and St. Anna, the parents of the blessed Virgin Mary, who are said to have been natives of this village.

From the eminence on which Sepphûrieh stands, we looked northward across the Erd el Bettauff, a wide and fruitful plain, on the opposite side of which we were pointed out the village of Kephra Menda under the mountains; and a little to the right (east) of this, on the hill side, the site of another village called "Kana." This last name interested us all very much, on account of its probable identity with the Cana of Galilee which was honoured by our Lord's first miracle. We descended into the plain, and proceeded towards this spot; but we soon discovered that the distance was too great to allow us to reach it, and it was not until the following year that I accomplished it. We now turned to the right down the plain, and followed an old road, in which we thought we discovered some Roman mile-stones, obliterated by time and exposure. Leaving Meshud to the right, we made the best of our way to Kenna, which has, of late years, superseded the site which was just now mentioned as the representative of the Cana of the Gospel. Here we found a small church, and a population of some two hundred Mohammedans, and one hundred Christians with one native priest. The church occupies part of the ruins of a spacious and magnificent edifice. It is not subject to the jurisdiction of the Bishop of Nazareth, being a peculiar of the Patriarch of Jerusalem. It is in a very miserable condition, but possesses as a compensation five of the six water-pots in which the miraculous change was performed. They stand one on another, the upper one forming the font for Baptisms. The sixth, they told us, is at Constantinople. I don't know that we attached more credit to this tale than did Dr. Clarke before us; but we were not so happy as that celebrated and fortunate traveller in discovering among the ruins any that we could fancy the veritable water-pots of Scripture. At a short distance from the church we were shown a ruined house, which we were informed was the house where the marriage-supper was celebrated.

From Kephra Kenna we proceeded southward through a picturesque country, prettily wooded with the dwarf oak; and as we were crossing these mountains of Naphthali, we were agreeably reminded of the emblem of the tribe by starting a couple of those elegant gazelles, which it was always a pleasure to meet in our wanderings. "Naphthali is a hind let loose," would therefore seem to have been written prophetically with a view to the country which the tribe should inherit, as affording cover to these wild and beautiful animals.

The sun had now set; and, as Mount Tabor was still some distance before us, the reminiscences of Baca began to rise before us in all their horrors, as we pressed forward, and passing through the miserable village of Deburieh, at the foot of Mount Tabor, we commenced the ascent. We had not proceeded far before the shouts of our servants, at no great distance on the lower part of the mountain, arrested our farther progress, and we found that they had pitched our tent here on account of the difficulty of getting the loaded mules to the summit of the mountain; and we discovered on the following morning that they had acted wisely. We passed here a pleasant night, the hours of darkness being enlivened by hundreds of fire-flies, which I had never before seen in such numbers, flashing about like diminutive meteors in the air, and leaving a bright phosphoric train behind them. The silence was not so agreeably broken by the thrilling screams of some native women in the neighbouring village; and we could almost fancy that our persecutors had followed us from Nazareth, to enjoy the malicious pleasure of annoying us here. It was twenty minutes past seven when we reached our tents.

Tuesday, June 7th.—Again that dreadful sound; what can it mean? It was presently explained. After breakfast we ascended the mount. The path was steep and difficult, owing to the thick foliage which clothes it to the summit. As we drew near the top, we came to some old wells, near to which we found an old Arab, sitting with his wife, who had been the noisy torment to our party. It was a curious story that they told us, and made me acquainted with a practice of the Mohammedans of which I was not before aware. This Bedawi had a favourite mare which had fallen ill, and he vowed a sacrifice on Mount Tabor for its recovery, which he had now come to pay, and the shrieks of his wife were an essential part of this religious ceremony. He anxiously asked us to point him out the sacred place, the spot of the Transfiguration; but we could give him no help. We now ascended to the summit, and enjoyed the prospect from this sacred hill. It was much the same as that from above Nazareth, but wanted not the least interesting or striking object in that panorama—*itself*. The villages of Nain and Endor appeared close below us; and Deburieh, through which we had passed last evening at the foot of the mountain, seems to preserve the memorial of that prophetess, the wife of Lapidoth, who summoned Barak and the armies of Israel to this place, preparatory to the overthrow of the Canaanites.

We found extensive ruins scattered about the hill-top, which exhibits a plain of small extent. These were doubtless the remains of the three churches formerly dedicated to the respective representatives of the Law and the Prophets, and to the Author of the everlasting Gospel with whom they communed on this hill; erected at the suggestion, as it were, of the Apostle Peter: "Master, let us build here three tabernacles, one for Thee, and one for Moses, and one for Elias." We also discovered, among the thick brushwood, considerable traces of an ancient wall of massive construction, and of other

fortifications, which probably owe their origin to the period of the Crusades.

We were about half an hour descending to our tents, and immediately gave orders to strike. We started about nine o'clock, and pursued our way to Tabarieh. We passed Khan et-Tujjar, and followed a road which lay over high table-land until we came under Gebel Tubah—the Mount of Beatitudes, when we left our baggage to proceed onwards, while we ourselves diverged to the left in order to ascend this height. We were now on the battle-field which decided the fate of the Frank kingdom of Jerusalem: where the victorious arms of Sultan Saladin broke the power of the Christian host, and reduced to slavery the flower of their chivalry. What a contrast between the events with which this hill is associated in the annals of history! The Sermon on the Mount, and the Battle of Hattin! We found it profitable to bear the former in mind. We ascended to the summit of the conical hill which crests the height, and looked down now, for the first time, on the Sea of Tiberias; and I can never call to mind the view from Tell Hattin without marveling at the accurate and truly graphic description given of it in the Christian Year: a description so exact, that one would imagine it must have been written on the spot; nor have I ever seen, in any book of travels, a description which would give such a precise idea of the peculiarities of this view:

“Where over rocks and sands arise
Proud Sirion in the northern skies,
And Tabor's lonely peak, 'twixt thee and noon-day light.

And far below Gennesaret's main,
Spreads many a mile of liquid plain,
(*Though all seem gathered in one eager bound,*)
Then narrowing cleaves yon palmy lea,
Towards that deep sulphureous sea,
Where five proud cities lie, by one dire sentence drowned.

Landscape of fear!”

Here we sat, a Bible was produced, and one of our party read, for the benefit of the company, our Lord's Sermon on the Mount, the prospect furnishing the commentary; for the flowers were about us, and the birds above, and the city on the hill in the distance, but clear to be seen; then that sea, once hardened into solidity beneath the blessed feet of our Lord, called up associations of thrilling interest; and it was with regret that we commenced our descent when the approach of evening warned us that our destination was some miles before us.

We noticed a very peculiar feature of this part of the country, which served to impress its character vividly on our recollection. To the north-west of the Sea of Tiberias we looked down upon the plain of Gennesaret; to the south-west of this was an ascent to another plain, on which stands this Horn of Hattin, and again, south-west of this, another similar ascent to a higher table-land, from

which rises Mount Tabor. They present three stages or platforms, raised one above another, with a marked line of steps to connect them. We passed near the Stones of the Christians (Hagar en Nasareh) at the foot of the Mount, twelve remarkable stones according to the number of the apostles, where our Lord fed the five thousand with the five barley loaves and the two fishes in the wilderness of Bethsaida: the grass which covered this part of the country would form an agreeable carpet for the multitude, as we read that it actually did. It was past sunset when we reached our tents, which our servants had pitched on the sea-shore close to the town on the south. The dismantled fortifications, shaken down by the terrible earthquake a few years ago, but which appear as though they had been battered by shot, gave a most desolate appearance to the town as we rode under the walls; and as it is credibly reported that the King of the Fleas holds his court in this place, we congratulated ourselves on a clean domicile on the beach. I remembered many years ago what a deep impression Dr. Clarke's account of his bath in the Sea of Tiberias had made upon me, and I had anticipated the pleasure with eagerness for many a day. Late as it was, I could not resist the gratification; and it more than realized the description which had so forcibly impressed my mind.

Reviews and Notices.

Letters to a Young Missionary. By the Rev. S. C. MALAN, M.A., of Balliol College, Oxford, late Professor of Classic Literature at Bishop's College, Calcutta, &c. London: Masters. 1858. Pp. 72.

THIS little volume consists of thirteen Letters, addressed to a young Missionary supposed to be going to India. After a short introductory letter, there follow others on "The Calling of a Missionary;" "The Mission;" "The Message;" "The Call;" "The Missionary's arrival in India;" "The Missionary's Position;" "The Missionary on his Mission;" "On Brahmins, Buddhists and Mahomedans;" "On the Language;" "The Correspondence;" and "The Missionary's Charge;" and these are closed by a letter of encouraging counsel. More full and particular than the "Addresses" which have been from time to time delivered on the "departure of Missionaries," and less systematic and elaborate than the *Monita ad Missionarios*, this publication occupies a useful position, and will be found full of valuable hints by any one who contemplates India as the field of his Missionary exertions. A treatise answering to that celebrated one, written now more than two hundred years ago, by *Thomas a Jesu*, still remains to be written. Nevertheless, Mr. Malan has done good service by writing and publishing these letters, which are not the less valuable because of their familiar style, and their condescending to what are thought common subjects, such as diet, dress, hours of study, &c.

It is as much as could be expected, that a person should approve of this book in general. In the miscellany of good advice, with which

it abounds, it is not to be supposed that we should be able to give equal assent to each recommendation. Nor should any Missionary presume upon finding here a solution of all difficulties that may occur, or a guide under all the complicated circumstances of his work. We might, further, demur sometimes to the style of writing in which Mr. Malan indulges, and sometimes to the matter which he has introduced into his Letters: *e.g.* on page 7, where he deprecates "an unusual demonstration on the part of Missionary Societies at the present time;" on p. 16, where the "latitude," which he would impress, as a first principle, on the character and conduct of the young Indian Missionary, might be too easily misconstrued into a longer, cognate word; on p. 54, where all efforts towards the conversion of Mahomedans are too summarily discouraged.

These occasional defects, however, do not prevent us from tendering our hearty thanks to Mr. Malan for his seasonable and excellent contribution to our Missionary literature.

Three Sermons preached at St. Mary's, Islington, on Sunday, February 4, 1858, on occasion of the Death of the Right Rev. D. Wilson, D.D., Lord Bishop of Calcutta, and Metropolitan of India. By the Right Rev. the Lord Bishop of WINCHESTER; the Rev. H. VENN, B.D.; the Rev. J. HAMBLETON, M.A.: with a Preface by the Bishop of WINCHESTER, containing particulars of the late Bishop's Death and Funeral. London: Seeley. 1858.

THE title of this pamphlet sufficiently indicates its contents. We extract the following passage from the preface:—

"The closing sentence, extracted from the last will of the Bishop, written about a year ago, will fitly terminate this brief account. It is eminently characteristic of his habitual tone of mind, and in agreement with the humility which breathed in his language throughout his whole life.

'I direct that my funeral be as private as possible, and that a plain mural tablet, without ornament, be placed in the walls of the Communion Table in St. Paul's Cathedral, and in Bishop's College Chapel, at Calcutta, and also in the Church of St. Mary, Islington, simply recording my name, time of birth, and period that I was Vicar of Islington and Bishop of Calcutta, and date of death, and nothing more, and that under this inscription the following words be engraven—

'Ο Θεός, ἰδοὺσθί μοι τῷ ἁμαρτωλῷ,

Luke xviii. 13—and nothing more.'

It was with the same words that he concluded his fourth ordinary Visitation at Calcutta in May, 1845:—"I would earnestly pray God, that in my last moments my reason may be continued to me, and that I may die, uttering, from the bottom of my heart, the prayer of the publican, 'Ο Θεός, ἰδοὺσθί μοι τῷ ἁμαρτωλῷ, and that of the martyred Stephen, Κύριε Ἰησοῦ, δέξαι τὸ πνεῦμά μου.'"

In these sermons, Bishop Wilson is called a "Missionary Bishop." We say, with all respect, that it was no fault of his that he was not, and that, with the work which was laid on him, he could not be a Missionary Bishop. What is meant by a Missionary Bishop is, a Bishop who is himself a Missionary, preaching the Gospel to the Heathen—the head of a body of Missionaries. Missionary work will not prosper till we have such Bishops.

The Right Way, the Best Way; or, A Plea for the Weekly Offertory. Being Four Sermons, &c., by the Rev. GEORGE HUNT SMYTTAN. London and Oxford: J. H. and J. Parker. 1858.

Offering our Substance a Part of Holy Worship. A Sermon, &c. By W. COOKE, M.A., Vicar of Gazeley. Oxford and London: J. H. and J. Parker. 1858.

MR. SMYTTAN'S little volume meets the objection referred to in the Preface, "that though the weekly offertory may answer very well in towns, it *cannot* succeed in small country parishes." The parish of Hawksworth, of which he is rector, contains about 180 souls, and there are no resident gentry in it. Setting aside *special* offertories, the largest sum collected for all purposes in any previous year, is 18*l.* 3*s.* 7½*d.* The amount in 1857 is 25*l.* 12*s.* 5½*d.*, and the increase has, by God's blessing, been obtained through the weekly offertory then first tried.

Mr. Cooke's Sermon is a good and interesting one. He refers to the success which was met with in his former cure in the neighbourhood of London, and the zeal which was shown by his parishioners in obtaining money for church purposes. He is now engaged in raising a fund for building a church in an outlying hamlet of his parish in Suffolk. We bid him God speed, and we hope that this notice may procure him some contributions.

A History of the so-called Jann ist Church of Holland, with a Sketch of its earlier Annals, &c. By the Rev. J. M. NEALE. J. H. and J. Parker. 1858.

THE remnant of the old national Church of Holland is one of the most interesting ecclesiastical bodies in Europe. The present volume is a *acceptable* contribution to Church History. We have not yet read it through; but it seems to be the result of great diligence and labour.

Messrs. Rivington have lately published the *Report presented to the Bishops of London and Winchester by the Committee of Inquiry on Sunday Trading in the Metropolis; and Practical Testimonies to the Benefits attending the Early Payment of Wages.* They have also published a collection of sacred poetry, *Echoes from Many Minds*, with a preface by Lady Charlotte Maria Pepys.

Messrs. J. H. and J. Parker are now publishing the *Lenten Sermons* preached at Oxford. "The special subject of these sermons" (to use the words of the Bishop of Oxford, in his very impressive sermon on the "Repentance of David," with which the course begins) "is the lessons taught us in certain leading characters of the Old and New Testament, as to repentance—true and false convictions stifled, and ending in destruction and despair:—convictions yielded to, and becoming instruments of salvation."

We have received from Messrs. J. H. and J. Parker,—(1) The late Bishop ARMSTRONG'S *Essays on Church Penitentiaries*, edited by his

fellow-labourer in his great work of mercy, the Rev. T. T. CARTER. (2) *Historical and Practical Sermons on the Sufferings and Resurrection of our Lord*. By one of the writers of "Tracts for the Christian Seasons." This description of the author will be sufficient recommendation to many of our readers. (3) *Lectures on the Lord's Prayer*. By the Rev. JOHN BOYLE. (4) *Note on Teaching Physiology in the Higher Schools*. By H. W. ACLAND. Well worthy the attention of those whom it concerns. (5) *Form of Prayer which may be used at the Re-opening of a Restored Church in the Diocese of Oxford*. By Authority. This supplies a real want.

Scenes from the late Indian Mutinies, by D. M. (Mozleys,) contains accounts of the death of Captain Burgess, 74th B.N.I., Lieutenant De Kantzow, 9th B.N.I., and Ensign Cheek, 6th B.N.I., each followed by a short poem. The profits will be given to the Delhi Mission Fund of the *Society for the Propagation of the Gospel*.

We have received Part I. of a *Commentary on the Book of Psalms; Critical, Devotional, and Prophetical, with a preliminary Dissertation*, (Hodges and Co., Dublin,) by the Rev. W. DE BURGH, D.D. It is published as a prospectus and specimen of the work, to be followed by the remainder as soon as a sufficient number of copies are ordered to defray the expense.

Indian Village Life is a nice little book for children, by Mrs. Weitbrecht, the widow of the late excellent Missionary of the *Church Missionary Society* at Burdwan. Copies may be obtained at 6d. each, of the authoress, at No. 7, New Ormond Street, W. C.

Messrs. Bell and Daldy have published a good and seasonable Tract (price 1d.) *Is Marriage with the Sister of a Deceased Wife Lawful?*

Messrs. Longman have published *Gertrude*, and *The Earl's Daughter*, in their new and cheap edition of the Stories by the author of *Amy Herbert*.

Colonial, Foreign, and Home News.

SUMMARY.

THE Bishop of NOVA SCOTIA intends to commence his Western Visitation in May. Salem Chapel, which the Bishop opened two years and a half ago, at his own expense, as a Free Church for the poor and the stranger, is going on prosperously. There is a Sunday School of 200 children, many of them coloured; the Bishop himself teaches one of the classes. His sister, Miss Binney, lately gave 1,000*l.* to King's College, the interest to be applied to the aid of poor students. There is a great want of Clergymen in the diocese.

Bishop Kip of CALIFORNIA has lately returned to San Francisco. He was formerly Rector of Grace Church in that city; but he has

now resigned his parochial charge in order to devote himself entirely to the oversight and Missionary work of his vast field. In his letter to the Vestry he says:—"In thus severing the connexion which has existed between us for nearly four years, I cannot but express the gratification I feel on looking back on the past, that everything in our congregation has been marked by the most perfect harmony, and there are, therefore, no remembrances but those of pleasure." The following resolution was unanimously passed:—"Resolved, That yielding to the necessities of the Diocese, which claim the services of the Bishop, we feel it our bounden duty to submit to the force of the reasons which impel him to resign the Rectorship of Grace Church; and in accepting his resignation, it affords us pleasure to express our gratitude for his most efficient services, which we trust will bring blessings to him, as well as to his affectionate congregation of Grace Church."

We have seen with great regret the announcement in the American Church papers of the serious illness, from paralysis, of Bishop Potter of PENNSYLVANIA. It has been suggested to relieve him of a portion of his labour by the appointment of an Assistant-Bishop.

The Church of St. Anne, Annapolis, MARYLAND, was destroyed by fire on Sunday night, February 14. A large sum of money had lately been expended on it. There was an old organ which was consumed; and a bell of noble tone, the gift of Queen Anne, was melted.

The island of St. Helena has been constituted an Archdeaconry, by the Bishop of CAPE TOWN, and the Rev. R. Kempthorne has been appointed Archdeacon.

On Sunday, Dec. 13, 1857, the sum of 100*l.* was given at the Offertory, at St. Bartholomew's Church, Settler's Hill, in the Diocese of GRAHAMSTOWN, "towards the endowment" of that Church.

The Rev. G. E. L. Cotton, D.D. has been appointed to the Bishopric of CALCUTTA.

The passengers of the steamer in which the Rev. Dr. Caldwell sailed on his return to his Mission, subscribed the sum of 50*l.* for Edeyenkoody.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.—*Tuesday, March 2.*—The Rev. WM. SHORT in the Chair.

The Secretaries reported that copies of the following Memorial, signed by his Grace the President, had, on Tuesday, Feb. 9th, been forwarded to her Majesty the Queen, the First Lord of the Treasury, the President of the Board of Control, and the Court of Directors of the East India Company:—

"That on the occasion of the death of the Bishop of Calcutta, the Society humbly represents the great importance, in a religious point of view, of the increase of the Episcopate in India; and, in particular, the Society begs to express its hope, that, in the appointment of a successor to Bishop Wilson, provision may be made for the re-arrangement and subdivision of the great diocese of Calcutta, and for the appointment at least of a Bishop in the North-Western provinces, and another in the Punjab."

In a letter to the Society from the Court of Directors, it was stated with reference to the Memorial:—"The subject is now under the consideration of the Court and her Majesty's Government: and the result shall be communicated to the Society as soon as a decision shall have been come to."

The following is an extract of a letter from the Bishop of Colombo, dated Jan. 14, 1858:—

"The foundation of the new church at Morottoo was laid by me on the 29th of last month, under circumstances of more than usual interest, it being the first instance of a native Singhalese gentleman undertaking so disinterested and costly a work for the benefit of the entire neighbourhood and large population in the midst of which he resides. It was quite a native ceremonial, very few English, beyond our party from the college, being present. Afternoon service was first solemnized in Singhalese, with a very full congregation, in the old barn-like chapel, prayers being read by the Rev. A. Mendis, a native deacon of the *Society for the Propagation of the Gospel*; immediately after which we walked in procession to the new site, purchased by the Mödliar for the erection of a church and parsonage, and laid the stone in the presence of a large assemblage."

The following letter, of Dec. 13, 1857, from the Bishop of Grahamstown, was read:—

"Your letter, informing me that it is probable that another grant of 500*l.* will be made towards the Diocesan College here, is very encouraging to me; and I trust now, by the help of some money I have received through the *Society for the Propagation of the Gospel*, part of which will be devoted to the College, to be able to build a school-room.

With respect to your grant of 300*l.* for school-chapels, although I cannot exactly say at present in what proportion it will be divided, as the accounts are not yet come in; yet I can tell you in what missions and in what buildings it has been expended.

1. We have a most important and interesting Mission work now at St. Mark's Station, just across the Kei, under the superintendence of the Rev. H. T. Waters. We have there about eighty children committed to us as boarders, and supported by a grant from the Government, many of them deserted by their parents, or orphans from the famine. Besides these, about fifty families have settled in the station, and attend the services; and I am thankful to say that, by God's blessing on the faithful and zealous labours of Mr. Waters, we have already about thirty adult candidates for baptism there. A large chapel, estimated to cost about 200*l.*, is being erected.

2. At St. John's Station, in Sandili's country, we have about 100 children, of whom more than half (fifty-six) are given over to us for life. I may observe, in passing, that for the support of this most important charge, which will cost us (as regards board alone), in this expensive country, not much less than 1,200*l.* a year, we have no grant from Government. I have authorized part of your grant being expended on the improvement of the school-chapel there.

3. At a new Mission-station on the Kahoon (or 'Nxahuni) river, in Umhalla's country, we shall have about forty or fifty boarders before long (without a grant from Government). At this station, a school-chapel (in wattle and daub) has been built at an expense of about 80*l*.

4. At St. Matthew's Mission, among the Tirgors, on the Amatola Mountains, we are building some small school huts at an out-station; but as these are of a less substantial character, they will not be built from your money.

Notwithstanding the severe trials to which our Missions have been exposed from the terrible and desolating famine, which has destroyed at least one-third of the native population of British Kaffraria, yet, through God's mercy, our Mission operations, and especially the spiritual work amongst the people, were never in so flourishing a state. We have now openings, of which my lamented predecessor in vain attempted to avail himself; though I cannot but feel that his touching prayers for the progress of Christ's Church here are now being answered, and the energy with which he formed these Missions is now bringing forth its fruit, though under circumstances, from the remarkable events of the last few months among the Kafirs, which no man could have anticipated.

Much, as regards the future, depends upon the use we make of the opportunity now gained in the time of the nation's humiliation and distress. I feel that these children, thus entrusted to us, the charge of which before it was in vain attempted to gain, are a most precious trust for Christ's Church, and I feel assured that funds for their support will not be wanting from some source or other.

I will write to you again, when I know exactly how the money is spent, and am able to give you further information."

The sum of 15*l*. was granted towards the completion of a church at St. Philip's, Trinidad.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.—*Friday, March 19.*—The Archbishop of CANTERBURY, President, in the Chair. Present, the Archbishop of York, the Bishops of London and Capetown. Letters were read from the Rev. Dr. Kay and the Rev. Professor Banerjea, of Calcutta, giving their opinions on the topics of a memorial which it had been intended to address to Government on the subject of India. The proposal to send a memorial was referred to the Standing Committee for consideration. Letters were read from the Earl of Derby, the Earl of Ellenborough, and the Court of Directors of the Honourable East India Company, acknowledging favourably the Society's memorial on the subdivision of the See of Calcutta. A letter was read from E. Hammond, Esq., Under-Secretary of State for Foreign Affairs, informing the Society that a very eligible site has been purchased by the Sultan for the erection of the Memorial Church at Constantinople, and that directions have been given for the conveyance of the site to the Society. Grants were made in aid of the stipends of two Missionaries at Gaspé Basin and Sandy Beach, in the Diocese of Quebec. The Rev. F. Fleming resigned the office of Organizing Secretary for Manchester, &c.; and the thanks of the

Society were voted for his most efficient services. The Treasurers presented a Report, showing a slight increase in the Society's income for the first two months of the current year.

ST. AUGUSTINE'S COLLEGE.—(From the *Occasional Paper of March 20.*) A few weeks since we had the satisfaction of admitting six Students, and on Easter Eve we hope to admit about as many more out of the Probationers who now remain. A larger result still may be expected from the increasing Missionary spirit which, thank God, has begun to pervade the Church, and of which the state of St. Augustine's will be a pretty accurate index.

Mr. Lightfoot was ordained by the Bishop of London, on the Fourth Sunday in Advent, 1857, and is to work under the Dean in Capetown. Now that he has sailed, which he did in the *Francis Bamfield*, on the 4th of Feb., we cannot refrain from recording, for the encouragement of all connected with St. Augustine's, that he crowned a most successful College course by passing (to use the words of the first authority) "by far the best Examination of all his Fellow Candidates for Deacon's Orders." May the blessing of God rest upon him, and upon all those forty brethren who went before him from the midst of us to their respective missions!

The Borneo party arrived safe at Singapore on New Year's day; we shall give Messrs. Glover and Hackett's letters in our next Paper. They and Mr. Chalmers expected Ordination at Easter.—Mr. Scott has been recently appointed to the Rectory of St. Ann's, in the Bahamas.

Mr. Milner sailed in the *Springbok* for Grahamstown on the 15th inst.; Mr. Pollard in the *Niagara* for Fredericton on the 30th of January; and Mr. Good for Halifax on the 13th ult.

[We are informed that all the plans suggested in our last Number have been for some time in operation at St. Augustine's.]

ROMANISM IN THE MAURITIUS.—(The following is an extract from a letter in the *Toronto Echo*, of February 25, dated Dublin, January 29, 1858, and signed C. M. F. We know nothing of the facts stated.) "By the way, let us growl a little into your Colonial ears. You know all about the Mauritius! We got them from the French, &c. &c. Very well, they had an Ecclesiastical staff, which cost them 300*l.* per annum. We took up that staff. We had *one* Protestant clergyman there paid out of private funds. He has applied for four more clergymen to be paid out of same funds; lately we sent a good Bishop there, paid out of private funds. Up rise the Romanists, and demand from Government that this staff shall be quintupled in like manner, increased from 15 to 75, and be paid out of the Treasury, say 7,500*l.* per annum! What think you of that, brother? Moreover, several new Roman Catholic Chapels have been raised in the Mauritius, all called 'English Churches;' one at St. Louis cost 12,000*l.*, a great part of which comes out of Protestant purses! You say, why does not the Lord Bishop complain, or appeal to public opinion? Because they have no 'Echo' in the Mauritius, no independent press. What a blessing an honest Protestant paper is in every land."

THE
COLONIAL CHURCH CHRONICLE

AND
Missionary Journal.

MAY, 1858.

THE MISSION AND BISHOPRIC OF NEW ZEALAND.

It is now seventeen years ago that the great movement was made by the Church of England to increase and multiply the Colonial Episcopate. None that witnessed the scene in Willis's Rooms at that time are likely to forget how the late Archbishop of Canterbury and the late Bishop of London led the way, and how Clergy and Laity vied with each other in zeal to promote the good cause, which should plant in every soil the tree which has "*seed within itself*," and could reproduce itself and "*its kind*," and so with God's blessing nourish "the Branch which He has made so strong for Himself."

There is no telling what indirect effects for good flowed from that day's work. We know of one large family of Socinians who were so struck with the indications of inner life which it gave, that they were led to review their position, and, to the number of twelve, became members of our Church, and have given one, if not more, to the ministry. Many others may know of similar *indirect* consequences; but among the *direct* effects was this, that on that day was signed a compact of amity between the two great Missionary Societies of the Church, the *Society for the Propagation of the Gospel in Foreign Parts*, and the *Church Missionary Society*. At all events, the fruits of that compact have been evident in the Colonies and dependencies where the agents of the two Societies have laboured together in harmony and good-will. We have heard Missionaries from India enlarge upon the happy and friendly terms on which all

unite to carry on the good work there. We have ourselves seen, and have read in the public papers, how Clergy of both Societies in New Zealand sat in Synod for a whole month, and co-operated heartily for the common weal. It is of this Mission we now propose to speak, and to show how *that* immediate and first act of the Colonial Bishopricks' Committee, viz. the foundation of the Bishopric of New Zealand, has been productive of the greatest advantages to that Mission and Colony, to say nothing of the great Melanesian Mission, which is an offshoot of that plant, and which, were all its circumstances known, could hardly be paralleled in the history of the Reformed Church. Not but that this Melanesian Mission produces reflex benefits upon New Zealand; for when several members of the Church met in the capital city of that Colony to devise means for supporting their own Bishop, after the State had withdrawn its grant, and when one person proposed to make conditions with him that he should relinquish the Melanesian Mission, one of the oldest settlers in the land, a person more attached, we believe, to the Presbyterian than the Episcopal Church, rose and said, "God forbid that we should say one word to hinder that great work! It is hardly once in five hundred years that God seems to endow men with such bodily, mental, and spiritual qualities as our Bishop has shown, for the work of evangelizing the heathen;" and the cheers that greeted these words from all sides, showed that the example of heroic self-denial and enterprise set by the Bishop had moved men's hearts to their depths.

The Bishop of New Zealand landed in his Diocese in the month of May, 1842. When Governor Hobson heard that a Bishop was appointed for his Colony, he said, "What's the good of a Bishop here? you want a man to penetrate into the interior of the country,—a man who can put his knapsack on his back, and walk through the swamps, or swim the rivers;" all of which things the Bishop was doing within a short time of the words being spoken. The very first Sunday after he arrived in the country, he preached to the people in their native tongue, having learnt it on his voyage out, with the aid of a native passenger. The Maories could hardly believe that he had only just come to New Zealand, and fancied that he must have been living a long time in some other part of the country. This early knowledge of their language was the key to the native heart, and in a great measure accounts for his immediate influence with them; a fact, the readers of Dr. Batson's wonderful narrative of his preservation for twenty-four days among the Mahommedans and Hindoos after the outbreak at Meerut, will readily understand.

Perhaps the best way to show the good effects of the establishment of a Bishopric in New Zealand, will be to compare the *previous* and the *present* states of the Mission in respect (1) of Schools, (2) of native Teachers, and (3) of Ordination and Archidiaconal Visitation. We shall not have room to say anything about the good effects produced on the *Colony* and English settlers, and the indirect but most important influences thus brought to bear upon the natives and the Mission work.

1. *Schools*.—Previously to the Bishop's arrival in the Colony, the Gospel had been carried throughout the islands by the agency of the *Church Missionary Society*; but though many of the first converts had lived and died in the faith of Christ, yet education was almost entirely confined to the adults. This was done advisedly and on principle. The *Church Missionary Society* have set forth their views as to the special work they wish their agents to carry on; and it is that of Evangelists. We have seen Resolutions of theirs discouraging Schools in the earlier stages of Mission work, as likely to keep their Clergy and Catechists too much at home, and to limit their aggressive and preaching duties. Consequently, there were but few attempts to establish children's schools at the Mission stations. We have seen a letter from one of their Clergy to the Parent Society, contrasting unfavourably the New Zealand Mission at that time, in this respect, with the state of the Schools in other Missions. You would generally find several young women attached to the Mission-house, being carefully trained in household ways, and partially instructed in other respects. No sensible man would underrate the value of this education in social habits and religious knowledge. Nevertheless, it was quite clear to the Bishop that it was his duty to think of the next generation, as well as the adults and the more advanced in years. He felt that, unless some systematic training and teaching could be brought to bear upon them from infancy, we could hardly hope, in the next stage of Christian growth, to have any substitute for the fervour and zeal of the first converts; least of all could he look for a fulfilment of the Bidding Prayer "for a supply of (native) persons duly qualified to serve God in the ministry of His Church," unless they could be brought up in very different social habits and modes of thought from what exist in their own homes. Most Englishmen have learnt by this time that the office of the ministry has lost its *prestige* and authority over men's minds in this country, of and by itself, and for its own sake; that personal character is indispensable for either obtaining or maintaining any influence over the flock. To a much greater degree does this feeling exist among the Maories, as regards their own brethren, however much they

may be disposed to attribute, *à priori*, all good and great qualities to all Englishmen. But among themselves, if a man is to gain their respect, and exercise any influence for good, he must be their superior not only in knowledge, but also in consistency of life, in social proprieties, in sobriety of mind. This could only be looked for from God's blessing on regular training in Christian habits, on the inculcation of sound principles, and the civilised practices of English family life from the earliest days. The Bishop therefore set the example of establishing a native Boarding-school, to be conducted by some one or more members of the Clergy or Catechists he had brought with him from England. As in the *Church Missionary Society's* Mission stations, so in the Bishop's College and School—no one can ever do justice to the work, or give a fair idea of the care bestowed, who leaves out of sight the invaluable services of the wives of the Missionaries. We need hardly say that Mrs. Selwyn's influence over the children and young women brought under her roof was such as cannot be estimated by external or immediate results, any more than the present work in Norfolk Island can. In saying even this little, we feel that to some men's minds we offend against the rule of Pericles, that nothing should ever be heard of women, "either for praise or blame." But we must run the risk of doing so, if we wish to give people any real notion of the work of Missionaries of the English Church, for which her married Clergy have great advantages over any system of enforced celibacy.

The almost immediate consequence of this native Boarding-school being established by the Bishop, has been the formation of similar Schools in many different parts of the Diocese, conducted by the *Church Missionary Society* Clergy. Among these, it is due to the Rev. R. Maunsell, to say that, concurrently with the management of a large institution of this kind, and the general duties of his Mission, he has translated most admirably the whole Scriptures, both of the Old and New Testament. We are thankful to know that the work is now being carried through the press, and will probably be ready for publication in the course of this year. With regard to the Schools, we can hardly speak of results yet awhile; but no English Churchman now-a-days can doubt both the duty and the expediency of establishing Boarding-schools, in which, besides a careful instruction in the Scriptures and Book of Common Prayer, the scholars are taught the English language, history, geography, writing, and arithmetic; the lads are also instructed practically in agriculture and carpentering, and the girls in household ways. These institutions are mainly due to the Bishop's example and success for several years.

2. *Native Teachers.*—When the Bishop arrived in the Diocese, the kind of catechetical teaching was, as might have been expected, somewhat defective. A knowledge of the words and facts of Scripture was nearly all that was attempted. If the people could read the words, and repeat the subject-matter of the chapter they read, it was as much, perhaps, as could be looked for at that stage of the Mission. The Bishop began a systematic course of catechizing on the Scriptures; he did what Arch-deacon Berens so well calls, “questioning the subject in and out;” he illustrated it in every possible form, and satisfied, it would appear, the Missionaries themselves of the equal importance of catechizing and preaching; for now throughout the land no man is content with merely preaching a sermon to the natives, but he takes good heed to see that the subject is made their own, and digested. But as the Missionary can only be in one place at a time, the real work of maintaining the Christian religion throughout the country must depend on the native Teachers; and it was all-important that duly qualified men should be put into these posts. When the Bishop arrived, they were generally persons influential from their Christian consistency of life, or their position as chiefs, but rarely from their qualifications to teach, as it could hardly be said that one was better than another in that respect; he therefore adopted a plan that has been followed generally in the Diocese with the happiest results. He invited the native Teachers of the district where he lived to meet together once a week at his house, and he then taught them what they were to hand on to their flocks on the Sunday. Printed papers, containing the heads of the lesson, and appropriate texts of Scripture, were given to each; and in this way, after a regular course of weekly instruction for some years, and frequent communings with the Bishop, the Clergy, and one another, a body of men have been trained up by their several Pastors, who are certainly superior to their brethren where that system has not been adopted.

3. *Ordination.*—Something has been said already on this head, and it is quite clear that when the Bishop arrived in the country there was no native qualified for the office of the ministry, or likely to hold his position with credit to himself and the Church, or with benefit to his people. The natives are peculiarly sensitive about their relation to the English; they would never be content with a ministry that would be held in contempt by the English, or that would be just on a level with themselves generally. They, like the rest of us, want something to respect and look up to; and if the first Pastors of their Church were ordinary Maories, living in the same low social state as themselves, very little better than the rest in

respect of attainments and character, the office would be degraded in their eyes, and incalculable injury done for many years to come. Moreover, there was a greater danger of self-conceit tainting their ministry even than it does ours, from the natural disposition of the people. The Bishop thoroughly understood the character and the feelings of the natives, and saw that if he was to do his duty towards the native Church, the Church of England, and the Church of Christ at large, he must not hastily ordain men in the transition state they were in. He saw that he must take care too that funds be provided for supporting the Clergy without their being obliged to work like day-labourers for their subsistence, and so introduce the dangerous principle that a clergyman's duties were confined to Sunday services. The native must be taught to give and to expect the devotion of every day to the work of the ministry, the teaching of the children, the visiting of the sick and the mourner, the training of the outlying teachers. Where were the funds to come from for all this? The *Church Missionary Society* and its authorities were unwilling to provide them. The natives themselves could hardly be expected to maintain their Clergy at present. We know that in England it is a very difficult thing to get a flock to maintain their pastor. In the colonies the settlers are learning this duty, and fairly respond to the call. But who could expect a native population of paupers to do such a thing? It has been tried, and failed. The present and last Governors have, in their public and private capacities, helped considerably to lighten the difficulty of providing an income for a few native pastors; and the Bishop has devoted to this object some of the funds placed at his disposal by friends in England. But all these other difficulties have to be met—a long training from childhood, a proper qualification, spiritual, moral and intellectual, and a social *status*. By degrees the harvest is beginning to show itself; and the Bishop is reaping the crop he has sown. He has ordained two, if not three, native deacons; one of whom had been under Archdeacon Hadfield's eye and training for the last fifteen years; another has been with the Bishop from about the age of twenty to thirty; and the third, who either has been, or is to be ordained this year, has been with him from childhood. Two of them had also the advantage of having been of late carefully prepared and observed by the Rev. G. A. Kissling, one of the *Church Missionary Society's* Clergy, who now specially attends to this work, and has several other candidates under his roof; their wives and families meanwhile having the benefit of Mrs. Kissling's motherly care and instruction.

Again, any one that knows the real state of colonization in

New Zealand, and sees how the English are mixed up now with the Maories all along the coast, and the relation in which the native clergyman will be placed towards both races, as referee and peacemaker, will allow that the Bishop has exercised a wise discretion in being very cautious as to the men whom he ordains.

Here it should be finally observed, that as the work of the native Church is mainly conducted by native Teachers, native Deacons, and English Catechists, some of whom have been only ordained to the Diaconate, the Bishop has had to see that every part of the Diocese be duly visited by persons in Priests' orders, for the administration of the Holy Communion, and general superintendence. This has been effected mainly by the *Church Missionary Society* allowing an extra grant to each of the Archdeacons of their body, for the express purpose, we believe, of enabling them to visit all the stations held by Deacons; and each Missionary in Priests' orders visits the parishes of his own district, for the administration of the Holy Communion, several times a year. As it has been sometimes said in England that this was not properly done, it may be well to state, that as far as an observation of some years extends, those Missionaries and Archdeacons fulfil their charges in a faithful and conscientious spirit.

On a review of the whole, then, it may be said that the establishment of the Bishopric in New Zealand, that first act of the Colonial Episcopacy Committee, has been productive of great advantages to the natives, to the Missionaries, to the English colonists, and to the isles of the Southern Pacific. Not that we pretend in this short space to have exhausted the subject; but sufficient has been said probably to satisfy reasonable men that the extension of the Episcopate is not only right in principle, but, as far as this instance goes to show, most effective in operation.

C. J. A.

THE JERUSALEM MISSION.

It is with no kind of satisfaction that we find ourselves compelled to advert to the recent troubles connected with the Jerusalem Mission, so scandalous, in every view, to the character of the Church from which it emanated, so disastrous in its bearing upon the various forms of faith or unbelief, in the midst of which these strange scenes have been enacted. We should, however, be wanting in our duty, and false to our profession, were we to fail to chronicle these events, and to deduce from them such lessons as they seem to suggest, with a view of preventing their recurrence.

We proceed, therefore, to give a summary statement of the facts of the case, which have been much mystified and misrepresented in the public papers; but in order to render our account more intelligible, we shall preface it with a brief notice of the *dramatis personæ*, whose names have been brought most prominently forward in connexion with this unhappy business.

On the one side, then, we have Bishop Gobat, Dr. Macgowan, and Dr. Rosen; on the other, Simeon Rosenthal, in connexion with whom Mr. Bergheim's name has been very unnecessarily and unfairly introduced, and Mr. Finn.

Dr. Gobat, who first became known in England from his connexion with the *Church Missionary Society's* operations in Abyssinia, and, as the author of a Journal of his Missionary labours in that country, was vice-principal of the Malta Protestant College, when he was nominated by the Prussian Government as second Anglican Bishop at Jerusalem, and consecrated at Lambeth in 1846, after having retracted, or explained in an orthodox sense, some passages in his Journal of a questionable, not to say heretical, complexion. His nationality is as doubtful as his theology. He is generally reputed to be a Swiss, and to have been born at Bâle; but it was commonly supposed that he had been naturalised before his consecration, and so became a British subject. His late claim of Prussian protection tends to discredit both these hypotheses, and must be set down as one of the perplexities of this extraordinary case.

Dr. Macgowan was formerly a medical man of considerable eminence at Exeter, where he gained some notoriety, on occasion of the assize visit of the judges during his mayoralty. He went out to Jerusalem with Bishop Alexander in 1841, as head of the medical department, and has since resided in that city, where he has established a hospital, which has been justly regarded as the most valuable and successful part of the Jews' Society's operations.

Of Dr. Rosen we know nothing more than that he was appointed to succeed Dr. Schultz, as Prussian Consul at Jerusalem, on the lamented death of that amiable and talented young man, with whom he was connected, we believe, both by affinity and office.

On the other side we have the British Consul, Mr. Finn, formerly tutor in the family of Lord Aberdeen; the sole ground on which the *Record* bases its absurd charge of sympathy with Tractarianism! The fact is, that Mr. Finn belongs to the same theological school as his father-in-law, Dr. M'Caul, against whom also a calumny has been invented, which it may be well to dispose of in passing. Dr. M'Caul has been represented as a disappointed expectant of the Jerusalem Bishopric; and it has

been insinuated that his son-in-law's opposition to Bishop Gobat is the effect of disappointment and disgust with a successful rival. It may suffice to state that, on the first establishment of the Bishopric, the office was actually offered to Dr. McCaul, who declined it for himself, but recommended Mr. Alexander as a fit person for the appointment. Mr. Finn was probably recommended to the Consular office, not more by his connexion with the ablest member of the Jews' Society, than by his known interest in the Jewish cause, which was indicated by his history of the Sephardim, or Spanish Jews, and his account of the Jews in China.

Charles Simeon Rosenthal, originally a Jew, under Prussian protection, and formerly a resident at Bucharest, was induced by Mr. Nicolayson, then a Missionary of the Jews' Society, to take up his abode in Jerusalem in 1837, and was baptized there with his family in 1839. He has continued to reside there from that time to the present, and has been employed in offices of trust, as agent and dragoman, by several successive architects and Missionaries. Mr. Bergheim, his son-in-law, described by the *Record* as "an eminent money-lender," is also one of the oldest servants of the Jerusalem Mission, now resident in that city, having been left in charge of the medical department, prior to Dr. Macgowan's appointment, under whom he acted as assistant for many years. He has now been for some time in practice on his own account; and is, besides, the correspondent of the eminent banking establishment of Messrs. Coutts and Co., and other firms, for the negotiation of their circular notes at Jerusalem.

Such is the roll of characters, and such the antecedents of the principal actors in the drama, the plot of which we proceed now to unfold with all impartiality.

The feud which has resulted in the late explosion dates as far back, at least, as the commencement of 1849; when Dr. Macgowan brought a series of charges against Simeon Rosenthal, of misappropriation of the funds committed to his charge, before the British Consul. Rosenthal, as a Prussian subject, claimed the protection of the Prussian Consul, to secure him an impartial investigation; for which he was committed to prison by the British Consul for contempt of Court! The Prussian Consul, being then absent at Beirout, requested the Sardinian Consul to take cognizance of the matter; upon which Dr. Macgowan immediately started for England, to bring the case before the Jews' Society. Rosenthal immediately followed, and in vain endeavoured to obtain a hearing from this new tribunal, which, he found, had already, on an *ex-parte* statement, dismissed him from their service, "never again to be

employed, directly or indirectly, in any capacity, by the Society or any of its agents:" and on the then Prussian Ambassador, Baron Bunsen, praying the Committee to re-consider their decision, that body, while refusing "to pronounce on his guilt or his innocence," declined to entertain the request.

The injured man, under legal advice, commenced an action for libel; but Dr. Macgowan was now on his way to Jerusalem, beyond reach of the law. Proceedings were next recommenced in Jerusalem; and thus the case was protracted until the close of 1853, when, upon the 7th of November, the Doctor signed a statement, of which the following is a copy:—

"Having read, for the first time, Mr. Simeon Rosenthal's defence before the Sardinian Consul, and found, on examination, that the charges brought against him are not supported by the evidence adduced, and that the answers to them by Mr. Simeon Rosenthal are satisfactory, I feel bound to declare that Mr. Simeon Rosenthal is acquitted of the said charges, and cleared of the imputations which may have been cast on his character thereby.

(Signed) EDWARD MACGOWAN, M.D.

Jerusalem, November 7th, 1853."

It must be added that, in the same month, Dr. Macgowan also wrote to the London Jews' Society, strongly recommending Simeon Rosenthal for re-engagement! So matters stood until this year; and Rosenthal was solaced for the loss of his connexion with the Jews' Society by the appointment of German Dragoman to the British Consulate,—a sufficient guarantee in itself of his unblemished reputation,—in which capacity he was left in charge by Mr. Finn, during a temporary absence at Jaffa; an arrangement common to all the Consular offices, but of which occasion was taken, in this instance, to revive the old accusations against Rosenthal's integrity, and a memorial was addressed to the Foreign Office, signed by the Bishop, the Doctor, and two other British residents, representing him as unworthy of being employed in the British Consulate. Rosenthal, more fortunate this time, obtains permission of the Foreign Office to institute proceedings for libel against the requisitionists. After fruitless endeavours to accommodate matters, it is decided that the matter shall be tried before the newly-constituted Consular Court at Constantinople. And the Bishop and the other defendants are required to give security in the Consular Office at Jerusalem for their appearance at Constantinople. The Bishop, on this, falls back on his Prussian nationality, and proposes a visitation tour to Alexandria; Dr. Macgowan finds himself again under the necessity of starting immediately for England. Here Mr. Finn interposes, and forbids

the Bishop and the Doctor to quit Jerusalem until the proper securities have been given. The counter-move to this *check* came ostensibly from the Prussian Consul, but is supposed to have been instigated by the Bishop. Simeon Rosenthal, the Dragoman of the British Consul, is imprisoned by his Prussian colleague,—and in this state of apparent *stale-mate* the pieces stood when the last accounts of the board reached England.

Such are the plain facts of the case, so far as we have been able to collect them from the mass of irrelevant matter with which the correspondents of the *Record* on one side, and of the *Daily News* on the other, have contrived to overlay it; a serious and scandalous complication, no doubt, involving grave questions of international, as well as of criminal law, which it may be hoped that the thoroughly good understanding at present existing between the English and Prussian Governments, will prevent from assuming a more serious aspect.

Into the merits of the question at issue, we forbear from entering at present, assuredly from no desire to shirk responsibility; but because we understand that the Foreign Office has directed the Consular Judge at Constantinople to proceed to Jerusalem, there to adjudicate on the points in debate; and it seems to be more prudent to suspend our judgment until after the legal investigation.

There are, however, some general considerations suggested by this deplorable exhibition, which it would be wrong to reserve at such a moment.

Here, then, are the fruits of that measure of 1840, which we were told at the time; “had a most grievous effect,”—*we* will not say—“in weakening the argument for our Church’s Catholicity;” but, certainly, “in shaking the belief of it in individuals,” which, probably, did more than any other single measure to alienate the allegiance of a Newman, a James Hope, a William Palmer, and many others. This is the result of a Mission which was to regenerate the corrupt Churches of the East, to convert the Jews to the faith, to restore apostolical order to Protestant Germany!

We forbear to dwell upon the humiliating contrast between the promise and the performance; but it must be conceded that the most strenuous advocates and warmest supporters of that ill-advised scheme, have reason now devoutly to wish that the celebrated anathema had been literally accomplished, before the English Church had been thus put to shame by her representatives, in the very centre of the most sacred recollections of Catholic Christendom.

It is perfectly well known that this outbreak is but the ebullition of a long pent-up feeling of animosity between the

Episcopal and Consular factions at Jerusalem, of which all English travellers have been made fully aware for some years past. We only fear it is too late for the accomplishment of a consummation so devoutly to be wished as that above referred to: "May that measure fail and come to nought, and be as though it had never been!" Should the Mission be brought to an end to-morrow, the evils it has wrought must outlive it for years at Jerusalem, and perhaps never be entirely counteracted either there or at home!

Correspondence, Documents, &c.

A ROMAN CATHOLIC BISHOP'S ACCOUNT OF THE CHINESE INSURGENTS.

WE think our readers will be interested in the following extracts from letters written by Mgr. Danicourt, Vicar-Apostolic of Kiang-si, to M. Salvayre, Procurator-General of the Lazarists, at Paris. The first letter is dated "Kiang-si, Feb. 17th, 1857;" the second, "Kiou-tou, Kiang-si, Sept. 15th, 1857." The letters appear in the March number of the *Annals of the Propagation of the Faith*.

"During the last two or three months, our position at Kiang-si, as compared with the two preceding years, has wonderfully improved. After having been compelled to transfer the seminary of San-kia-gao to Kiou-tou, on account of the proximity of the rebels, we had been for a whole year prevented from communicating even by letter with our *confrères* in the south-west of the province, after the sacking of Ki-ngan-fou, which spread terror in every direction. Our movements were restricted to the district of Kouan-sin-fou, the only part that was not occupied by the insurgents and the imperialists—the former exterminating everyone that offered them resistance, and the latter pillaging everything that came in their way; the former requiring the people to wear long hair, the latter obliging them to shave their heads. For upwards of a month, we had witnessed the burning, first of a portion, and subsequently of the whole, of the suburbs of Kien-tchang, accompanied by the continual reports of cannons and guns; we had heard the lamentable accounts of the frightful devastations which have converted the flourishing towns of Fou-tcheou-fou and Ya-tcheou-fou into piles of ruins, whilst, under our own observation, the open country of Kien-tchang-fou and the environs of Kien-tou were abandoned to pillage. We ourselves were obliged to ransom, at the cost of a hundred piastres, our Chinese master and one of our sick children, whom a *sipine* (rebel), of ferocious appearance, carried off from our chapel. For six months we were compelled to be constantly on the alert, for fear, on the one hand, of being killed or robbed by the imperialists, who often passed within a few hundred yards of Kiou-tou, and, on the other hand, in constant apprehension lest the

rebels should pounce upon our seminary, and seize our pupils and make soldiers of them. At length, after all our care and anxiety for the fate of our poor neophytes, who we knew were exposed, like the pagans, to the rapacity of the imperialists and the cruelty of the rebels, God, in His mercy, had pity on us, and through the medium of a Christian of Kien-tchang, who had been forcibly enlisted by the *sin-pines*, procured us an interview with the chief of the insurgents. Messrs. Anot and Montels were well received by the principal officers, from whom they obtained for us permits of free circulation in all the district held by the rebels, that is, in the whole of Kiang-si; for there now only remain to complete their conquest the capital and Kouang-sin-fou, two places against which an immense body of troops are now on the march, commanded by the King Y-ouang, who has left Nankin for the express purpose.

These insurgents come from Canton, and the other adjacent provinces. The chiefs are principally natives of Canton, and for the most part opium-smokers. As regards their religion, they acknowledge one God in three persons, and have some notion of the Old and New Testament, which they have obtained from the Protestants, or derived from their books. Perceiving that we are of the religion of Jesus, and that we are combating idolatry, they imagine that there is little difference between them and us. Hence, instead of molesting us, they appear favourably disposed towards us. Faithful to their oath to exterminate the worship of idols, with that of Confucius, they everywhere destroy the *pousses* and the tablets of the national philosophy. I am induced to believe that, in the course of a few years, the religious opinions of the *grandees* and the people will undergo a radical transformation, because they are founded upon materialism and unrestrained cupidity, and because, on the other hand, misfortune is the great school of nations. Never was a country afflicted with greater calamities than those which have befallen China. To instance Kiang-si alone, there are, at the present day, in this province, upwards of fifteen millions of inhabitants reduced to the most abject misery.

In certain localities, the pagans, in hundreds, have undertaken to learn the catechism and the prayers,—the condition required by the faith to admit them to the grace of baptism. Since the last few years, the Europeans have met with great favour at Kiang-si; the Missioners have noticed the change of public opinion in this respect, as they pass along the roads, where they are saluted by the designation of *master* by the populace. The latter observe to them that they have seen Europeans in the free ports; that they are just, rich, and powerful men, which is the *ne plus ultra* of the title to esteem in the mind of the Chinese.

Although the revolution which China is now undergoing proceeds but slowly, in accordance with the characteristic habits of that empire,—although the revolutionary party is composed of wretches, thieves, and unprincipled vagabonds, brutalized by the use of opium, and having nothing to lose,—it will be successful, unless we are much

deceived, because it has nothing more formidable to oppose it than a contemptible authority, detested by the people, and troops void of energy, and incapable of resisting anything like a serious attack. I am convinced, like all others who are acquainted with the audacity and intrepidity of the insurgents, that in the course of two or three years, more than the half of China will be subject to their rule, unless the Europeans adopt the cause of the imperial party."

"M. Montels had been residing in the district of Ki-ngan-fou for about eight months, and, on account of the bad state of his health, attending to little else than the rescue and support of deserted children, when, on the 24th June, 1857, he received messengers and a letter from M. Than, a Chinese Lazarist priest, whose Mission was only about twenty miles distant, containing a pressing invitation to come to his assistance, as he was seriously ill. M. Montels being then in the province occupied by the insurgents, and consequently wearing his hair long, was obliged to have it cut off, because he had to cross the district held by the imperialists to arrive at his destination; but he kept his hair in his travelling-bag, a Chinese *pao-sou*, in order that, on his return, he might be enabled, by exhibiting his hair, to prove to the rebels that he had only divested himself of it through necessity. He set out accordingly on the 25th June, with the two Christians, Yuen and Peter Y. After having proceeded about nine miles, and crossed the river Kan-Kiang, he met with a troop of the imperialists, who insisted upon opening his *pao-sou*. Having found in it two or three European books, and especially the hair, some doubt was entertained respecting M. Montels; and despite his protestations that he was not in collusion with the rebels, that he was a French Missioner, that he was solely engaged in preaching the good doctrine, in rescuing and maintaining deserted children, and that he was then on his way to assist one of his brethren dangerously ill, he was taken to the head-quarters, situated at a short distance from Ki-ngan-fou.

On arriving at the camp, he appeared, on the 26th June, before a subaltern officer, who ordered him to be thrown into chains. M. Montels gently informed him that he was exceeding his powers, and that he had no further right than to order him to be brought before the general-in-chief. The officer replied that he had not only the right to put him into irons, but to decapitate him.

'The Emperor himself,' replied M. Montels, 'possesses no such right; for, according to the treaty concluded between China and France, every Missioner seized in China is to be taken, under a strong escort, before the French authorities at one of the ports open to European commerce.' On receiving this reply, the officer, incensed at being reminded of his duty by a prisoner, or desirous of being revenged for a recent defeat, or else unacquainted with the treaty concluded between France and China, a treaty by no means published in all parts of the empire, had M. Montels decapitated, together with his two Christians, and buried in the same grave, on the spot.

These details have been given to me partly by M. Than, and partly

by the Christians of Ling-king-fou ; and if I can obtain any further information, I will at once communicate with the Procurator residing at Shanghai."

We add the following extract from a letter from M. Anot to M. Salvayre, dated 24th August, 1857 :—

"One day, as I was travelling with Mgr. Delaplace, the observation occurred, that the soil of Ki-ngan-fou would require the blood of the Missioners to appease the divine wrath. M. Montels has been the victim. This deplorable event, in the designs of Providence, will probably tend to promote the good cause further than might be supposed. At least, let us hope for so consoling a result !

The frightful revolution presents itself at the present time in Kiang-si in a more formidable form than ever. It has extended its campaign in all directions, before the towns, and in the open country. The rebels, maintaining possession of the towns they have taken, are minutely watched by the imperialists. Still further bloodshed must ensue, resulting in the most frightful destruction."

INSTALLATION OF THE BISHOP OF HURON.

(From the Toronto "Echo.")

"THE interesting ceremony of installing the Bishop of Huron took place on Wednesday the 24th, when the Bishop formally took possession of his Cathedral Church in the City of London.

Shortly after twelve o'clock, the hour appointed for service, several of the neighbouring Clergy issued from the Vestry and passed down the Church to the west entrance, and, having met the Bishop accompanied by his Chaplain, formed a procession in the following order, and walked up the Church to the chancel—

Rev. H. H. O'NIEL, A.M.
Rev. C. C. BROUGH, A.M.
Rev. F. SANDYS.
Rev. R. FLOOD, A.M.

Rev. J. W. MARSH, M.A.
Rev. J. VICARS, A.B.
Rev. St. G. CAULFIELD, A.B.
Rev. F. EVANS, D.C.L., Chaplain.

THE LORD BISHOP.

On arriving at the Communion rails, the Clergy formed on each side, and the Bishop and his Chaplain passed through and placed themselves in front of the rails. Upon which the Rev. C. C. Brough, supported by the Rev. F. Sandys and the Rev. St. George Caulfield, bearing the Seals of the Diocese, read the Queen's Patent—a long and important document—which was patiently listened to by the congregation and with evident interest. This instrument sets forth the resignation of the late Diocese of Toronto by the Lord Bishop (Dr. Strachan), and the construction of the present Bishopric of Huron out of a portion of the same, on the 2d day of October last ; it then confirms the appointment of the Rev. B. Cronyn, D.D., as Bishop of

Huron, and sets forth very fully the power conferred on him. These are large and include all those given to the Colonial Bishops of late appointment, and it will be seen by the following extract that the Church of St. Paul is now a legally established Cathedral, and that the Bishop has undoubted power of a chapter.

EXTRACT FROM THE PATENT.

'Now we do hereby grant and declare, that the said Bishop of Huron and his successors may found and constitute one or more dignitaries in his Cathedral Church, and also one or more archdeaconries within the said Diocese, and may collate fit and proper persons to be dignitaries of the Cathedral Church and one or more fit and proper persons to be archdeacons of the said archdeaconries respectively, and may from time to time, by writing under his and their hands and Episcopal Seal, subdivide and alter the boundaries of such archdeaconries as to him and them shall seem meet. Provided always that the dignitaries and archdeacons shall exercise such jurisdiction only as shall be committed to them by the said Bishop or his successors. And we do hereby ordain and declare that the Church of St. Paul, London, in our colony of Canada, and in the said Diocese of Huron, shall henceforth be the Cathedral Church and See of the said Benjamin Cronyn and his successors Bishop of Huron; but, nevertheless, it shall be and may be lawful for the said Bishop and his successors, by any writing or writings under his or their hands and Episcopal Seal, to make and constitute any other church now erected and hereafter to be erected within the said Diocese to be the Cathedral Church and See of the said Bishop and his successors in the place and stead of the Church aforesaid. And for the removing of any doubt as to the definition and extent of the boundaries of the said See and Diocese, we will and declare that the said See and Diocese shall be deemed and taken to consist of and to comprise each and all of the aforesaid counties of Brant, Waterloo, Norfolk, Oxford, Perth, Huron, Grey, Bruce, Middlesex, Elgin, Lambton, Kent and Essex, as the said Counties were and as each and all of them was known, bounded and defined at the date of the hereinbefore Letters Patent of the second day of October, in the year of our Lord One thousand eight hundred and fifty-seven.'

After this long document had been well got through by the Rev. C. C. Brough, which, as it was written on vellum and in the old black letter, was not an easy task, the Rev. B. Flood read the Notarial Act on the Consecration of the Rev. B. Cronyn, D.D., Bishop of Huron, on the 28th October, 1857.

The Rev. F. Evans, D.C.L., Chaplain to his Lordship, administered the oaths to the Bishop, and conducting him to the throne, within the Communion rails, installed him, using this prescribed form:—
'*Ego auctoritate mihi commissa induco et inthronizo reverendum in Christo patrem, Dominum Benjamin Cronyn Episcopum; et Dominus custodiat introitum tuum et exitum tuum ex hoc nunc et in Sæculum. Amen.*'

The Clergy then took their seats, and Divine Service commenced ; the Rev. H. H. O'Niel read the prayers, and the Rev. J. W. Marsh, the Litany ; and an impressive and appropriate sermon was preached by the Bishop from 2d Corinthians, chap. 4, v. 7.—'But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.'

The congregation assembled was large and most respectable, and appeared greatly interested in the ceremony. Thus the whole matter of election, &c., of the first Bishop of Huron has been happily accomplished ; and we earnestly pray Almighty God long to spare him to preside over this new and important Diocese, and to pour upon him the abundance of his Holy Spirit, to enable him faithfully to fulfil the solemn and arduous duties to which he has been called.

This Diocese contains a large tract of country, a large part of which is almost entirely destitute of the ministrations of our Church, and the demand for clergymen is great ; but, alas ! the means for supporting them are small and precarious. Here, then, is an object which may well commend itself to the sympathies of our fellow-Churchmen both in this country and in our fatherland ; and we would earnestly impress upon all, who desire to see 'the truth as it is in Jesus' proclaimed to the destitute settlers in this new Diocese, and through the channels of our own Church, to assist the Bishop and his Clergy in their important work, both by their prayers and, where God has given the ability, by their means ; to such we say, 'Freely ye have received, freely give.'"

The same paper says, concerning the proposed eastern Diocese to be taken out of the old Diocese of Toronto—

"We are glad to see what a unanimity of feeling and action prevails in connexion with the setting apart of the proposed new Diocese of Cataraqui, or Ontario, or Ottawa, or whatever may be the name decided on. As there is already a Diocese of Kingston in our Colonial Church, it would not be desirable to give the new eastern Diocese the same name. There will be no lack of candidates for the new See. Already we have heard four names mentioned ; but as it is generally understood that there is to be no canvassing in this case, we do not intend to mention any names.

It will be well, if at the Easter election of Lay Delegates it should be remembered that, possibly, the Delegates now elected may be called upon to vote for the new Bishop.

The pecuniary difficulties of the times, however, have thrown great obstacles in the way of making up the requisite endowment ; but when all parties reflect how much our Church is suffering for want of the large number of clergy required in the proposed eastern Diocese,—and when they consider the great benefit that must result when some comparatively young man is enabled to bring all his fresh energies to bear upon the exact and minute inspection of every nook and corner of the Diocese, and acquiring the personal acquaintance of most of the leading and energetic members of our Church in every locality,—it

must be seen how important it is that no time should be lost, but that a general self-denying effort be made to bring about so desirable a consummation.

When we say 'some comparatively young man,' we bear in mind that most of our Bishops come to the Episcopal chair at an age too advanced to leave much prospect of long activity. We should consider somewhere about fifty years as 'comparative youth' for a Bishop; and under that age, except in rare instances, we can hardly expect to find the necessary experiences and weight of character.

THE RECTORY OF LONDON, CANADA WEST.

(From the "Canadian Ecclesiastical Gazette.")

WE give in full the proceedings at the late monthly meeting of the Church Society (the Bishop of Toronto in the chair), terminating the disputed question of the right of presentation to the Rectory of London:—

The Rev. T. S. Kennedy begged to be allowed to withdraw his amendment before the meeting last month, when the adjournment was agreed to, and substitute the following:—

Moved by the Rev. T. S. Kennedy,—

"Whereas there appears to be a doubt whether the presentation to the vacant London Rectory belongeth to the Crown, or to the Church Society of the Diocese of Toronto, as it existed prior to the division of the Diocese;

Be it resolved,—That in order to avoid litigation, and to prevent the rights of the Rector presented by either party being ever called in question, this Church Society do petition the Representative of Her Majesty in this Province, conjointly with the Society, to present as Incumbent of the Rectory of London, C. W., the Clergyman who shall be nominated by the incorporated members of the Church Society of the Diocese of Toronto, now residing in the Diocese of Huron. The nomination to be concurred in by the Church Society, at a meeting specially to be called for the purpose this day fortnight."

The Hon. H. J. Boulton said, that if the word "Crown" were substituted for "the Representative of Her Majesty in this Province," he would second the motion. This alteration was accordingly made by the mover.

The Hon. J. H. Cameron, seconded by H. C. Baker, Esq., moved, in amendment,—

"Whereas the Diocese of Huron, within which the Rectory of London is situate, was set apart from the Diocese of Toronto before the said Rectory became vacant;

And whereas grave doubts exist whether the Church Society of this Diocese has any legal right to present to the said Rectory;

Be it therefore resolved,—That this Society, with the view of preserving harmony, and preventing any disunion between the members of the Church in both Dioceses, will abstain from taking any further action in presenting to the said Rectory at present."

This amendment was declared carried.

FUNERAL OF AN AFRICAN KING.

(From a letter dated Cape Coast Castle, West Africa, March 13, 1858.)

SINCE my last communication, the king of this town, Quacoe Atiah, after two years' occupation of "the stool," has died from pulmonary disorder. The actual interment took place a few days after his death; but the state procession, with accustomed funeral honours, marched round the town a day later. An empty coffin was then carried along, covered with black velvet, decorated with rude regalia, and overshadowed by enormous umbrellas. Before it was borne the royal silver drinking-cup; and behind it the large drums and tomtoms, with wildly toned horns, forming the king's band, accompanied the wailing dirge, sung by a choral multitude of mourners. The train, including merchants and their families, extended to a considerable length; and on arriving opposite the Fort seven minute guns were fired, while the procession made a triple circuit round the wide space in front. Within the circle were small groups of grotesquely attired men, rapidly darting about, discharging muskets, and whirling flags and banners of their company. In this, and other like processions subsequently formed by the respective Cabbocceers in celebration of the custom, the natives exhibited every imaginable variety of costume or semi-nudity, some wearing most wonderful wigs, made of grass or fibres; others, especially the chiefs, clad in war-dresses, made of small pieces of cloth, in *patchwork* fashion, adorned with divers amulets; these, with women's caps, bonnets, and petticoats, and females chalked and ochred, or ruddled, after their own notions of *good effect*, altogether presenting a memorable display of barbaric pomp and ceremony. If it be said, we are often told of the progress of civilisation in West Africa—but the account here given of the late king's obsequies affords little evidence of it—there is *this* fact to be recorded in *proof* of its operation. Had a similar death occurred forty years ago, one distinguishing feature of the proceedings would have been several human sacrifices—sacrifices of slaves by the king's family, and the same horrid offerings by the chiefs and captains who come from the interior, during many weeks after the funeral, to contribute, with a numerous retinue, their share in honour of the deceased, supposing that in another state of existence (of which they have no definite ideas) he may require slaves, together with such articles as were useful to him in life. Therefore, although no greater advance in ways of improvement is yet accomplished, let us be thankful for the abolition of such atrocities as still characterise other places of "the earth" yet more dark, and "habitations" far more "cruel" than this locality. Take Ashantee, for example. At Coomassie, the capital of that country, when the king dies, his relatives and executioners rush about in every direction, frantically destroying *all* persons whom they meet, in order to propitiate the favour of his ghost on themselves and on the kingdom. Then, besides the number slain at the first indiscriminate massacre, not only scores, but, I

believe, hundreds of miserable slaves, outcasts, and criminals, are sacrificed (like hecatombs) at the grand custom of the burial. Contrasting what is still the revolting practice there (not 200 miles distant), and what prevailed within living memory in this very spot, there is surely strong ground for fervent gratitude to God, that Christianity and civilisation have, at all events, been blessed, as the means of suppressing human sacrifices *here*, and *wherever* the British authority is acknowledged on the Gold Coast. I am glad to remark, also, that neither bullock, nor goat, nor any living animal, was dragged along in the procession, as the recognised substitute for a human being. In the obituary notices in our new journal, *The West African Herald*, Quascoe Attah is spoken of as "the most enlightened native prince we had on the coast."

A short time before his last illness, he requested me to send him a Bible and Prayer-book; expressing his desire to read them carefully. He added, that he "much wished to join our Sunday services, but it was, at present, impracticable; for, according to custom, he could not leave his home without many followers, and a very great noise,"—all of which he considered quite "unsuitable for an attendance at Divine worship." Previously to his elevation, his conduct in a humbler sphere gained him esteem. But, notwithstanding all these circumstances, he was a *slave*, belonging to a family of the regal line; and, *as such*, he was elected to "the stool." Had he been made free, he would no longer have been regarded as one of that family; and would, consequently, have been ineligible for the position to which he was worthily raised.

"Everything here is quiet. But in a Dutch town, four or five miles off, a quarrel arose lately between some parties, who went out to fight in the bush. One of them tried to surround the other with fire; hostilities then began in earnest about fourteen were killed, and several wounded."

A BISHOP FOR ST. HELENA.

WE are indebted to Archdeacon Kempthorne for a copy of the following Memorial, which was presented to the Bishop of Capetown, when lately at St. Helena.

"The Memorial of the undersigned inhabitants of St. Helena, to the Right Rev. the Lord Bishop of Capetown, most respectfully sheweth—

That your Memorialists, feeling the spiritual and moral importance of having this Island, in connexion with Ascension, Tristan d'Acunha, and the British Consulates on the east coast of South America, created into a separate see, are desirous of affording their heartiest support towards an object which at once harmonises with their wishes and welfare.

That your Memorialists, who are a community of small resources, still paying heavily for the erection of their parish church—engaged at this moment in building a second expensive church, while contributions are almost daily solicited for a third church at Hut's Gate, and for additional clergy—humbly trust that your Lordship will not estimate their anxiety on this subject by their feeble abilities; and that your Lordship will be pleased to accept a thousand pounds as their contribution towards the Endowment Fund—being the largest sum their contracted means will allow.

That your Memorialists, gratefully appreciating the large contributions already afforded, and still further the pecuniary assistance promised by your Lordship towards this object, would now earnestly pray that you would be pleased to move his Excellency the Governor to the most favourable consideration of their views; believing that in no quarter can a second opinion obtain as to the numerous advantages which would emanate therefrom.

That your Memorialists, who delight to think they would still enjoy your Lordship's supervision as Metropolitan, would especially record their gratitude for the offer of bringing this matter before the Church in England and elsewhere.

And humbly beseeching Almighty God to prosper your efforts, &c.,
We beg to subscribe ourselves, &c. &c."

EXCURSIONS IN PALESTINE.—No. V.

THE SEA OF TIBERIAS.

TUBARIYEH—STATE OF THE JEWS—TURKISH ANARCHY—THE JORDAN—THE TOWN—HOT SPRINGS—BOAT EXCURSION TO THE SOUTH—RUINS—SUDDEN STORM—MAGDALA—BETHSAIDA—CAPERNAUM—SAFED—CHORAZIN IDENTIFIED—RETURN TO TIBERIAS—EXCURSION TO THE NORTH—BETHSAIDA JULIAS—ANOTHER STORM.

Wednesday, June 8th.—After breakfast, went with R. into the town to call on the Rabbies, this being one of the four sacred cities of the Jews, and a place of considerable importance in the history of their literature. At present their numbers are not considerable. They amount in all to 150 families, of which sixty are Austrian subjects, and sixteen Russian; these are the Ashkenazim. The remainder are Rayahs, or subjects of the Porte, commonly known as the Sephardim, or Spanish Jews, refugees originally from the sanguinary persecutions of Western Christendom. These statistics we had from the Jews themselves. We first visited Rabbi Simon, the chief of the Austrian community, at whose house we found another Rabbi, Zalman Leb, from Safed. The whole time of our visit was occupied with listening to the details of the hardships to which they and their brethren are exposed from Turkish anarchy and extortion, which they contrast very unfavourably with the peace and security which they formerly enjoyed under the iron but impartial rule of the Egyptian Pasha.

The following are specimens of the grievances which called forth their well-grounded complaints. Last night the house of one Rabbi Soliman Khyeem David, an Austrian subject, was entered by a window, his closet forced, and four rings, six silver spoons, some cash and clothes stolen. His wife, awakened by the noise, roused her husband. The burglars fired at him, happily without effect, and escaped with their booty. A complaint was made to the Governor this morning, who put it off, as usual, saying, "Who were the burglars? How should I know? Bring them to me, and I will punish them," &c. &c. As to making any effort to discover them, all he does is to tell the three principal Sheikhs of the district to find the thieves, and there the matter drops. Eight days since, another Jew, also an Austrian, was robbed of a thousand piastres (about 10*l.*). He wrote to the Austrian Consul at Caipha, who communicated with the Pasha of Acre. The Pasha wrote to the Mutsellim of Tubariyeh, and there the matter rests. Two months ago the son of Rabbi Simon was robbed. In this case the thieves were detected, and imprisoned for ten or twenty days. This, the Jews said, was of no use. They should have been bastinadoed, if the Government wished to prevent a recurrence of these crimes. The fact is, that, while the lawlessness of the dominant race is encouraged by the apathy of the rulers, the respective governments of Europe which claim this unhappy people for their subjects ought to demand some more effective protection for their lives and property. This is not too much to ask of the Turks, who have recovered and retain the land entirely through European influence.

From the windows of Rabbi Simon, which command a good view of the sea, we observed a phenomenon which has doubtless given rise to the notion that the Jordan runs through the Lake without mixing its waters. From this slight elevation we could distinctly trace the muddy line of the Jordan from its entrance on the north to its exit on the south of the Lake, whose clear blue waters strikingly contrast with the turbid stream which ran through it. It does indeed enter with considerable force at the north; but it is difficult to account for this marked line, which we certainly did see as described. The length of the Lake is about fifteen miles.

On leaving Rabbi Simon, we visited the small but very ancient church of St. Peter, so frequently mentioned by travellers, and within whose four bare walls some unfortunates have been fain to take up their abode during their sojourn in this inhospitable town. It had not sustained any injury from the earthquake, as far as we could judge; for it appeared to remain in much the same state in which earlier travellers have found it, and could scarcely be made more squalid and miserable. It is still occasionally used for service by the Christians of the place. As we passed through the streets, we saw a large synagogue in the course of erection for the congregation of the Sephardim; and, judging from those which at present exist, it was much wanted. We returned to our tents, as we entered, through a breach in the south wall, and over considerable ruins; indeed, the

whole town is little more than a heap of ruins, and appears likely so to continue ; for the Turks are properly destructive and build up nothing. The dismantled towers have a desolate but picturesque appearance, and carry back the memory to the time of its occupation by the Christians during the period of the Frank kingdom. It must have been a strong city for the warfare of that age, the walls being flanked with these circular towers of solid construction. The citadel occupied an eminence at the northern end of the town, and seems to have suffered most in the late earthquake.

Having hired one of the two fishing-boats on the lake, we soon started for our excursion. We walked as far as the hot springs, tracing as we went considerable ruins along the sea-shore, probably the remains of the original Tiberias, built by Herod the Tetrarch. The natives have well named it "*Medineh Tawileh*," the long city. There are no buildings sufficiently marked to call for a description. We came to the Baths in about half an hour from our tents. They were erected by Ibrahim Pasha ; and although the structure might have been more elegant, without being more expensive, yet the patients who resort to the salutary waters from various parts of the country have reason to remember with gratitude this act of their former governor. The building consists of several small private bath-rooms, of different degrees of temperature, surrounding a public bath of large dimensions. The supply of water is considerable ; and, at the place where the water ran into the bath, the mercury in my thermometer marked a temperature of 137° Fahrenheit. It is strongly impregnated with sulphur, and has a very disagreeable taste. The waste water flows off into the sea, and affects the colour and taste of the water for some distance. It used to be asserted that no fish were found in the sea south of these hot springs ; but this we found, on inquiry among the boatmen, to be untrue ; and the situation of old Tarichæa, at the south extremity of the lake, would appear to intimate that there was once an abundant supply.

Embarking now in the fishing-boat, we ran down the western coast to the spot where the Jordan makes its exit from the sea. As we drew near, we passed a ruin scarcely visible named Ananabras, and a little to the south of this a second called Kerak, situated on a hill, at the foot of which is another site called Dukan (or Dekaban) *el-Franji*. Kerak is situated at the northern angle of a small triangular plain, almost surrounded by the Jordan and the sea. The small isthmus which attaches it to the mainland could easily be cut through by an artificial trench, as appears to have been done in former times. Some writers suppose that the ruins which occupy this triangle mark the site of Tarichæa — of which more below. We succeeded in tracing the remains of some arches running out into the sea — probably a mole or breakwater ; and in another part the piers of a bridge which formerly spanned the Jordan. The site was now adorned with oleanders. On leaving the Lake, the Jordan winds considerably for a short distance, until, on approaching the mountain line which skirts the plain of Tiberias, it is turned south, and so

continues its course. Leaving the boat at the embouchure of the Jordan, we proceeded on foot down the stream on the east side, and in a quarter of an hour reached the picturesque ruins of a bridge composed of ten or twelve circular arches which formerly spanned the river. A few of the arches on the east side are entire, and the masonry is very substantial. There is now a ford immediately below the bridge, which was crossed by a horseman while we were there. A large and well-beaten road runs from it eastward to Om Keisa, as we were informed, while that on the west leads to Tubariyeh. Retracing our steps to the embouchure of the Jordan, we next proceeded along the southern shore of the Lake to the village of Semakh, where we wished to make arrangements for a visit to Gerash. While we were at this village, a violent storm of wind and rain came on, from which we found refuge in the Sheikh's house, which seemed to resemble a den of robbers. The violence of the storm having abated, and all requisite inquiries having been made, we prepared to depart: but the boatmen declared that it would be impossible to return to our tents while the sea was in its present state. They at last succeeded, with great difficulty, in towing the boat to the Jordan, where we again embarked, and, by dint of hard rowing under the lee of the land, made slow progress up the coast. But the time was pleasantly beguiled by sacred poetry, repeated *memoriter* by some of our party; and Heber's hymns and the *Christian Year* supplied us with passages peculiarly suited to our present circumstances. The sun had set when we entered the boat, and it was ten o'clock before we reached the tents.

June 9th.—After calling on the priest who has charge of the small community of Greek Catholics in this town, we left Tubariyeh at a quarter past nine, and proceeded along the western coast, our road lying for the most part along a shelf of rock slightly elevated from the sea, but shut in on our left by a range of hills. In an hour we reached some ruined mills standing close to the sea. The construction of them was peculiar. Three circular towers of solid masonry had been built round as many copious springs, in order to confine the water until it had attained the requisite height for the overshot wheel which it was required to turn. They seemed to have been long abandoned; but the water was very deep within the towers, and was overflowing in various parts. The supply of water is copious, and remarkably clear and sweet, of somewhat higher temperature than the atmosphere.

At five minutes past eleven we reached the miserable village of Mijdal, at the southern extremity of the once fertile plain of Gennesaret, formed by the receding of the mountain chain which encompasses it. The Moslem village of Mijdal still preserves the memorial of the native place of one of the greatest saints of the Christian Church, St. Mary Magdalene.

Here, with great difficulty, we procured a guide to accompany us round the plain, to point out some spots of which we were in quest. Bearing a little west, we passed "the circular Pool," so named

(Birke M'dawara), in which tortoises were enjoying themselves. We crossed the mouth of Wady-el-Hummâm (Doves' Valley), in whose precipitous sides we noticed some excavated chambers, which would well answer to the description which Josephus gives of the fastnesses of those robbers of Galilee whom Herod the Great hunted out of their hiding-places by means of wooden boxes let down from above, filled with armed men. The people of the country testify to the existence of such caves in this vicinity. We now gradually ascended into the mountain region, and at twenty minutes to one we reached a ruined tower, named Abu Shusheh, but discovered nothing which would help us to identify it with any ancient site. We then crossed Wady Rubadeiah and again descended into the plain, passing through Wady 'Amud at a quarter to two. The richest soil of Palestine, which formerly yielded a hundred fold, still bears witness to its fecundity by the enormous size of the thistles which cover the uncultivated waste ; and the oleanders skirting the streams which water the plain are remarkably fine. We soon arrived at the sea-shore, near an ancient site where some travellers have placed Capernaum ; an identification of which more will be presently said. Near here is an old Khan called by the same name as the ruin, Minyeh ; and hard by on the sea-shore a delicious fountain, in a rocky cave, overshadowed by two venerable fig-trees, from which it derives its name, 'Ain-et-Tîn. Above this rises a high and steep promontory of rock, named Ras Saiada, whose base is washed by the sea. The road is cut through the rock in the face of the promontory, but does not appear to have been originally designed for a viaduct : and this opinion was confirmed by our tracing the ruins of an aqueduct after we had surrounded the cape. As we descended again to the sea-shore, we had before us a very picturesque and refreshing object, in an extensive series of water-works, now almost completely in ruins, but still made available for a flour-mill of very primitive construction. At about a hundred yards from the sea-shore rises a most copious fountain, the waters of which are confined by a circular tower, as in those near Tubariyeh. From this there were carried two aqueducts on arches, in one of which the water still flows in a full and rapid stream to the mill. The channel is much decayed by time, and the water, escaping in various parts, forms a line of cascades along the wall, which is covered with aquatic plants ; and the sight and sound have a very agreeable effect in the heat of the summer. While we were engaged in exploring these interesting ruins, R., who was intent on questioning the miller about the ancient sites in the neighbourhood, communicated to us the pleasing intelligence that he had made distinct mention of Chorazin, whose memorial was supposed to have perished. As to Bethsaida, he declared that it was in that place which we had just passed ; on the side and at the base of Ras Saiada, and that Kuphr Naum (Capernaum) was identical with Tell Hum, to which we were now proceeding. We found it about half an hour distant from the mill at Tabgha ; and shortly before reaching it, we passed a large Bedawi encampment, on the sea-shore.

The ruins of Tell Hum are very extensive; and, judging from the quantity of stones now to be seen in the water, great part of the city must be submerged. The ruins may be traced nearly two miles along the shore; and fragments of marble columns and tessellated pavement denote that it was a place of considerable importance. We discovered what appeared to have been a Roman bath. The name and character of these ruins did not allow us to doubt that we were treading the site of Capernaum—reduced by the Divine judgment from a city (Kuphr) to a heap (Tell); and we marvelled that any one could question their identity, considering that Capernaum, the chief city of Galilee, was undoubtedly situated in this quarter, and that these ruins are the only remains of any extent which are to be met with, while the modern name is merely an abbreviation of the ancient, the feeble first syllable having fallen away, and the Kuphr, as was natural, given place to Tell.

On quitting Tell Hum, we struck into the mountains to the north in quest of Chorazieh, which the miller had told us we should easily find at about half an hour's distance. A most disastrous hunt we had for it, and were wholly unsuccessful. Our party got scattered among the mountains, and no traces of a road could we discover: our horses stumbled among the rough black stones which covered the face of the ground; and when we dismounted to lead them, horses and men went stumbling on over this rugged ground, until at last we desisted from our search, wounded and bruised by our falls, and with difficulty recovered the track to Safed, which was our destination this night. But we did not all join company until we reached that place. It was a dreary and a difficult ride, and the night was advancing. Safed stands on the highest point of a lofty mountain region, and is only to be reached by a long and circuitous path. It seemed close to us hours before we reached it, and in some places the road appeared to be conducting us away from it. But woe to the traveller who proposes "a short cut" across the mountains; he will presently encounter a deep valley, which he must descend at the hazard of his life, or return as he can by the path which he has left. There was but one green spot in all this dreary waste of rock and sand and mountain. It was a large patch of myrtle in full blossom—green, and fresh, and fragrant; literally "wasting its sweetness on the desert air," until now it spoke of hope to the weary traveller. I have since ridden for miles through hedges of this delicious shrub, in the neighbourhood of Smyrna, drinking in its fragrance with delight; but that profusion in the midst of a rich country, had not the charms of this green spot in the arid waste.

It was seven o'clock when we reached Safed; we had sent on our baggage from Mijdal, and found our tents prepared in an olive-garden, near the bazaar. The stragglers of our party arrived a little later.

Friday, June 10th.—This morning the Vice-Governor paid us a visit, attended by a large suite. Ali Bey, who was a pleasant and communicative person, held office only during the absence of the

Mutcellis, who was at Acre on business. We conversed about the ancient sites: all acknowledged the existence of Chorazieh, and one of the suite was appointed to conduct us to the spot. They also spoke of Saïda, near Tabgha.

We here parted company with three of our companions, with whom we had travelled from Jerusalem, and who were now leaving Palestine. They intended to proceed from hence by Nazareth to Mount Carmel, and then up the coast to Beirout. My sole remaining companion was an old college friend, deeply interested in all that related to Scripture geography and antiquities; an invaluable fellow-traveller in a country where Christian sympathy, and similarity of tastes and sentiments, cannot but add so much to the pleasures of the way.

On leaving our tents, to pay our visits, we encountered two Jews, one from Sidon, the other residing in Safed; both of whom spoke Italian. The latter, Samuel Joel Abu, a French subject, and consular agent for the Jews of that nation, bears marks of European protection in his manners and appearance. He attended us as our dragoman in our visits, and gave us much information concerning the position of his brethren in this town. He confirmed all that we had learnt from the Rabbi at Tiberias, and mentioned facts of recent occurrence illustrative of these statements. He said that the Jews and Christians have suffered much from the Moslems since the time of the expulsion of Ibrahim Pasha. During his domination, the local governors had power to punish offenders; and the course of justice was in consequence much more expeditious. Now nothing could be done without communicating with the Pasha of Acre, and constant impediments were interposed to obtaining a legal decision. Here the Governor and Vice-Governor wish to do what is right, but have no power. Between two or three months ago, a Jew was murdered near this place: his son, who was with him, escaped, and gave information of the murderers. The Pasha was written to on the subject, but did nothing! Sir Moses Montefiore, when he was in the country, remained at Safed eleven or twelve days, and bade the Jews to write to the British Consul at Damascus in their troubles, who, he represented, would be ready to render them all the help in his power; and the more so, as he was himself one of their nation, though a convert to Christianity. They had accordingly written to the Consul three times, but without receiving any reply. He states the number of the Jews who perished in the earthquake as 1,300 or 1,400; and there are now not more than 500 families in the place.

We called on the Vice-Governor, and were much pleased with the appearance and manners of his young son, no less than with the affability and easy courtesy of the father. He was residing in a miserable house—and, indeed, the whole town is little more than a ruin, never having recovered from the effects of that disastrous calamity which destroyed it some years ago. We next proceeded to the house of one of the principal Rabbies, the chief Rabbi being absent at Tubariyeh. Here we found a Bible, which had formerly belonged

to some Englishman ; in which was written, at the ninth chapter of Isaiah, "Proof of the Divinity of Jesus Christ." Alas ! the owner could not read the note ; and, if he could, would probably have failed to see the proof.

Near his house, we were pointed out, in the valley to the south of the city, the tomb of Hosea the prophet. We afterwards visited a native Christian, named Risk Ullah, Secretary of the Government, whom we found busily engaged in writing in a large divan, where many natives, Christian and Moslem, were perpetually coming and going. The few Christians in this place are United Greeks—i.e. Greek proselytes to the Papacy. They have no church, and were anxious to build one, but were prevented by the Mohammedans. The Christians and Jews spoke of one another as brothers in affliction, and seemed to fear that the interest which we expressed in them might be imputed to them as an offence, and visited upon them after our departure. We were earnestly entreated not to express our sympathy in the presence of the Moslems ; and a Christian, whom we afterwards met in the market-place, was afraid to speak to us.

We left this place at a quarter to three, with an intelligent native from the suite of the Governor, who was to conduct us to the site of which we were in quest yesterday. Passing the Red Fountain ("Ain Hamreh"), we pursued our yesterday's road for some distance ; when we turned a little to the right, and followed a dimly-marked track through fields of thistles and black rough stones, like yesterday, until, at five o'clock, our guide suddenly dismounted, and, throwing himself under the shade of a tree, exclaimed, "This is Chorazieh." It was so, indeed ; but Chorazieh is now Hormah, thorough desolation. There was, however, one small fragment still preserved in a singular manner, as if to help us to identify the spot, and to witness to the former existence of the town. It was a small fragment of a white marble column, standing erect, protected by a wall of unhewn stones, roughly built round it by the Arab shepherd-boys, in mere wantonness. On the slope of a hill hard by, we discovered the fragments of columns, carved stones, and divers other traces of an ancient town ; and in a small valley to the east, a fountain called by the same name, which supplied the inhabitants with water. Near this were two Bedawin, from the encampment of Tell Hum, wading about with bare buttocks among the thistles, which had pierced through our trousers and boots, as we rode through them ; and from these I thought we might procure a satisfactory confirmation of the name. I accordingly inquired of them the name of this place. "Chorazieh," they replied most distinctly ; and one of them added, "Belad Harb"—"Chorazin, a ruined town." Thus did the wild Bedawin unconsciously declare the fulfilment of our Lord's malediction in these two words ! Its identity with the Chorazin of the Gospels, I apprehend, cannot be disputed ; and it is singular that the diligent inquiries of former travellers had failed to recover this long-lost but much-sought-for site. Pococke, indeed, heard mention of it as he passed along the coast, and its situation was very accurately described to him ; but neither Lord Lindsay nor Messrs. Robinson

and Smith could hear of it, although they inquired diligently concerning it. It is, therefore, remarkable that an American Congregationalist Missionary, from Beirut, who passed through the country a few months subsequently to our visit, again heard of the site, and visited it, without having any idea that we had already succeeded in identifying it. It is situated in the mountains, about half an hour distant from the sea-shore, somewhat west of north from Tell Hum, and an hour distant from the mills at Tabgha, as we found on this occasion; for we returned to Tubariyeh by way of Tabgha, near which our guide from Safed also pointed out the site of Saiada, at the foot of Ras Saiada, where we were shown it yesterday. Here, then, was Bethsaida; and Tell Hum has already been identified with Capernaum, the third city on which our Lord pronounced his anathema, which He has now so awfully fulfilled.

Having left Chorazin at half-past five, we came in an hour to Tabgha; and passing into the plain of Gennesaret, at 'Ain-et-Tîn, we crossed it, near the sea, to Mijdal, which we reached at twenty-five minutes to eight, having forded in our way several streams which rise in the mountains, and water the rich plain. Our way seemed lengthening as we proceeded, and it was nine o'clock before we reached Tiberias. It was a very dark night; but we discovered, to our horror, that our tents and baggage had not arrived. We had sent our servants direct from Safed, with directions to pitch our tents on the sea-shore, south of the town, at the place which we had before occupied; but they had lingered on the way, and were not come up. I had with difficulty reached our destination, and was incapable of any further effort. I dismounted, and lay down on the pebbly beach, with my head on a stone, and passed into a happy state of unconsciousness, until my friend awoke me with the pleasing intelligence that the tent was ready, and besought me to get under its cover.

Saturday, June 11th.—We were not a little astonished this morning to see a regular English kite, with tail, wings, and all, flying in the plain, near the town. We secured the services of our old friends the boatmen, and this time steered our course to the north, in order to examine the *débouchement* of the Jordan. We had a favourable wind, and our gallant little tub "won its fearless way against the chafing tide" right merrily: we reached the mouth of the Jordan in two hours and a half. Here we found a large Bedawi encampment, and the only other boat on the Lake, the owners of which are Jews. They had been detained here by contrary winds yesterday, and this being their Sabbath, they would not return. Their boat was a much better craft than that of the Moslems, and was well stocked with excellent bread, of which we were invited to partake, the Arabs furnishing us with delicious water-melons.

We observed at the mouth of the river a large number of white birds, somewhat larger than swallows, but much resembling them in their appearance and in their flight. Having procured mares from the Arabs, we crossed the river to its eastern bank, in order to explore in that quarter. We forded the various streams into which

the Jordan is divided near its mouth with much difficulty, and were obliged to leave our servant behind, as he was not mounted, and was not so used to this exercise as the two Arabs who attended us.

We proceeded with our two guides through the Delta to the east, where we found a ruin, for which we could get no other name than Tell Tell Hum. We could make nothing of them, the nether stone of an olive mill being the only fragment we could identify. We heard of a ruin named Issaiâda, perhaps Bethsaida Julias, at the distance of an hour east of the Jordan, but had not time to visit it. One of our guides declared that he had been to Malta, Genoa, Paris, London, and other foreign parts; but as he spoke nothing but Arabic, it seemed incredible. It is, however, difficult to imagine how he learnt the names of these places; and he was certainly more intelligent than the generality of his countrymen. There was one indirect evidence of foreign customs having been introduced in this remote quarter. As we passed near the Bedawi tents on the east of the Jordan, near which were a large number of horses and buffaloes grazing, we saw some naked children playing with those paper windmills which everybody has seen hawked about the towns and villages of England. They were out of order, and would not act. We repaired the sails; and great was the delight of the wild urchins at seeing the toy spin round on the pin as gaily as before it was injured.

The sun had set as we entered the boat to return. The evening was delightfully calm and still, scarcely a breath ruffled the bosom of the lake; and as the shades of evening faded before the pale moonlight, I was irresistibly reminded of the lines in the *Christian Year*, in which this very sea is described:—

“Where all along our glistening wake,
The softest moonbeams lie:

Where rippling wave and dashing oar
Our midnight chant attend;
And whispering palm leaves, from the shore,
With midnight silence blend.—

Sweet thoughts of peace, ye may not last.”

It was singularly verified. Our chant was rudely interrupted by a sudden squall, which nearly capsized our frail bark, with its huge bosom of canvas spread to invite the breeze, which had before scarcely waved it; and now there came down a great storm of wind upon the lake—“And wildest storms our ocean sweep;” the sky was overcast, the gusts became more frequent, the sea ran high and tossed about our small vessel like a cork; and our boatmen were obliged to “toil in rowing, for the wind was contrary,” having veered about to the south. I believe we were in peril. But what Christian heart could feel fear on the Sea of Galilee? How should not the storm make us

“Conscious the more of One ne’er seen, but ever near,”

Whom the winds and sea obey ? Who could but feel—

“ Amid the howling wintry sea,
We are in port if we have Thee ! ”

I slept calmly in the hinder part of the vessel through the storm, confiding in His watchful guardianship, and we reached our tents an hour before midnight, in perfect safety.

Reviews and Notices.

Original Sanskrit Texts on the Origin and Progress of the Religion and Institutions of India ; collected, translated into English, and Illustrated by Notes. Chiefly for the use of Students and others in India. By J. MITR, Esq., D.C.L., late of the Bengal Civil Service. Part I.—*The Mythical and Legendary Accounts of Caste.* Williams and Norgate. 1858. Pp. ix. and 204. 8vo.

THE author of the work before us has long been favourably known as one of the few Sanskrit scholars who have brought their learning directly to bear on the evangelization of the higher classes of Hindú society. With this object in view he has written successively—*A Brief Account of our Lord's Life and Doctrines, in Sanskrit verse* (2nd edit. Calcutta : 1849), *A Short Life of the Apostle Paul, in Sanskrit verse, with an English translation* (Calcutta : 1850,) and *An Examination of Religions, in Sanskrit verse and an English translation* (2 parts, Mirzapore and Calcutta) ;—works which deservedly rank by the side of the celebrated *Khristasangraha*, by the late Dr. Mill, and have been of the most material assistance to the cause of Christianity in India, by presenting its doctrines to the learned among the Hindús in the only form likely to induce them to approach the subject at all. By the same benevolent motive has also the work been suggested which forms the subject of this notice. Though the author modestly says that his book “makes little pretension to a scientific character, or to originality of research ;” that “its object is popular utility ;” and that it is “made up, in great part, of materials which the labours of others have furnished,” we cannot but express our great obligation to him for having, with patient and persevering industry, gleaned from the wide range of Sanskrit literature—from the Vedas down to the Purānas, a space of time extending to above 2,500 years—the most important texts illustrating the origin and development of caste, critically sifted and discussed them, and made their contents accessible also to those who are not Sanskrit scholars, by adding to each text an English translation. We are thus indebted to the learned author for the first reliable text-book on Hindú caste that has ever been written.

Referring the reader for the details to the book itself, we confine ourselves to a few quotations from the preliminary chapter, according to which the work consists of an assemblage of “texts from the Vedic

hymns, Brâhmanas, and Upanishads, as well as from the Purâṇas and Itihâsas (the Râmâyana and Mahâbhârata): relating, *first*, to the general cosmogonic theory of the origin of castes, maintained by the native authors; *secondly*, to the accounts which they give of the formation of the caste-system, when, in the course of their legendary histories, they connect it with any particular persons as its founders; *thirdly*, to the notices which we find in the Purâṇas and Itihâsas, of struggles between the Brahmanas and Kshatriyas, regarding their respective functions and prerogatives: *fourthly*, to the opinions which the Puranic writers express on the origin of the rest of the human race, living without the pale of the Indian institutions, but conceived of as adjacent to Hindûstan, and their relations to the Hindûs; *fifthly*, to the descriptions, altogether of a fabulous character, contained in the same works, of the remoter regions of the earth and their inhabitants" (p. 2).

We are glad that the work before us is merely intended as the first part of a succession of volumes on the "real origin and history of the Indian people, their religion, and their institutions, so far as we are enabled to trace them by the aid of the exact researches of recent times;" (p. 2)—a vast subject, indeed, but nevertheless one which we may hope to see as successfully accomplished by the author as the present volume leads us to expect.

The collection, the author says, "is mainly intended for the use of those Hindûs who wish to become critically acquainted with the foundation on which their ancestral religion reposes; and of other persons who are either concerned in the education of Indian youth, or whose business it may be to inculcate true conclusions in regard to the various subjects which will be here brought under examination" (p. 1). But we need not add that we confidently hope it may advantageously be perused by a far greater circle of readers, now that the caste-question is one of the main topics of Indian reform. And while with us Europeans, thanks to the latest investigations of our best Sanskrit scholars, the notion of the originality and high antiquity of Hindû caste has for ever been exploded, Mr. Muir has struck out, we believe, the right path to bring home, even to the most ambitious and learned of the twice-born, the fact that their faith in caste is, after all, but a bubble.

The Anglo-Continental Association have lately published Bishop Cosin's *History of Papal Transubstantiation* in the original Latin. The book is carefully edited by the excellent and indefatigable Secretary of the Association, the Rev. F. Meyrick. It is likely to be useful to Roman-Catholic Priests and scholars, and we think that translations of it might be useful. An English Translation appeared in the first volume of *The Tracts for the Times*.

The Rev. J. M. NEALE has just edited *The Liturgy of St. Mark the Evangelist, or according to the use of the Alexandrian Church*. (Hayes.)

Should the demand for it encourage the publisher to persevere, it will be followed by *The Liturgies of St. James, St. Clement, St. Chrysostom, and St. Basil*. The price of the book is one shilling.

Messrs. Rivington have lately published the Rev. DR. WORDSWORTH's eloquent and impressive Sermon, *On the additional Evening Service in Westminster Abbey*, "*What mean ye by this Service?*" being No. 411 of the Series of "Occasional Sermons." They have also published a volume of Sermons by the late BISHOP ALLEN, which will be acceptable to his personal friends, and to those who remember him as one of the most kind-hearted prelates who have sat on the English Bench.

Messrs. J. H. and J. Parker have published a very good book for the use of Clergymen in visiting the sick, *The Cure of Souls*, by the Rev. G. ARDEN, which is intended as a Companion to the "Breviates from Holy Scriptures, arranged for use by the Bed of Sickness," by the same Author. They have also published the whole of the Lenten Sermons preached at Oxford: also an eloquent Sermon, preached at the re-opening of a Church, by the Rev. S. REYNOLDS HOLE: also *Why are our Churches Closed?* a Pamphlet by a Layman; and *The Teaching of the Anglican Divines in the Time of James I. and Charles I., on the Doctrine of the Holy Eucharist*, by the Rev. H. C. GROVES. An interesting Pamphlet, with the title, *Some Observations on the Laity in Church Synods*, has been published by Clifford and Roberts of Exeter, and by Messrs. Parker in London.

The Rev. A. T. LEE, who, three years since, published a good pamphlet on the increase of the Episcopate, has just printed a very interesting Sermon on the Church in Ireland: *St. Patrick and the Holy Catholic Church in Ireland*. (Belfast: Philips; London: J. H. Parker.)

Colonial, Foreign, and Home News.

SUMMARY.

THE Consecration of the Rev. G. E. L. Cotton, D.D., Bishop Designate of CALCUTTA, is appointed to take place in Westminster Abbey, on Ascension Day, May 13th. It is expected that the Archbishop of Canterbury will be assisted by the Bishops of London and Salisbury. The Sermon is to be preached by the Rev. Dr. Vaughan, of Harrow.

The following paragraph appears in the *Guardian* of April 7th:—
"It is announced that the Bishop of CARLISLE intends to hold a special Confirmation in Carlisle Cathedral, on Thursday, April 15, for
NO. CXXXI.

members of the United Church of England and Ireland in Scotland." We hope that this is a mistake. An English Bishop has no right to encourage the schism of those persons resident in Scotland who refuse to hold communion with the Church there, and who call themselves members of the Church of England. We are one communion with the Church in Scotland; and a Bishop of Carlisle has no more right to hold in his own Cathedral a Confirmation for persons residing in Dioceses in Scotland than he has for persons residing in other Dioceses in England.

The Bishop of NEWFOUNDLAND is now at Bermuda. We have received the *Bermuda Royal Gazette* of Feb. 23 and March 2; in the former of which is an account of the thirty-eighth anniversary of the *Society for Promoting Christian Knowledge*, at which the Bishop spoke in his usual kind and lucid manner—just as might be expected from so affectionate and earnest a Chief Pastor. He explained the cause of the lengthened interval between his last and present visit to Bermuda—namely, the lamentable loss successively, by death, of two most valued clergymen, Archdeacons Bridge and Mountain, whereby his duties were heavily increased. He stated how tenderly he bore upon his heart, during his protracted absence, this portion of his flock, and how highly he appreciated the welcome of sincere rejoicing with which he had been greeted in Bermuda. In the course of his address, his Lordship gave some details connected with his Diocese at large, which could not fail of riveting the attention of his auditors, and increasing in them feelings of the deepest reverence and most cordial esteem.

On Sunday, Feb. 28th, the Bishop held an Ordination at St. Peter's Church, St. George's; at which the Rev. J. B. L. Lough, Curate of the parish, was ordained Priest. The Sermon was preached by the Rev. J. B. Freer, who afterwards joined in the laying on of hands. Mr. Freer and Mr. Lough were formerly Students of St. Augustine's College, Canterbury. All the Clergy present, except the Rev. Dr. Tucker, Rector of the Parish, have been ordained Deacons and Priests by the present Bishop. The last Ordination in the Church was by Bishop Spencer, in 1843.

The aged Bishop of TORONTO has issued a circular notice to the Clergy of the Home and Simcoe Districts, and the several Districts east of Toronto, of his intention to hold Confirmations in the latter part of June.

The Mission of the American Church at CAPE PALMAS, West Africa, has suffered a serious loss by the death of Mrs. Payne, the wife of the Bishop.

On Sunday, January 24th, the sum of 100*l.* was put into the plate during the Offertory Collections at St. George's Cathedral, GRAHAMSTOWN, the envelope being marked, "Towards the Building of Additional Alms-houses.—Psalm xli. 1."

The Rev. Mr. Jackson, Fellow of the University of Durham, has been appointed to the Second Mastership of St. Andrew's College Grammar School, Grahamstown.

The Rev. W. A. Plumtre, M.A. of University College, Oxford, has sailed for the Diocese of MADRAS, as a Missionary of the *Society for the Propagation of the Gospel*.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.—*Tuesday, April 6th, 1858.*—The Bishop of CAPETOWN in the Chair.

A letter was read from the Rev. W. H. Hoare, dated Oakfield, Crawley, March 25th, 1858. The following are extracts :—

"I am requested, as commissary to the Lord Bishop, and Secretary of the London Committee for Newcastle Diocese, New South Wales, to bring before the Society a subject of immediate and pressing importance to the interests of our Church in that colony.

A new province is about to be formed out of the northern portion of New South Wales, to be called 'Brisbane,' or 'Moreton Bay.' It is the wish of the Churchmen there, and also strongly advised and recommended by the Bishop, to subdivide the Diocese in which the whole is at present situated, making a total area of nearly twice the extent of all Great Britain, in such manner as to place this northern portion under the care of a separate Bishop. To this very reasonable wish the Government have already expressed their readiness to accede, provided a moderate but sufficient endowment can be found for the new Bishopric.

On receiving the Bishop's instructions, we proceeded at once to carry our appeal before his Grace the Archbishop, and the Council of the Colonial Bishops' Fund; from whom we obtained the most hearty concurrence in the Bishop's proposal, and a grant, to meet his views, of 2,300*l.* towards the endowment required.

We next had recourse to private aid; and from this source, I am happy to say, we have succeeded in obtaining nearly 700*l.*, which promises to be increased eventually to about 1,500*l.*; and we have the Bishop's guarantee that he is ready, from similar private contributions among his own people, to devote immediately 700*l.* to the new See.

But as the Government requires a minimum of from 400*l.* to 500*l.* per annum as endowment of the See, which represents a capital of from 6,000*l.* to 7,000*l.* (invested in the colony at six per cent.), and as the whole that we can expect from all the above-named sources amounts to no more than 4,500*l.* (supposing all subscriptions to be paid), we are induced to make an earnest application to the Society for aid."

A communication on the same subject was made to the Board by the Rev. G. Currey.

The Standing Committee gave notice that they would, at the General Meeting on the 4th of May, propose a grant of one thousand pounds towards the endowment of the See of Brisbane; the amount to be paid as soon as a Bishop shall have been appointed, and the remainder of the requisite sum raised.

The following is an extract from a letter from the Rev. J. Cave Browne, Secretary to the Punjab District Committee, dated Subathoo,

India, Jan. 18th, 1858 :—" One announcement I am very happy to make. On hearing of the great dearth of books, Bibles, &c., among the troops at Delhi, who had been hurried off from their stations at so few hours' notice, the Committee consented to make a grant of one thousand rupees' worth of Bibles, Prayer-books, and New Testaments, and four sets of the Cottager's Monthly Visitor (a very favourite book in our hospitals), and other works likely to interest the poor fellows on their sick beds under the walls of Delhi; and I have reason to believe the grant was fully appreciated. May a blessing have attended it !"

Letters were received from the Rev. D. Simpson, Secretary of the Madras Diocesan Committee, dated Madras, Jan. 26th, 1858, giving a satisfactory report of the revised Tamil version of the Prayer-book, and requesting to be allowed to draw for the sum of 150*l.*, voted by the Board towards that version. This was acceded to. The grant of 50*l.* towards the Teloo^goo version had been previously drawn for.

The Rev. Professor Slater, of Calcutta, in a letter, dated London, March 20th, 1858, said, with reference to the rebellion in India :—

" In an early stage of the mutiny, the native Christians in Tinnevely (or parts of Tinnevely) are said to have been tampered with by the Mahometans. The attempt was entirely unsuccessful; nor were the Missionaries at all apprehensive of the result. It was felt by them that, along with the Christian religion, the natives of that part of Madras had also imbibed strong attachment to our rule."

The Secretaries stated that, in accordance with the terms of the Report which was adopted by the Board at the February meeting, relative to efforts for India, and to the intended outlay of 10,000*l.* for the promotion of the Society's objects in India, a Special Appeal for aid had been prepared, and would be issued. Books will be opened at the Office of the Society, and at the London Depositories for Donations and Subscriptions to the Special Fund.

The Bishop of Natal, in a letter, dated Bishopstowe, Maritzburg, Jan. 2d, 1858, acknowledged an additional sum of 100*l.* towards the Cathedral Church of Maritzburg.

An application, recommended by the Bishop of Capetown, was received from the Rev. H. M. M. Wilshere, dated Caledon, Cape of Good Hope, Jan. 20th, 1858. The following are extracts :—

" The liberal donation formerly made for the erection of a church in this parish was not thrown away, but has proved productive of great good, in stimulating the Church members of this land to do for themselves what, but for such encouragement, would probably never have been done. The parish of Caledon extends over some 3,000 to 3,500 square miles, and throughout this immense tract of country, some 400 English inhabitants are scattered. A few years ago not a single English service was held among them; neither was there in any part of the district a single school conducted on the principles of the Church of England. At present, we have employed in this one parish, one priest, one deacon, a catechist, and two schoolmasters, while other openings are presenting themselves for schools if we only

had suitable men. The parish church is completed and paid for at an expense of 1,270*l*."

The stations especially mentioned as needing aid are Bredasdorp and Houw Hoek.

The Government Inspector of Schools has visited the school at Houw Hoek, and has expressed himself so satisfied, that he proposes to recommend the Government to make some grant in aid towards a school-room as an allowance for rent.

The Right Rev. Chairman strongly recommended this application.

The Board agreed to grant towards a School-chapel at Bredasdorp, 50*l*. Towards a School-chapel at Houw Hoek, 50*l*.

The Rev. George Bennett, in a letter, dated St. Helena, Feb. 27th, 1858, requested a grant of books towards the formation of Sunday-schools in that island. He stated that the head school of St. Helena is in two divisions, the upper under his care as master, the lower under an assistant-master. By the Government regulations the school is opened every Sunday for one hour and a half.

Books requested for the school, and other publications for use in the colony, were granted to the amount of 14*l*.

The Bishop of Capetown addressed the meeting on the spiritual wants of his Diocese, and stated his intention to establish Missionary stations among the Hottentots in the interior of the country forming his Diocese. This he proposes to do chiefly by means of chapel-schools. The Bishop also expressed his hope that the Society would aid him with a supply of Dutch translations of some of the Society's most popular tracts.

The Bishop of Rupert's Land, in a letter, dated Bishop's Court, Red River, Feb. 8th, 1858, applied for Prayer-books. With regard to the Rev. Abraham Cowley's church at the Indian settlement, the Bishop said :—

"I preached there on Dec. 27th. It was my first appearance among them after my return, and the church, which we thought too large for the actual population, is already almost too small for the congregation. After the close of the morning service, I administered the Lord's Supper to one hundred and twenty-two communicants."

The Bishop of Labuan, in a letter dated Sarawak, Feb. 12th, 1858, acknowledged the books, maps, and prints granted in November last, and stated that he had revised the last sheets of the Malay Liturgy. He had directed twenty-five copies, bound in cloth, to be forwarded to the Society, some of these being intended for transmission to friends whom he specified. He said, "Those who know the difficulties and peculiarities of the Malay language and its numerous dialects, will know that the attempt to translate into a good vernacular Malay a work like the Prayer-book has been a very arduous task."

A grant of 25*l*. was made towards building a church at Portage du Fort, the most distant Missionary station to the north of the Diocese of Montreal. The people for whom the church is designed are all, with the exception of one family, mechanics and labourers. "They have come forward," said the Bishop, "very creditably both with subscrip-

tions and labour ; and our Church Society has given 50*l.* each to the church and parsonage." The church will be built for 300 persons, and the Bishop hopes to consecrate it soon after his return.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL. — Friday, April 16.—The Bishop of LONDON in the Chair.—The Treasurers' Report for the month was read, and also the Report of the Finance Committee, dated March 18th. . The " Committee congratulate the Society on the continued and increasing success with which it has pleased the Almighty Giver of all good to bless the efforts which have been made to augment the Society's funds : small and inadequate as those funds still are when compared with the magnitude of the field upon which they are to be employed. The receipts on account of the *General Fund* (with which alone the Finance Committee have to deal) amounted in the year 1855 to 66,092*l.* ; in 1856, to 69,574*l.* ; and in the last year, 1857, they reached, as the Society has already been informed, the sum of 79,248*l.* This last receipt is, indeed, in some degree, exceptional, inasmuch as it includes contributions to the amount of 6,500*l.*, or thereabouts, received on account of the Appeal for the Extension of Indian Missions ; but, excluding this sum, the receipts for 1857 are still upwards of 72,700*l.*, an amount exceeding that received in the year preceding by more than 3,000*l.*

The expenditure on account of the Society's General Fund during the year 1857 has been 70,125*l.* ; which, it will be seen, is somewhat more than 2,600*l.* below the income, exclusive of the Special Contributions for India."

For the year 1858, the Committee estimate receipts (exclusive of contributions for India), 69,500*l.*

A supplemental grant of 250*l.* a year, for two years, for Heathen Missions, was made to the Bishop of Grahamstown.

Grants of 500*l.* a year, for three years, were made to the Bishop of Adelaide ; and of 500*l.* to the Bishop of Melbourne. A grant of 150*l.* to the latter Diocese, which has hitherto been made without limitation, is now limited to three years from Midsummer next.

A grant of 3,250*l.* was made, for one year, to the Bishop of Montreal ; a grant of 200*l.* per annum to the Bishop of Newfoundland ; of 400*l.*, for three years, to the Bishop of Huron, for itinerating Missionaries ; of 100*l.*, for three years, for Honduras ; of 250*l.* to Vancouver's Island, for an additional Clergyman. The Rev. R. Dowson, who has been appointed Missionary to the Island, intends to sail by the first ship, which is expected to leave in August.

100*l.* was voted for Missionary pupils, according to the plan of the Rev. C. D. Goldie. It was resolved that the unappropriated part of the General Fund should be added to the Fund for the Extension of Missions in India.

3,000*l.*, remaining from the Jubilee Fund, were appropriated, in three sums of 1,000*l.* each, towards the endowment of three new Bishoprics, at Kingston, in Canada, and Goulburn and Brisbane, in New South Wales.

The 157th Anniversary of the Society will be celebrated on Tuesday, June 15th, at St. Paul's Cathedral. Divine Service will commence at half-past 3 P.M. Tickets may be obtained at the Society's Office in the preceding week. The District Treasurers and Secretaries will meet at the Society's Office on the above-named day, at 11 A.M.

A Meeting was held in the Theatre, Oxford, on Thursday, March 4th, for the India Missions' Extension Fund of the *Society for the Propagation of the Gospel*. The Rev. the VICE-CHANCELLOR was in the Chair. The following Resolutions were unanimously adopted:—

"1st. That the Church of England and Ireland is once more solemnly called upon, by the events of the past year, to strengthen and extend its Missions in that vast heathen country, which has, in the providence of Almighty God, been made a part of the British dominions.

2nd. That, in order to the efficient working of our Missions in India, an immediate increase of our Bishops in that country is indispensably necessary; and that, without this increase, all other Christian means, however excellent, must be inadequate to the great work of evangelizing a heathen land.

3rd. That it is specially incumbent upon the University of Oxford, in this great national crisis, to set an example of zealous labour, and hearty and liberal almsgiving, in this holy cause of propagating the Gospel of Christ in the East.

That a Special India Missions' Extension Fund be opened for this purpose."

PRIZE ESSAY FOR GERMANY.—We learn from the *Evangelische Kirchen Zeitung* (Berlin) of March 13, that a former member of the Bengal Civil Service has offered a prize of 1,500 thalers (225*l.*) for the best work on the principles of Christianity, for the conversion of Indian philosophers of different schools (with the exception of Buddhism), written on sure historical foundations, and in strict logical order and connexion, which shall oppose to the false systems of heathen philosophy a genuine system of Christian truth.

The treatises are to be sent, before July 1, 1861, to Dr. Hoffmann, Royal General Superintendent at Berlin. The judges are Dr. Lehnerdt, at Magdeburg; Geheime Hofrath Dr. Ritter, at Göttingen; Professor Dr. Both, at Tübingen. The notice is dated, "Edinburgh and Berlin, Feb. 10, 1858," and signed J. Muir, Esq., and Dr. Hoffmann.

TORONTO.—A report was read at the meeting of the Church Society on the 10th of February, from a Committee appointed in regard to Clergymen deriving no support from the Commutation Fund. The report declares it to be manifest that, without vigorous measures, many new Missions will necessarily be suspended. It continues:—

"The first declared object of the Church Society is the 'encouragement and support of Missionaries and Clergymen of the United Church of England and Ireland within the Diocese of Toronto, and for *creating a fund* towards the augmentation of the stipends of poor Clergymen.'

In conformity with that declared object, the Mission Fund was created; but that fund, as now constituted, is altogether inadequate to the present emergency. To the means by which it may be increased to such an amount as to afford sufficient aid to the new and poorer Missions already in existence, and to provide for the gradual extension of the Church services to the neighbourhoods where required, your Committee have directed their attention, and recommend for that purpose—

First—That in addition to the amount of collections made at the annual sermon for the support of Missionaries,—and which it is desirable for the future should be preached on the first Sunday after the Epiphany, whenever possible—the collection taken up on Easter Sunday, in all the churches, shall be applied to and form part of the same fund.

Next—That the whole amount of the subscriptions of the Branch Societies, instead of one-fourth, as at present, be paid in to the Parent Society, and be added to the Missionary Fund, and that the balance of the expenses of management now paid from the one-fourth mentioned, be provided for by assessment of a per-centage on all the funds under the Society's management.

Further—That the congregations whose clergymen are upon the Commutation list, or in the enjoyment of Rectory lands, or other endowments, be called upon to contribute a sum equal to one-fourth of the income of their clergymen now derived from the sources above named, such contributions to be invested for the benefit of the congregations by whom it is given, whenever their interest in the Commutation Fund may lapse by the death or the removal of the incumbent,—the revenue arising from such investment in the meantime being appropriated to the Mission Fund.

Your Committee also recommend that, for the future, all subscriptions for the support of the clergy be made payable directly to the Society, and that a proper form for the heading of the subscription lists be draughted and printed, and that the same, when signed, be deposited with the Secretary, the subscriptions being invariably made payable quarterly and in advance.

That each congregation subscribing and paying into the Society any sum under 100*l.* shall have added thereto one-half the amount of such sum, or such greater proportion as the state of the Missionary Fund will at the time permit, for the payment of their clergyman, and which payment shall be made by the Secretary in the same manner as that now made to those upon the Commutation list.

That it shall be the duty of the Secretary to see that the subscriptions are collected punctually."

THE
COLONIAL CHURCH CHRONICLE
AND
Missionary Journal.

JUNE, 1858.

INDIA, AND OUR POSITION IN IT.

(Continued from p. 126.)

VI.

OUR friends in England look surprised when they are told that the Hindús do not *love* us.

I wish I could handle this topic as it deserves to be handled. It would do more than aught else to give you an insight into the difficulties of both statesmen and Missionaries in this country.

The following points are a few out of many that ought to be fully discussed:—

1. You in England have no idea of the strength of the Hindú's antipathy to everything *foreign*. He calls all foreigners whatever by the name MLECHCHA,—a term which is very imperfectly represented by "Barbarian." To get anything like a conception of the virulence of meaning contained in it, you must compound the abhorrence felt by the Jew for the impure and unprivileged heathen, with the conceit of superior race entertained by the Greek in regard to the non-Hellenic races.

Here then is, at once, a fearful barrier to any such intercourse as must precede the formation of friendly feelings.

2. Bishop Horne has somewhere remarked, that "in all contempt there is something of hatred, and in all hatred something of contempt."

Now it cannot be denied that in the *ordinary* relations which

the European and native stand in to each other, there is somewhat of contempt on both sides.

It is very difficult for the Englishman, with his wider range of information and greater refinement, to estimate the native character equitably. He sees that there is a great deal of bigotry and narrowmindedness in it,—and worse still, a great deal of insincerity and servility; and these are almost fatal obstacles to the growth of esteem and friendship.

The native, in his turn, has little to found a feeling of respect for the European upon. The *better qualities* of the European he is scarcely qualified to appreciate (how can the less comprehend the greater?); while his *deficiencies* are obvious. Most Europeans speak the vernaculars very imperfectly; this is in itself an enormous disadvantage. In acquaintance with the habits and customs of the country, the native is, of course, far ahead of the European; and, equally of course, is immeasurably proud of his advantage.

Where there is so little mutual esteem, there cannot be much room for real friendship.

3. Whatever other causes of dislike may exist, they are all embittered by the fact of our conquest.

An enlightened Mahratta Brahman once said to me, "I cannot tell you the feelings of horror I was taught from my childhood to entertain for the English. I used to sit with my grandfather and grandmother outside our family house on an evening; and there, as the sun was going down, night after night they would talk of the good old times of the Mahratta empire. Everything noble, and great, and glorious existed *then*, and *now* all was changed. *Mlechcha* domination had come in to blight everything, and to fulfil the prophecies about the degradation of the *Kali Yug*. The sun of prosperity had gone down, and we were sinking into darkness and gloom. The melancholy that used to steal over me as I listened was so intense, that even now, with all my better knowledge, when I think of it, it seems as if it must be real."

After all, there is nothing in this but what is common to human nature.

"One thing," says Dr. Kitto,¹ "people of all classes agree in, that the times are bad. I am sure," he adds quaintly, "I believe it, for ever since I can remember I never heard anybody say they were good."

Nations that have been conquered by a foreign power, are apt to cling to the Past with an affection all the stronger for their present calamities (real or fancied). The Past—the hallowed,

¹ Eadie's Life of Dr. Kitto.

the unassailable Past—is all their own. The conqueror cannot touch *that*; but for the *Present* he, and he alone, is (by his own act and deed) responsible.

Saxon victories in Britain only strengthened the hold which Arthur's achievements had on the affections of Britons.

And when the Normans conquered the Saxons, how long was it before they won their hearts? What Norman achievements excited so much loving enthusiasm among the people as the history of Robin Hood and his fellow-outlaws did?

How long was it before the Irish got rid of their animosity against the English?

4. This last case, indeed, might supply us with much food for thought. Take, for instance, the following passage from Bishop Bedell's *Life* (by Mr. Monck Mason), and see whether it might not (*mutato nomine*) be applied to the proceedings of many of our countrymen in India:—

"In the conduct of the British to the native, I wish the conciliatory manner was entirely laid aside, and that of the conqueror assumed: from the outset an arrogant contempt of the aboriginal inhabitants was conceived by the foreign invaders; the English princes and courtiers not only treated the people as subjugated, but insulted their persons, and made scorn of all their habits and predilections: thus they laid the foundation in the minds of the indignant natives of that antipathy to the English name, that detestation of the Sassenach, or Saxon foreigner, which has been the most remarkable and influential prejudice in the mind of the genuine Hibernian ever since the period of Henry's invasion. This prejudice did not in any, the least degree originate in a difference of religion, for it existed many centuries before the Reformation. . . . We must look much deeper—to their proud, and domineering, and insulting conduct—for that root of bitterness, which has plentifully produced through a succession of ages such acrid fruits."

It is not meant that the Hindús have been treated with the coarse injustice that the early Irish suffered from. This has certainly not been the case. But to a sensitive, excitable, and imaginative race, what falls far short of intentional oppression may produce deep exasperation.

The question is not what have been the intentions of the English, but what has been the actual effect of our subjugation of Hindostan.

To the great majority of Hindús the name *Angrizi* (English) represents a strange people, who after subduing them (by whatever means, or from whatever cause—force, fraud, magic, chance, or destiny) have pinioned them down in the strong arms of a law which they do not understand, and which, from the corrupt agency of the Amlahs, or native officials, is very frequently

made an instrument of serious injustice. They cannot distinguish between the system and its administration; and they would rather have "the good old rule, the simple plan" of former days,—which offered a fair field to any who was bold enough to occupy it, and supplied them with that *tomasha* so dear to the Hindú mind,—than the uncertainties of a voluminous code, surrounded with endless chicanery.

5. Once more. We have very foolishly thought that our superior power must attract the natives to us. The old Roman had more discernment, when he admonished his countrymen that power could only provoke dangerous resentment, if it were not believed to be under the control of *benevolence* (Cic. De Off. ii. 7). "Fear," he says, "is an untrustworthy guard to commit an empire to. If you are the object of fear to others, you will soon come to stand in fear of them. The mightiest empire must give way in the end, if it be viewed by its subjects with fear." (*Nec vero ulla vis imperii tanta est, quæ, premente metu, possit esse diuturna.*)

This is the saddest part of the last mutiny, that it has compelled the sovereign power to put out the terrible arm of force, without the alternative of withdrawing it till vengeance has done her work on crime.

But the Government is too calm, too just, too enlightened to let go the opportunity of showing the Hindús, that, when the majesty of law has been vindicated, we are ready to welcome any signs of a return to better feeling.

If, when that crisis comes, Europeans in India shall be prepared to rise to the dignity of Christian principle, and to "overcome evil with good," we shall have an opportunity of raising an empire, such as the world has never yet seen, on the foundations of Benevolence and Love. *Faxit Deus.*

VII.

The present remark may seem to be a *verbal* one; for I am going to object to the use of a term which has been almost universally adopted by persons writing or speaking about India,—the term "*prestige*." It will be seen, however, that I am intent upon correcting a *real* mistake, and object to the word only because it fosters a misconception about *things*.

It has become almost an established phrase, "our Indian empire rests on *prestige*." There was an indefiniteness about the word, which suited very well the vagueness of most people's information about India. A complicated series of facts, quite at variance with all home-experience, wanted to be accounted for: here was a term of latitude sufficient to admit of any amount of ambiguity lurking beneath it.

It *might* mean the *moral influence* exercised by a truth-loving, justice-loving people, among races that had been degraded by centuries of oppression,—a very real and solid thing, this.

It *did* ordinarily mean, a *mistaken apprehension of our power*,—an exaggerated impression, on the part of the natives, as to what we had done or could do; a thing in its own nature unreal and treacherous.

This last would appear (if the highest authority, the *Dictionnaire de l'Académie Française*, is to decide) to be the proper use of the word. Its radical meaning is that of illusion, or delusion, whether in the shape of pretended magic, sleight-of-hand, jugglery, &c.,—its lowest form; or (one step higher) the tricks of natural magic, optical illusions, &c.; or (in its highest form) the temporary excitement produced by music, painting, eloquence, &c. on the feelings or the fancy. In any case the notion of unreality is properly associated with the term.

Now if this be the meaning of "*prestige*," our Indian empire did *not* rest on *prestige*. Its basis was one of real superiority,—physical, intellectual, moral, and religious. Our power was not *prestigieux*. It is true there *was* an atmosphere of mysterious feeling hanging around our power in the minds of the natives. But observe—(1) this was the result, not the basis, of our empire: (2) it did not, for the most part, elevate us, but the contrary, in the eyes of the Hindú population. It was no advantage to us; but an injustice and a loss,—a source of weakness, not of strength.

To appreciate moral superiority, people must have moral sensibilities. This is the explanation of the difficulty of governing, all the world over: for how can the less comprehend the greater? How can ignorance understand wisdom; or low cunning believe in bold sincerity; or selfishness give credit to generosity?

I believe it to be a certain fact, that the majority of the natives looked upon us, either as accomplished jugglers, or else as magicians in compact with certain demons, or Rakshashes; or at best as favourites of fortune, lucky gamesters, against whom the chances must turn at last.

Some said we had got Ravana's blessing; others said that it was the good-will of Sita to the descendants of a Rakshas (or demoness), who had been kind to her in her captivity.

Some thought we had got a potent watchword,—the "Open, Sesame" of political power,—under whose mighty auspices (*igbal*) we met with so much success. The late Golab Singh was so impressed with this idea, that he actually inquired of a native Christian in his service what he thought the victorious formula was; and being told that the Christian symbol was the

cross and I.H.S. beneath it, he actually had these put on his new Cashmear rupee,—which may be seen circulating through the bazaars of the Punjab.

Now any of these suppositions left hope that a power which had sprung up so rapidly, might disappear with no less rapidity. If we got a palace built in a night by *genii*, more powerful *genii* might be got to destroy it. Or who knew that even mere lapse of time might not have dissolved the charm long ago; so that nothing beyond a stout blast on the war-trumpet, or a few vigorous blows from the arm of the Ghazee¹ or Hanuman² were wanting to make the edifice crumble to dust.

So far we have been thinking chiefly of the uneducated classes.

If even the educated Hindús had something of a similar feeling, it was not altogether their fault. We had been at no little pains in speeches, and leading articles, and Magazines, to inculcate on them the notion that "our empire rested on *prestige*." All the world—friends or foes—acknowledged it. How, then, could they feel sure of the solidity of our power? They could see in part, they thought, through its illusoriness. We occidentals had got the start of them in a few discoveries; but they had almost made up for lost time. They understood our mechanical and physical sciences; and they had studied the course of European history. A nation that was compelled so long to halt before Sebastopol had no real *magic* after all. Like the *Máyá* of their philosophy, it would have no power, or even existence, but for the ignorance of those who were its victims. Only let them learn to "know themselves," and the deception was over.

The course of events during the mutiny must have swept away many of these mistakes from the minds of both classes of natives. Let us, on our part, avoid the errors of former days. Let there be no more talk of an empire resting on *prestige*. It is derogatory to our position to employ such a term of it. The *moral influence* exercised by noble deeds and lofty characters is no *illusion*, no creature of the fancy. It is one of the deepest and truest things in human nature,—arising from the immutable laws of our own constitution, the settled order of Providence, and the perpetual blessing of Him who "*doeth according to His will in the army of heaven, and among the inhabitants of earth.*"

¹ The Mohammedan fanatic.

² A supposed descendant of the Hindú monkey-god.

CONSECRATION OF BISHOP COTTON.

WHILE the temporal administration of India is passing from its ancient rulers to other hands, a new Prelate succeeds to the episcopal chair of Bishop Wilson. They who witnessed the interesting ceremony in Westminster Abbey, on Ascension Day, must have discerned, more or less clearly, that the recent providential opening for improvements in the political condition of India may have its counterpart in the ecclesiastical state of that country. At the very time when deep and wide-spread affliction breaks up all that is merely formal and indurated, destroying what is unreal, and bringing out what is true and abiding in the character of Anglo-Indian religion, he to whom it would have fallen to mould it anew is removed. The expectation of a successor bound to the same policy as the aged Metropolitan is suddenly (should we say providentially?) frustrated. A new pilot is called to the helm, who will steer the ship by the same star, but who cannot hold in his hand the same traditionary chart, cannot exercise exactly the same amount of pressure, nor always in the same direction.

It was a sound which touched and comforted many hearers when an Indian bishop, before going to preside over the Church which shines feebly among a hundred and eighty millions of heathens, was charged, in the solemn words of our western ordinal, to "bring again the outcast, to seek the lost;" when he repeated, heartily and emphatically, the ancient vows which bind the rulers of the English Church to "instruct the people committed to their charge, and to maintain quietness and love amongst all men." Fervent were the prayers which asked for him that he might be found ready to "spread abroad the Gospel, and to give the family of God their portion in due season." If these solemn charges, vows, and prayers convey a meaning beyond the letter of the Royal Mandate, Bishop Cotton has undertaken something more than the performance of ceremonial acts, the location of chaplains, and the occasional inspection of missions.

The Preacher most truly interpreted the wishes of English Churchmen, and doubtless the intentions of the new Bishop, in giving a pledge that, while his own countrymen would be the first object of his care, the heathen among whom they sojourn should not want the watchful, energetic love of a Christian Bishop, who, when he witnesses the continual devotion of

heathens, believes that *his* GOD is the real Desire of all nations, and "longs to write His name upon the altar of every unknown God."¹

Very different are the auspices under which Dr. Cotton is consecrated from those which attended the consecration of the first Bishop of Calcutta, forty-four years ago. Contrast the confined chapel at Lambeth with the noble abbey of Westminster. Contrast the timorous suppression of Dr. Rennell's sermon with Dr. Vaughan's manly, outspoken assertion of apostolic independence, the publication of which is expected as a matter of course. Thankful, indeed, ought we to be for the freedom from secular and political influence which has been granted to the missionary efforts of the Church.

And again. How much happier is the new Bishop than even his immediate predecessor, in the feeling with which his consecration is regarded by the Church. We would say nothing in disparagement of one whose personal piety is so universally acknowledged as that of the late Bishop Wilson. Yet, his appointment was undeniably regarded at the time as a subject for party exultation, and for party criticism. But no party has proclaimed Dr. Cotton as its special representative: while all parties are eager to claim a share in those Christian gifts and graces with which, in the judgment of his nearest friends, he is endowed. It is felt that enlightened piety, prudent zeal, and cheerful toil will never fail to find in him a nursing father, a protector, and a guide.

As the chief representative of the Church in India, Dr. Cotton must hereafter speak with the boldness and fulness which become his office, when he tells the Mother-Church of the duty which she owes to that country. If Christian souls are perishing for lack of spiritual succour, he must not leave to the newspapers the task of acquainting us with our neglect. If heathens are yearning for that knowledge which they cannot attain without a teacher, he must not leave it to missionary societies to discover, to proclaim, and to meet the want. Whether the kingdom of Christ advances in India or is checked, let him not leave it to partial, or interested, or ill-informed persons to suppress or to misrepresent the truth, if they are disposed to do so, instead of communicating to us the warnings and the encouragements which GOD sends us.

Thus far we venture to express our expectations with regard to the relation of the Bishop of Calcutta to the Church in England. It would ill become us to say anything touching his

¹ We quote from recollection a passage in Dr. Vaughan's admirable Consecration Sermon.

future administration of that great diocese which has been committed to his charge. We can only respectfully offer him the assurance of our hope, our sympathy, and prayers.

ENDOWMENT OF THE COLONIAL CHURCH.

PERHAPS many of our readers may be glad to have their attention specially called to a small, but not unimportant paper, which was printed in our last number (p. 200), being a proposal by a sub-committee of the Church Society of the wealthy Diocese of Toronto for the endowment of new parishes or missions within that diocese.

We cannot now discuss the general question of the necessity or expediency of Church endowments. If the Clergy are required to be distinguished by learning, orthodoxy, and fidelity, they must be rendered independent, to some extent, of the support of the generation which they teach. A condition of absolute independence is not good for the Clergyman: his absolute dependence on his flock would be equally prejudicial to them. The Colonial Clergy have been maintained hitherto partly by the offerings of their people, partly by the imperial or colonial Government, partly by the aid of the *Society for the Propagation of the Gospel*. The Government is gradually withdrawing entirely from their support. The Society declines to maintain Clergymen permanently in any Mission, and is continually striving to transfer its aid to new Missions, created by the arrival of new emigrants from Europe. It is well, therefore, that the Colonial Church should make a great effort at the present time, specially in those places which are in receipt of extraneous support, to provide at least a partial endowment for the ministry.

And it is well that the Diocese of Toronto, possessing a large endowment already, and being independent of pecuniary assistance from England, should bestir itself to complete the organization of a partially-endowed Church throughout its parishes. We pronounce no opinion now upon the method which the Church Society proposes of raising the required funds; but we congratulate the Churchmen of Toronto upon the wise forethought, and the care for their poorer brethren, which they have shown. We wish them abundant success in their efforts; and we hope that other dioceses, with such modifications as circumstances may require, will follow the example of Toronto in providing for the partial endowment of the Church.

Correspondence, Documents, &c.

PASTORAL INSTRUCTION AND SUPERINTENDENCE
AMONG THE VAUDOIS.

WE are indebted to a friend for the following translation of an extract from a letter of a Vaudois minister to a friend in England, dated December, 1857. The interesting community to whom it relates reside, as is well known, in the valleys about thirty miles from Turin. Milton's Sonnet, and the writings of the late Dr. Gilly, have made many of our readers familiar with the name and history of the Vaudois of Piedmont. Perhaps some of our Colonial Clergy may find encouragement, or even hints for improving their own method of parochial work, in the following account of the method pursued in the secluded valleys of Piedmont :—

“You know, my dear sir, that the parishes in our valleys are most of them very extensive; so much so, that it takes many of the members of the flock from an hour and a half to two hours to get to church, the church being situated, as nearly as possible, in the centre, so as to be accessible to all.

In order to the due and efficacious exercise of the cure of souls, our rule prescribes to each pastor a special work to be done at this time of the year. All our parishes are divided into districts, and in each district there is an Elder, or local Superintendent, and a School. Some parishes have thus as many as twelve Elders and sixteen Schools—these parishes being the most extensive and most mountainous. Let me explain how they are occupied during the past and present month.

On Sunday, they give notice to the congregation from the pulpit, that during the week, and on such a day, they will proceed to the examination of such or such a district. On the day, and at the hour appointed, the elder, the schoolmaster, the fathers and mothers of families, and all the other members of the district, assemble in the school. The pastor then conducts a simple and familiar service—reading and explaining a portion of Scripture and offering up prayer, and a psalm or hymn is sung. The pastor then puts questions on the subject of their faith to those present, and invites any who may be troubled with doubts or difficulties to give free expression to them, in order that he may help to the resolving of them—a practice which sometimes leads to very interesting conversations. The pastor then passes on to the examination of matters having more exterior relations—he ascertains from the heads of families whether the elder thoroughly discharges his duties amongst them—particularly whether he attends carefully to the poor, visits the sick, and endeavours, being himself a man of peace, to re-establish union and concord in cases where they have been disturbed. He ascertains also, by inquiries from the elder, whether he is satisfied with those under his brotherly inspection; and should there be any questions remaining unsettled, the pastor, well informed in this way, does his best to settle them.

Equal pains are taken to see that the school of the district is duly kept during the winter months; and the parents are encouraged to send regularly all their children who can go, to the school, which is placed within their reach, especially that they may profit by it.

A whole day is devoted to the examination of each district; and even then the pastor must set out very early in the morning, and not be home again till night, when the farthest places are to be visited; and neither snow nor bad weather is allowed to delay the examination when once fixed and notified. All the schools being thus in activity, the pastor has to visit them several times during the winter.

It is generally in the winter and spring that there is most sickness; and upon the elder of the district apprising the pastor on Sunday, or upon any relative or neighbour giving him notice of anyone's being ill, the pastor goes to the sick person with the consolations of the Gospel, and according to the exigency of the case gives the direction and relief required.

Again, it is during the winter, or, to speak more precisely, from the 1st of November until Easter, or if found desirable until Pentecost, that the pastors undertake the special religious instruction of those young people who apply to be prepared for partaking of the Lord's Supper. They are required to attend these instructions for two years at least, and are then, after an examination, admitted; but many of the candidates are deferred for even another year. The course of instruction is given three times a week, and lasts a full hour. The Catechumens attend, pretty regularly, the public service on Sunday mornings, although this is not strictly required of them; but they must always be present at the second service, which is equally public, but which is specially designed for them, and for such persons as have need to become more familiarly acquainted with the fundamental truths of the Gospel, which they can the more easily do through these simple lectures, followed out and brought home to the capacity of young people. In this very important part of their duty, the pastors cannot strive too much to be active, faithful, and persevering, through much pains, preparation, and prayer. They make use coincidently of the Catechism and of the Bible—of the Catechism, so as to have the principal truths of our holy religion in a methodical order, and as a whole; and of the Bible, as the means of giving life to these truths, and of demonstrating that what the Church believes and teaches is no human invention, as in Romanism, but is what God, in his infinite love, has revealed to us.

As, in accordance with the ordinances of our Synods, the Communion is only regularly administered at four seasons of the year, viz. at Christmas, at Easter, at Pentecost, and at the commencement of September, on two Sundays—there are a great many communicants; for example, out of a congregation of 1,800 souls, there will be 1,000 communicants. The pastors are at the present time occupied in preparing their flocks for the communions of Christmas. In fact, extra services are held, and in some of our parishes there are evening meetings in the schools throughout the winter."

EXCURSIONS IN PALESTINE.—No. VI.

TIBERIAS THROUGH MOUNT GILEAD TO GERASH.

SCRIPTURE NOTICES OF THE LAKE—FISH—EL-HISN, GAMALA—SEMAKH—DIFFICULTIES—OM-KEISS, GADARA—TATBE—FLIGHT OF LOCUSTS—BEAUTIFUL SCENERY OF GILEAD—ARRIVE AT SUF.

Sunday, June 12th.—Tiberias. The repose of this day was sadly interrupted in the morning by visitors from the town ; and it was late before we could find an opportunity of reading prayers in our tent. In the evening, R. set out, under the guidance of our boatmen, to explore an ancient site, indicated by them, in the mountains to the west of Tiberias, bearing the name of Saiada, which we thought might have given its name to the desert where the miracle of the feeding of the 5,000 was performed,—so countenancing the tradition connected with Hajar en-Nassara, which can be traced back as far as the seventh century. I was too much indisposed to accompany him, and occupied myself agreeably among the ruins of the old Tiberias. Our thoughts and conversation were naturally occupied with the various incidents in the Gospel narrative which have consecrated this Lake for ever ; but it would require too long a digression to attempt even to indicate the results at which we arrived, and these would require, for their elucidation, a full statement of the arguments on which they were based. I will satisfy myself, therefore, with a remark made at the time, which I think I have since seen somewhere anticipated by the learned and acute Reland, and which is of vast importance for the correct harmonising and understanding of some passages of the Gospels which relate to this sea. It is this. That the design of our Lord, in requiring a boat to be always kept ready at His disposal on this lake (Mark iii. 9), was not so much to save time or distance as to secure the means of retirement and repose, and an escape from the importunity of the thronging multitudes. This is sufficiently obvious from the fact, that, at least on one occasion, the people who witnessed His embarking, and who had rightly conjectured His destination, were already waiting for Him on His landing (Mark vi. 32—34). We must not, therefore, conclude that, on every occasion of His going on board, He crossed over to the opposite side, as He may only have landed on another part of the same coast.

I must not quit the Sea of Tiberias without mentioning its fish, on which we feasted during all the time that we were encamped here. Several species are found in these waters, of which the *Silurus* and *Mugil* (chub), and *Sparus Galilæus*, a species of bream, are cited by Dr. Robinson from Hasselquist ; the two former of which are found also in the Nile. The Jews told us also of a scaleless fish resembling a Conger eel, called by the natives El-Barbûd, which, of course, they regard as unclean ; while the Abu-Shushah (the father of scales),

a delicious fish, resembling a mullet, may be freely eaten, as its name indicates.

Monday, June 13th.—On Saturday we had despatched one of our boatmen to the Sheikh of Semakh, to beg him to procure us a Sheikh of the Beni Sakhara, to conduct us to Gerash; and had received an intimation that the Sheikh would expect us at Semakh to-day. We accordingly made preparations for our eastern excursion. We dismissed the mules which we had brought from Jerusalem, having engaged others at Safed, which had punctually arrived yesterday with their owner. We had no reason to repent of the exchange, for these Safed mules were the finest I had seen in the country, and the muleteer was a good fellow, though we had some difficulties with him. His name was Hassan; a tall, handsome man, with a tremendous white turban, very superior in every respect to all other *mukeries* with whom I was unfortunate enough to have any dealings. Having loaded our baggage on these three powerful mules, and directed Hassan and one of our servants to proceed to Semakh, by the ford at the ruined bridge already noticed, we embarked at ten minutes to ten on board the boat which we had before employed, and sailed eastward to take a nearer view of a singular mountain, which had attracted our notice during our sojourn at Tubariyeh. The sea was as smooth as glass, undisturbed by a ripple; and we enjoyed the sail amazingly: but as there was almost a perfect calm, we made little way, except by rowing, and did not reach the other side until a quarter to one, although the distance cannot be more than four or five miles. As we approached the eastern shore, we observed the black tents of a considerable Bedawi encampment, and our boatmen recommended us by no means to attempt a landing, as these Arabs are a lawless set, and had murdered a brother of one of them the preceding year. We therefore lay off the shore, and surveyed the coast. Although from the opposite side the hills appear to rise immediately from the water, we found, on this side also, a narrow plain between the sea and the mountains, conspicuous among which is the remarkable isolated hill already mentioned, having a deep wady on either side. The natives call this hill "El-Hisn" (the fortress), and here Lord Lindsay and other travellers would fix the scene of the exorcising of the demoniacs, and the destruction of the herd of swine. That these events occurred near the sea, and on this side, may be safely concluded from the sacred narrative. A comparison of the three Evangelists who record these miracles proves that our Lord embarked either at Bethsaida or Tiberias (if the tradition relating to St. Peter's house in this last-named city is well founded). He crossed over "to the country of the Gadarenes, which is over against Galilee." This country derived its name from Gadara, a city of the Decapolis, the extensive ruins of which are still seen at Om-Keiss, which will be mentioned below. The name assigned to it by St. Matthew is supposed to have been derived from the more remote city of Gerasa, now Gerash. That the miracle was not wrought near either of these two cities is clear, for neither of them is near the sea-shore. But "when He was

come out of the ship, *immediately* the demoniacs met Him ;” and the herd of swine, when possessed of the demons, “ran violently down a steep place into the sea and perished in the waters.” Our Lord then, at the request of the natives, took boat and came again to Capernaum, where the people were expecting Him. The description would seem to intimate that the mountain descended steeply to the sea, and that its base was washed by its waters ; but along the whole line of the coast we could discover no such feature. Looking up the valley, in the mouth of which El-Hisn is situated, we thought we could discover in the mountain-side some sepulchral excavations which might have formed the dreary abode of the demoniacs ; and our boatmen informed us that such tombs do actually exist in that valley, as indeed is confirmed by Burckhardt and Lord Lindsay, who explored the site. I cannot pretend to pronounce positively on this tradition, which is not, I believe, either ancient or general ; but I know no place so answerable to the description, and it has been shown that the scene of the miracle must be looked for on this coast. A Russian traveller has assured me that the steep promontory which was mentioned in the last paper as Ras Saiada, is called by the natives Gebel Hanzir (“the Swines’ Mount”), in commemoration of this miracle. I did not myself hear this name from any of the natives ; and although the description would answer very exactly to that precipitous cape, the base of which is washed by the sea, yet the position has this insuperable difficulty, that it is so far from being over against Galilee, that it is actually situated in the land of Gennesareth, and close to Bethsaida. Of the identity of El-Hisn with the Gamala of Lower Gaulonitis, described as opposite to Tarichæa, and lying on the Lake, there can, I think, be no doubt (*Jewish War*, IV. i. 1).

Having finished our survey of the coast, and turned our back on the inhospitable Arab tribe, who reminded us of the demoniacs, “exceeding fierce, so that no man might pass that way,” we steered towards Semakh. Meanwhile the calm had changed to something very like a storm, with a contrary wind, so that we with difficulty reached the southern extremity of the lake about four o’clock. All efforts, however, to make Semakh in the boat were fruitless, and we were fain to land considerably to the east of this village, between it and Samra. The debarkation was a matter of some difficulty, for the sea was running in heavily on the beach. At length we mounted on the shoulders of the boatmen, and were thus carried to land. It will have been observed that we had full experience of the fickle character which has been almost universally ascribed to this sea, and which has been accounted for by the mountains which encompass it, and which are supposed to subject it to inconstant gales, by reason of the currents of air rushing down their narrow wadies. Whether this explanation be satisfactory or no, I cannot determine ; but certainly, in my three excursions, I experienced more marked variations in a much shorter period than in any other water that I have navigated.

We had no sooner landed, than we observed some mounted Bedawin advancing rapidly towards us, armed, as usual, with long

lancea. We did not much like their appearance ; but our apprehensions were soon removed. They were part of the escort of the Sheikh of the Beni Sakbars, who had come to conduct us to Gerash. They had desried us from the village ; and as our horses had not yet arrived, they had hastened to the shore to prevent us the fatigue of walking to the village. This delicate attention on the part of the children of the desert was followed by another, more in keeping with their habits. As we rode towards Semakh, they beguiled the way with feats of horsemanship, and the sport of "*Jerrid*." On approaching the village, the Bedawi Sheikh himself met us ; and although he was a most insignificant person in appearance, his salutation exhibited all that calm dignity and grace for which the Arabs are so remarkable, and which sets so well upon them. They who wish to retain romantic ideas of these unsophisticated children of nature should know them no nearer. The poetic is soon debased to something lower than prose. The Sheikh of the village was not at home ; but we took possession of his house, and waited the arrival of our mules. We then ordered our tents to be pitched on a green spot outside the village, not far from the sea-shore ; and while this was done, we were improving our acquaintance with our new friends. Sheikh Ghudeiphé was a little shrivelled old man, sadly deformed, insomuch that his walk was little better than an ungraceful hobble ; but he sat bravely on horseback. His little dark eyes, which frowned from the blackness of his wizen face, gave him a somewhat forbidding aspect ; and as he had had no dealings with Europeans before, he had not at first that confidence in us which fair dealing soon engenders in the Bedawin, as we remarkably saw in this instance. He had come from his tents at the distance of three hours in the Ghor, on the east of the Jordan, attended by his nephew and four horsemen. We had not positively engaged him, but were here to treat of terms. It was a long and tiresome parley ; we wished him to engage to conduct us by Om-Keiss to Gerash, and thence over the Jordan to Nablús,—having found that the longer journey to the south, which we had at first contemplated, was quite out of the question with the Arabs of this tribe. The Sheikh hesitated to engage to take us as far as Nablús—the hesitation was afterwards most satisfactorily explained—and it was long before he passed his word for that part of the stipulation. He coolly proposed to leave us at the Jordan to find our way to Nablús as we could : the consequences, had we agreed to this, will appear in the sequel. Happily, we were firm for Nablús ; after infinite trouble, the Sheikh gave in. Then came the question of money, and I was afraid that amid these complicated difficulties we should not see Gerash. However, we named what we thought a sufficient sum, and held to it,—giving him to understand that a thousand piastres was our ultimatum ; half to be paid here, and half on our safe arrival at Nablús. It was late at night before these preliminaries were settled ; but our troubles were not yet over.

Tuesday, June 14th.—This morning we took leave of the Sea of Tiberias with a loving embrace, and prepared for our journey ; but

at this eleventh hour it seemed as if our hopes were destined to be disappointed. Our Sheikh began to urge us for the remaining moiety of the sum stipulated : this we steadily refused. Then he tried to prevail on us to promise a bakshish, in addition to the bargain, and a dress ; this, we told him, must depend on his conduct, and must be decided when we reached Nablûs. This name seemed to be full of terror to him, and he again proposed to leave us at the Jordan. Now, as the Ghor was likely to prove the most dangerous part of our journey, being always infested with robbers of the Anezzi and other tribes, it was impossible to consent to his proposal, and we insisted on Nablûs. Our tents were struck, our baggage all but loaded, the Sheikh silenced, when a new difficulty arose. Some horsemen from the mountains had entertained our muleteers and servants with alarming accounts of the state of the country which we were to traverse, and of the sanguinary ferocity of the men who were to act as our guides ; and indeed they did belong to one of the most powerful and warlike tribes, whose name is a terror to all the Bedawin and fellahin of the country, and this was, of course, their strongest recommendation to us. Giovanni evidently saw death staring him in the face, but was ready to meet it with becoming resolution. Not so, however, the servant of Hassan the muleteer : he stoutly refused to accompany us, and his services were indispensable : there he stood by the half-packed luggage,—sullen, dogged, and resolute ; neither promises nor threats would avail, until at length, finding that we had no intention of desisting from our purpose, in accordance with his wishes, he took to his heels and scampered off towards the village : my companion gave chase, overtook him, and administered a slight castigation. This was the turning point of our fortune : the man returned obedient to his task, loaded the mules in a wonderfully short space of time, and we were off for Gerash. We had no trouble with the man afterwards ; and he seemed to entertain a particular attachment to the person who had administered the discipline, which he must have felt that he deserved, and of the necessity of which I was reluctantly convinced : the only alternative was to give up the journey on account of his groundless fears.

It was half-past ten when we left Semadkh, which I should like to write Semak (fish) and identify with Tarichæa (pickled fish), which was certainly at the south of the Lake, although Pococke unaccountably places it at Tell Hum. Proceeding hence to the south-east for a quarter of an hour, we crossed the Shariat el-Mandur, here divided into two streams, running rapidly to join the Jordan. We forded it without difficulty, the water not being very deep. This is the Yarmuk of Arabian, the Hieromax of Classical authors. It receives the waters of the celebrated warm springs of Gadara, which have been supposed to affect its temperature. Having crossed the river, the banks of which were richly clothed with oleanders and aquatic reeds and plants, we proceeded down the valley of the Jordan, meeting with a slight interruption of a quarter of an hour, in consequence of one of the mules having cast its baggage. At twenty

minutes past twelve, we inclined to the left; and having sent our baggage mules, under an escort, on the direct road to Taybé, we commenced the ascent of the mountain range, and presently looked down on the valley of the Jordan, where we descried numerous Bedawt encampments, and among them that of our Sheikh, who only retained his nephew with him during the remainder of our journey. On reaching the top of the ascent, at half-past one, we found ourselves on a high table-land, and a magnificent prospect opened upon us, including the glorious Hermon to the north, and the mountains of Samaria to the south-west. We had seen them all before; but mountain scenery changes at every aspect, and is always new, always grand, like the stormy sea which it resembles.

It was two when we reached the metropolis of Peræa, as Josephus calls it. Its ruins were soon explored. A street of columns may yet be traced, and in some part the old Roman pavement, marked by the chariot-wheels, is distinctly visible; but all the columns are prostrate, and the ruins will bear no comparison, either in extent or grandeur, with those of Gerash. There are, however, two theatres, in a fair state of preservation, one of which we saw, the traces of an aqueduct and some sarcophagi. Such is now this proud metropolis of the second Palestine, so important a centre of this part of the Roman province as to have been constituted by Gabinius the seat of one of the five Sanhedrims, instituted by that prefect for the government of the Jews.

At ten minutes past three, we left Om-Keiss, and descended towards the south by a steep and picturesque ravine, which brought us to a large valley named Wady Arab, in which, at four o'clock, we found a very copious spring, issuing from a rocky cavern in the mountain side, at the left of our path. Our Sheikh seemed ill at ease this whole day, and numbered our barrels with great anxiety; but he contemplated with peculiar satisfaction my friend's Greek servant, John Baptist, whose portly form, girded with a belt bristling with daggers, knives, pistols, and other murderous weapons, had procured for him the *sobriquet* of "The Arsenal." The valley which we had followed brought us to a bottom formed by the meeting of many valleys, well watered and fruitful, where we struck the direct road to Taybé; and following a woody valley, Wady ez-Zaher, for a short distance, soon emerged into a very beautiful country, and continued along an elevated plain in a direction south-east, leaving Wady ez-Zaher on the left, in which we saw a small and wretched village, called Samakh. Thus we rode for many miles through park-like scenery, intersected by broad avenues of oak, and diversified by fruitful corn-lands. This was the country of the half-tribe of Manasseh beyond Jordan, and was much of the same character as that of their brethren "on this side," but far more picturesque. It was seven o'clock when we reached Taybé, where our tents were already pitched for the night, close to a ruined mosque, as it appeared, and not far from a stagnant pool—an indiscretion of which the frogs and mosquitoes reminded us when it was too late to take the hint.

We were very particular here as elsewhere in our inquiries concerning the scattered ruins of the Christian Church. The result of our inquiries was as follows:—At Samakh, the village which we had passed, there were three Christians of the Greek rite, and ten at Taybé. At “El-Hussn,” a village some hours distant to the east, are about forty Christian families, with a church and a priest: the Christians of Taybé and Samakh have not even a gospel among them. They are dependent for religious ordinances on the Church at “El-Hussn,” and are occasionally visited by a priest from Nazareth.

Wednesday, June 15th.—Again the Sheikh bothering us about Nablús, begging and praying us to allow him to be off that part of the engagement. However, the experience of this morning wrought a wonderful change in him. All yesterday he was dunning us for the unpaid moiety of the bargain, and seemed to think that we had only deferred payment in order to cheat him altogether; but now, —when he saw how careful we were to remunerate those of the villagers who had done us any little service; how exact and punctual in paying for the most trifling commodities, not to mention small bakshish to those of our own faith for the sake of that Name which they bore,—the old man’s suspicions were at once removed, and we never after had the most remote intimation of money from him.

It was twenty minutes to nine when we left Taybé: the country through which we passed during the morning was more open than yesterday; and at times the wood scenery almost wholly disappeared. We passed in sight of the following villages:—at half-past nine, Samua and Tûbga on our right; at five minutes past ten, Beit Yafeh, and, soon after, Kom Yafeh on our left. In twenty minutes more we discerned Kuphr at some distance on the left in a plain, and Damas on the same side; and Meezar to the right, on a hill. Then again, on the left, Kham, not far distant; and beyond this, Erbad.

And here it was our lot to fall in with a flight of locusts, coming up from that immense desert which bounded our prospect on the east. These insects were an interesting study to us, as we had never seen them before. We were nearly an hour passing through them, though we only saw the width, not the length of the flight: they were on the wing, and, consequently, not in their most destructive stage; but they alighted frequently to feed. Their appearance, as we looked up, was like large flakes of snow, which is compared conversely to birds on the wing, and to the lighting of grasshoppers (Ecclus. xliii. 17). About the middle of the flight we found a village named Tell Jafweia; and here they had settled in thousands. The village was built of mud, which served to attract them: the walls were covered with them; and they reminded us of the Prophet’s description of the Lord’s army, whether literally or metaphorically understood (Joel ii.): “They shall run like mighty men; they shall climb the wall like men of war . . . they shall run to and fro in the city; they shall run upon the wall; they shall climb up upon the houses; they shall enter into the windows like a thief.” I was attracted to a heap of manure, which was literally alive with them, and another simile was

instantly explained: "Like the noise of chariots on the top of mountains shall they leap; like the *noise of a flame of fire, that devoureth the stubble.*" It was precisely that peculiar crackling noise; but how produced, I could not discover. The insect much resembles the common grasshopper, but is of a dingy brown hue; the wings did not appear very clearly developed, and the flight resembled more a series of leaps.

The women of the village, who were watering cattle at the well, informed us that they were frequently subject to this visitation: there are, they said, two kinds of locusts, probably alluding to their two stages, of which these were the less destructive. It is when they have lost the power of flight, and commence their march, that they are the terror and the curse of a fruitful land. Then they produce a devastation more complete than that of a conquering army on its desolating march. "The land is as the Garden of Eden before them, and behind them a desolate wilderness; and nothing escapes them." There is no averting their dreaded march, and it is only by strange expedients that it can be checked. Intimation has been brought to Damascus that an army of locusts is approaching from the eastern desert. "Before their face the people are much pained: all faces gather blackness." Those gardens of delight, in the midst of which that city is built, and on which so many of its inhabitants depend for their sustenance, will in a few hours be stripped bare by these countless myriads, and ruin and famine must ensue. The Pasha orders out the troops, as against an invading army; trenches are dug of sufficient length to cover their line of march; fuel of all kinds is brought, and a long line of flame presents its formidable front to the invaders; but on they come, nothing daunted. "They march every one on his ways, they shall not break their ranks." Thousands on thousands, myriads on myriads, perish in the flames, but the ranks are quickly recruited; on they press, until the flame is extinguished, and the trench filled with the scorched or suffocated millions. The survivors press on over the bridge thus formed, but their minished numbers are either cut off by fresh expedients, or are too insignificant to do extensive damage.

Leaving Jafweia at twelve, we descended into a wide valley, and on ascending the opposite side, had on our left a village named Somat, before which we remarked a circular pond of muddy water. At one we had Kuphr-Lahi on our left, and soon after passed the head of Wady Yabea, with which we were destined to become better acquainted on our return. At two we stopped for three quarters of an hour to bait, in the midst of the most lovely forest scenery that it was my happiness to see; and this continued during the remainder of the day. The face of the country was very bold and rugged; steep and lofty hills, deep and narrow valleys; but all alike—hill and vale—covered with foliage, so fresh and green, that it was a feast to our eyes, wearied with the parched wilds of the less blessed tribes. Our path was through a shady arbour, almost impervious to the rays of the sun, and I could now for the first time dispense with my parasol, with which I defended myself from his fiery rays. Thus we rode

on merrily until four o'clock, when we found a small village named Sochera in the midst of this forest, where our Sheikh and muleteer were very anxious to pass the night, and it was not without great difficulty that we induced them to proceed to Sûf, which we reached in less than two hours.

ST. HELENA.

THE following extracts from two letters of Archdeacon Kempthorne, dated from St. Helena on the 4th and 27th of February, give an interesting account of the ecclesiastical condition of the island at the time of the recent visitation of the Bishop of Capetown :—

“ The Bishop of Capetown left us by the last monthly steamer for England, after ten weeks' residence in this isolated nook of his Diocese. Three hearty cheers at eight P.M. on the 8th of January, from a company of gentlemen who accompanied him to the boat, echoed from the East to the West Rocks that close in our harbour, and sounded a pleasant farewell, after an episcopal Visitation, not, I hope, unsatisfactory to our chief Pastor, certainly very salutary and cheering to our island Church.

I have often wished to make to you some communications on the state of our little Church here ; for really we do not deserve the cold oblivion with which Christians in England treat us. The *Society for Promoting Christian Knowledge* is the favourable exception. They have kindly given us aid in improving one Church and building three more. But where are the contributions of the merchants, whose laden ships (at the rate of more than 1000 yearly) make this island their ‘ Inn of the sea,’ from the East ? and whose seamen, I must add, do contribute to its sins in a deplorable degree. This consideration would not, I am sure, be scouted by *all* of them, if this appeal should meet their eyes. I trust on this account you will excuse a somewhat lengthy epistle. Having been the minister of the island, as colonial Chaplain, for nearly twenty years, I have been withheld by the feeling of ‘ *quorum pars magna fui*,’ from putting forth details of the progress and, I fear sometimes, the retrogression of our Church in this place. But, in reference to our revered Bishop's visitation, I can be more frank, though I cannot do more, in the midst of my very busy life of parochial duty, than copy the roughest journalising notes of what passed.

November 9, 1857.—The Bishop and Mrs. Gray arrived on October 28th, and on the Governor's invitation, took up their residence at the Castle in Jamestown. Sunday, November 1st, and yesterday, the Bishop preached twice in town. St. James' has heretofore been the only church there ; but there has been a service each Sunday, besides, in a large school-room in the upper and poorer part of the town for the last eighteen months ; and a Church, to be called ‘ St. John's,’ is in the course of erection, to be kept entirely free and unpewed. On this day week the Bishop attended our Church Society Committee, and to-day, the 12th annual meeting. At both he informed us plainly, that his Diocesan funds, collected five years ago in England, were

all exhausted ; consequently, it must depend on the success of his present mission to England for repairing his treasury, whether he can continue his present 200*l.* per annum towards maintaining the five assisting Clergy. The Governor, Mr. Drummond Hay, presided ; and the Bishop made a thoroughly telling speech at the meeting this afternoon, calling for larger and more general exertions on the part of the community for maintaining the Clergy. 575*l.* is the annual sum required by my five assistants, three of whom are partially, and two exclusively, in the parochial duty. His Lordship looks for local voluntary efforts equivalent to 375*l.* a year. It remains to be seen whether our poor, unexporting island can reach the mark. A good spirit seems at present abroad, and a *giving* disposition is evinced by increased weekly offerings.

Nov. 16.—The confirmation at St. James', on Thursday last, took place at 4 P.M. To the fifty candidates the Bishop delivered an impressive exhortation, before and after the solemn 'I do.' The candidates have, many of them, been several months under preparation and instruction, but during the last fortnight catechization has of course given the Clergy much anxious work. Since this, the Bishop has taken up his residence in the country (or hills) near me. The climate and weather are delightful, the barometer being under 70° at this (summer) season ; the walks and scenery are of a varied character, calculated to give a sort of perpetual motion to pedestrians and pencils. Yesterday (Sunday) the Bishop, after preaching at the parish church (or what will be so when consecrated), walked over our highest ridge, and preached at the Sandy Bay School-room, where about fifty were gathered. An afternoon service has long been held in this district. The demand for it does not arise from the distance of the parish church, so much as from the formation of the ground. This portion of the island to the south consists of a jumble of hills and ravines, gradually descending and converging towards the small cove, which is the real 'Sandy Bay.' The whole forms a sort of half basin, the vein of which is a semicircular line of green hills seven miles in length ; and white houses and mud cottages are dispersed at all elevations from 2,000 feet to the sea-shore. A good old woman has for years ascended from this point and crossed the ridge for morning service at the church, taking the school-room service on her way home, which is even *then* a full hour's distance.

Nov. 17*th*.—The Clergy, except the Military Chaplain, who was prevented by special private affairs, met the Bishop, and had two hours' conference on various points connected with our ministry. The most important feature was his Lordship's proposition to get St. Helena erected into a separate See. Another was to establish a Floating Church in our harbour, which, through the shipping, is visited by more than 40,000 persons in the course of the year. It appears that there is a Society which interests itself specially in these matters, and may be induced, perhaps, at the Bishop's instance, to allow something for clerical services ; which would be no inconvenient addition to one of my colleagues' scanty income."

(To be continued.)

CIRCULATION OF MISSIONARY PUBLICATIONS.

MR. EDITOR,—It has been suggested to me that it may be useful to send you a copy of certain Rules which I drew up, some little time ago, for the circulation of publications connected with the *Society for the Propagation of the Gospel*, in a very extensive parish, of which I then had the temporary cure; and where, I understand, the plan is thus far successful.

In order to render the matter intelligible to your readers, and as useful as possible, I had better, in the first place, explain the nature of the parish, the difficulties to be contended with, and the objects in view.

The parish is agricultural, and very extensive; the portion of it in which the plan was carried out is between nine and ten miles in length. There is only one church, and, in its immediate neighbourhood, two meeting-houses. The population of that part of the parish is somewhat more than 2,000. The farmers are very numerous, and very independent in character. There are a few tradespeople immediately about the church, and two or three gentlemen's families, but no squire. Education is not very high. There are three distinct hamlets, beside the village in which the church stands, each having its own meeting-house. The remainder of the population is pretty equally scattered. There was only one clergyman, and he had for a long time been in declining health.

It will be evident, from this statement, that there were local difficulties of no common kind; and it is almost superfluous to add that the great majority of the people, who had any religion at all, had become Dissenters.

A Parochial Association of the *Society for the Propagation of the Gospel* had been formed, some three or four years before, and had made annually a little progress, though it had been much impeded by the Incumbent's illness. The more immediate and ostensible object was to support and extend this Association; but a deeper though cognate object was to win back the people to unity and love, and the worship of God in His church, and to deepen their own personal religion.

I began, therefore, by teaching them, both privately and publicly, how important a part of Divine worship are *thanksgiving* and *thank-offering*—how strongly they are pressed upon us, both by natural and revealed religion; and connecting with this the Christian's daily prayer, "Thy kingdom come," and our Lord's directions as to the manner of almsgiving (Matt. vi. 4) and also the Holy Spirit's teaching (Prov. iii. 9, 10; 1 Cor. xvi. 1, 2), I found little difficulty in persuading a large number of families to have Mission-boxes in their houses, for their acts of private personal devotion, in the rendering of thank-offerings to God. Having done this, my next endeavour was to give them healthy reading and information, in a regular manner; such as would

be at once instructive and interesting—would be continually elevating and advancing them in the moral and religious sense, and such as I could feel secure of its not containing any deleterious matter, or losing its power by vapidty and dulness. The publications of the *Society for the Propagation of the Gospel* seemed immediately to be suited to my purpose. One more thing I had to do, Sir,—to get rid of their *tone of disorganization*, to cultivate among them a *spirit of unity*,—and thus, while their information was continually increased concerning the Church of Christ and the extension of God's kingdom upon earth, and their personal religion was deepened, to build up in their affections, through the instrumentality of their daily habits, “the love of the brotherhood,” the realization and appreciation of “the communion of saints.”

In order to effect this, it appeared to me necessary to consider the *Parochial Association of the Society for the Propagation of the Gospel* as being composed of all the Christian inhabitants of the parish, and not only of the subscribers, and therefore to circulate the publications among *all* who would receive them—looking upon the Dissenters as uninformed Churchmen, gone astray in ignorance; and I know not what other view could possibly be taken of them, in a parish, in many parts of which there was no shepherd to take care of them, no spiritual person ever to attend to them, no one ever to teach them, or draw them together for any act of worship but an earnest Dissenting minister. It is evident that, to carry out any such plan as I have described, and in such a parish and under such circumstances, not only was the active help of some of the laity of the parish almost indispensable, but that it was highly expedient to throw it as much as possible into lay hands, in order that they might take more interest in it, and feel it a matter of their *own*, and not be tempted to look upon it with jealousy, as being “a mere hobby of the parson.” I therefore induced two highly respectable inhabitants, both being among the very few communicants, to become Treasurer and Secretary of the Parochial Association, and a few other earnest persons (not being very particular about their “never going to meeting”) to act as “Regulators” of the circulation of the publications, so that they should not, from carelessness or any other cause, come at any point or time to a full stop.

Apologising for the length of my preface, I subjoin the Rules, striking out the names:—

“PAROCHIAL ASSOCIATION OF THE S. P. G.

Rules for the Circulation of the Society's Publications.

- I. The parish is divided into Six Districts, extending over all that part thereof which lies to the south, &c.;
(viz.) 1. The First Town District, &c.
- II. A Regulator is appointed for each District.
- III. To the Regulator of each District there will be given for circulation in the District—

1. One *Annual Report*, which is to be circulated in the District among the persons whose names are written thereon, and in that order.

2. One set of *Quarterly Papers*, &c., in an office cover, every third month; to be circulated in the District among the persons whose names are written thereon, and in that order. [Note.—On this same cover is put a copy of 'The Summary Account' in the Quarter in which it is issued; also a copy of the 'Diocesan Lists,' and of any other occasional papers, such as 'The Delhi Mission,' 'The Memorial Church,' &c.]

3. One *Mission Field*, every month, in a stiff paper cover; to be circulated, &c. (as above).

4. One *Gospel Missionary*, every month; to be circulated, &c. (as above).

IV. To each Regulator there will also be given, for circulation among the poor of the District, the following publications; viz.—

Six *Summary Accounts*, annually;

Six *Quarterly Papers*, every third month;

Three *Gospel Missionary*, every month;

each being in a stiff paper cover, of a different colour from the covers alluded to under Rule III.

[Note.—When the *Mission Field* and the *Gospel Missionary* have circulated through the District, according to Rule III., each copy is to be taken out of the cover in which it circulated under Rule III., and to be put into a cover used under Rule IV., and then circulated among the poor of the District.]

Each Regulator will also receive a moderate supply of the small general publications of the *Society for the Propagation of the Gospel*; such as 'The Missionaries—will you help them?'

V. Each Regulator will receive, for private use, a *Register of Periodicals*.

VI. The Regulators will receive the several publications from the Secretary, Mr. —; and will be kind enough to make application to him in all matters with respect to them. They will be kind enough to see that the publications are regularly circulated. They will receive annual, monthly, and weekly subscriptions for the *Society for the Propagation of the Gospel*, and donations, also, from any persons who may desire to give them. They will keep a register of such subscriptions and donations, in a book which they will receive for the purpose, and pay them over to Mr. —, the Treasurer, before the Annual Meeting. They will procure *Mission Boxes* from the Secretary, for any persons who may wish to have them in their houses, and recommend to him any fit person who may desire to become a collector.

(Signed) Approved, —, Vicar."

I am, Mr. Editor, yours faithfully,

W. B.—.

THE CHURCH MISSIONARY SOCIETY AND THE INDIAN EPISCOPATE.

WE have been informed that several of our readers have been unable to procure or to preserve a copy of the document issued by the Church Missionary Society, upon which an article in the April number (page 126) of the *Colonial Church Chronicle* was based. The document has already been reprinted in the newspapers; but in compliance with the request which has been made to us, we transfer it to our pages.

A MEMORIAL OF THE CHURCH MISSIONARY SOCIETY UPON THE EXTENSION OF THE EPISCOPATE IN INDIA.

1. The Church Missionary Society has been engaged for more than forty years in supporting Missions in India. They have now more than ninety ordained European Missionaries, together with twenty ordained natives, labouring in the three Presidencies and Ceylon.

2. Viewing the vast extent of the Indian Dioceses, and the rapid increase of Missions in connexion with the United Church of England and Ireland, the Committee feel the importance of an increase of the Episcopate in India, and especially the appointment of a Bishop of Agra.

3. At the same time the Committee are deeply convinced of the necessity of a due regulation of the episcopal office, and of the adoption of more certain arrangements than now exist for the maintenance of ecclesiastical discipline, under competent authority, and adapted to the peculiar circumstances of the Church of India, before such extension of the Episcopate can safely take place: lest the exercise of an undefined, and therefore, so far, an arbitrary power by the Episcopate, should seriously compromise the interests of the Church, and of Missionary Societies, in the present condition of India.

4. In making the foregoing remarks, the Committee most thankfully acknowledge the wise, mild, and paternal way in which the Episcopate has been hitherto exercised in India, and the freedom of action which has been properly allowed to Missionaries. But, at the same time, they must as frankly declare, that difficulties of a serious kind, even in this early stage of their operations, have been caused by occasional attempts to apply regulations existing in England, and adapted to the parochial and territorial organization of the Church at home, to ministerial labours in the midst of the unevangelized population of India.

5. The Committee refer also to the very uncertain state of the question, what Ecclesiastical Laws and Canons are of force in any foreign country, more especially in the territories of the East India Company, and in those dependent provinces which retain a native sovereignty. This uncertainty being rendered still greater by the provisions of Acts of Parliament (53 Geo. III. c. 155, 3 & 4 Will. IV. c. 85) which make the jurisdiction of the Bishops in India

dependent upon Royal Letters Patent, countersigned by the President of the Board of Control.

6. The Committee refer also to the impossibility of applying the injunctions, rubrics, and canons provided for an Established Church in a Christian country to the elementary Christian instruction of native inquirers, and catechumens scattered throughout heathen and Mahomedan communities, and to the evils which must result from attempting to enforce these canons and rubrics in their entirety upon a native Christian Church.

7. They refer also to the uncertain *status* and position of missionary and other Clergymen in India who are not chaplains of the Company, to the undefined power of Bishops, in withholding or withdrawing licences, to the absence of any known law which would afford protection against an abuse of authority, and to the need of some opportunity for the laity of India to take part in the affairs of the Church.

8. The Committee conceive that the circumstances of the Indian dioceses are favourable to the adjustment of the matters alluded to, in consequence of the Acts of Parliament already cited; and also because the East India Company has long recognised an ecclesiastical department in its administration of the affairs of India; and, further, because there are as yet no vested interests or endowments, but the stipends of the Clergy are paid either by the Company or by voluntary Societies.

9. The Committee would therefore humbly submit to the authorities who have the control of Indian affairs, an earnest request that this subject may be taken into consideration, and that measures may be adopted for better defining the Episcopal powers, and the relative ecclesiastical position of the Clergy and laity, previously to the establishment of any new Bishoprics in India.

CHICHESTER, *President.*

HENRY VENN,

WILLIAM KNIGHT,

JOHN CHAPMAN,

HECTOR STRAITH,

} *Secretaries*
C. M. S.

CHURCH MISSIONARY HOUSE, *April 14, 1856.*

Statement of the Committee of the Church Missionary Society, to accompany a Memorial upon the extension of the Episcopate in India.

The Committee of the Church Missionary Society adopted a Memorial, April 14, 1856, upon the extension of the Episcopate in India, in which they urged the importance of better defining episcopal powers in India, and the relative ecclesiastical position of the Clergy and laity, previously to the establishment of any new Bishoprics in that empire.

An immediate and important extension having been since proposed, irrespective of any such preliminary measures, and the proposal involving the erection of several new sees over districts in which the Clergy are either wholly, or with few exceptions, Missionaries, especially over the province of Tinnevely, the Committee feel compelled

to state more explicitly, and at greater length, the dangers which they apprehend in the extension of an undefined, and so far arbitrary, Episcopate, especially in reference to missionary operations.

The need of ecclesiastical regulations applicable to Missions is involved in the demands for colonial Church legislation which have been of late frequently discussed in Parliament. The present state of the Church of England in the dependencies of Great Britain has been pronounced on all sides unsatisfactory. Legislative measures have been already adopted in some colonies for settling the ecclesiastical constitution of the United Church of England and Ireland in such colonies. If the regulations of the mother Church thus need to be adapted to the circumstances of a colonial community, much more is there need of adapting the institutions and rubrics of an Established Church in a Christian land to the circumstances of a missionary Church in a heathen land. The Church of England has no missionary canons, and the attempt to apply the law of the Church at home to the preaching of the Gospel to the heathen, can only lead to absurd and mischievous results. Hence each of the Indian Bishops has properly allowed to Missionaries a large relaxation of that law. But this liberty of missionary action might be abridged by any succeeding Bishop, and the progress of the work be arrested. Such a state of things should no longer be allowed to continue.

In reference to the proposal for "missionary Bishops," the Committee refer to the statistics of the Indian dioceses, as showing how large a proportion of the charge of each Bishop consists of missionary Clergymen: the numbers of Clergymen in the last Clergy list being as follows:—

	Chaplains and Additional Clergy.		Missionaries.		Total.
			S. P. G.	C. M. S.	
Calcutta	93		16	39	148
Madras	55		34	41	130
Bombay	32		—	16	48
	180		50	96	326

When it is considered that each of the Bishops in England has under his charge, on an average, 700 or 800 Clergymen, with an amount of secular work exceeding that of Indian Bishops in the same proportion, it is obvious that a subdivision of the Indian sees cannot be urged upon the plea of the number of Clergymen to be superintended; and that the detachment of the missionary Clergy from the existing Sees would reduce the work of the Bishops to a very small amount.

The great difficulty hitherto experienced in the efficient superintendence of the Indian dioceses has been the amount of travelling required in visitations, and the tardiness of communication. But these difficulties are rapidly diminishing, by the extension of steam communication by sea and on the larger rivers, by the construction of railroads, and the electric telegraph; so that the extension of the Episcopate is less urgent now than a few years ago, and is daily becoming less and less urgent, and may well, therefore, be postponed

until the preparatory ecclesiastical regulations which are suggested in the Memorial have been adopted.

The immense heathen and Mahommedan population of India has been alleged as an argument in favour of a subdivision of the sea. But the Committee cannot regard the unevangelized population of any country as forming a sufficient ground for the extension of the Christian Episcopate. It cannot be said that Tartary, Persia, or Arabia need an extension of the Episcopate. The first need of such countries is of Missionaries and Evangelists. The question, therefore, to be decided in such cases is, whether, under the present defective state of ecclesiastical law, the proposed subdivision of dioceses, and the proposed appointment of missionary Bishops, will be likely to promote missionary operations.

And here the Committee must declare—and they trust that this declaration will shield the Society from unfair imputations—that the question they raise is not whether Missions should, or should not, have episcopal superintendence. The Society has always sought this superintendence for its Missions. It was mainly through its exertions that the Episcopate was established in India, in New Zealand, in Rupert's Land, and in Sierra Leone. The Committee have already expressed their opinion in favour of the erection of a see at Agra. But their judgment and experience are opposed to such a subdivision of the existing Indian dioceses, as would place Bishops with undefined powers in the midst of missionary districts, where they would not only have to exercise episcopal superintendence over other Clergymen, but also to take a direct part in the evangelistic work of Missionary Societies.

It is sometimes assumed that Bishops should have the chief part in the commencement of Missions, and that their presence is needed even in the early stages of the work. But the Committee regard this theory as incompatible with the agency of voluntary Missionary Societies at home. And the evangelization of India, humanly speaking, depends upon such agency. For every modern attempt to establish Missions in any other way has failed. Even the attempt of the Bishop and Archdeacon of Calcutta to conduct a Cathedral Mission, with an endowment fund of 30,000*l.* as a foundation, has proved so far impracticable that, after fourteen years' trial, his Lordship has assigned the chief part of the Cathedral Mission to the management of the Church Missionary Society.

The question, therefore, which lies at the root of the present inquiry, in its bearing upon the evangelization of India, turns upon the relation between the supposed "missionary Bishop" and *the action of Missionary Societies at home*. The Church Missionary Society has had a long and large experience of Missions in different fields of labour, and under a great variety of circumstances, in respect of episcopal superintendence. It has conducted Missions in countries where there has been no Bishop; where there have been Bishops friendly and unfriendly to its constitution; where the Bishop has been strongly imbued with the notion of assimilating missionary operations to the requirements of the Church in England, and where

the Bishop has allowed a large discretion to the Missionaries: and they give the result of their experience as conductors of the most extensive Missions of the Church of England. Viewing the case from this vantage-ground, the Committee are brought to the conclusion, that it is practicably undesirable, for all parties, for a Bishop to take a leading part in missionary operations in their earlier stages.

The office of the Evangelist necessarily precedes the Episcopate. The commencement of a Mission involves a large amount of secular work and of lay agency. A Mission is mainly carried on by Catechists, Readers, and Schoolmasters, who must be under the immediate control of the Missionaries, with an ultimate reference to the Committee which supplies the funds. A Bishop's visitation, to confirm and ordain converts, and to encourage and superintend the ordained Missionaries in their spiritual office, is most advantageous to a Mission.¹ But if a "missionary Bishop" should be sent out and expected to take part in the work, his *episcopal* functions must be for the most part laid aside: he must join the Mission as a fellow-evangelist, and place himself under the control of the managing Committee. This is a position at variance with the present constitution of the Episcopacy of the United Church of England and Ireland.

It is impossible not to apprehend occasional contrariety of judgment on practical questions, between a Bishop personally taking part in the work, and the Missionaries long engaged in it, or the Committee with whom the funds are entrusted; and that partialities will exist for particular systems of operation. Such contrarieties or partialities in a settled Church create little trouble, because all parties have their prescribed departments of labour; but in missionary operations nothing is as yet defined. When such contrarieties of judgment therefore have arisen, they have interfered with the whole work of a Mission; everything has been checked, and thrown into confusion, by the idiosyncrasy of a Spiritual Ruler. The Committee abstain from citing the instances. But they plead for the avoidance of the risk, and for the adoption of measures which may prevent its occurrence in India.

Taking the Tinnevely Mission as an example of a missionary district, the Committee have no hesitation in saying that so much benefit has been conferred by the visitations of the Bishops of Madras, that they believe it better that the Mission should remain as at present, than that a "missionary Bishop" should be appointed specially to that province. There are great advantages in the periodical visits of a Bishop having a recognised connexion with the Government, and who is treated with the more respect from his visits being occasional. The seasons for confirmation, and for the ordination of native ministers, occurring at intervals of three years, have proved a great benefit to the Mission. The preparation of candidates for confirmation

¹ Ecclesiastical questions are purposely avoided in this statement, or it might be argued that Timothy and Titus were only occasionally resident in Ephesus and Crete.

and ordination has not been checked from the want of a resident Bishop. Many present advantages would therefore be sacrificed, while risk would be incurred to the well-being of that rising native Church by the appointment, under present circumstances, of a resident "missionary Bishop." And they trust that such Bishops will never be forced upon a Mission, contrary to the convictions and experience of the Society which has founded and nursed the native Church, and is still contributing largely to the support and management of its institutions, and aiding its extension.

The Committee are well aware that the time will eventually come when the Society will have so far accomplished its proper work, that its Missions will need the ministrations of a resident Bishop who is familiar with the language and habits of the native Christian Church, and who fully enjoys its confidence. But the question will then arise whether a *native* will not be the proper person.

The Committee would only further submit, that, if another view than the one here stated be entertained, and if other Missionary Societies can prove that a resident Bishop is required for their operations, the object may be obtained without a subdivision of existing sees, by the consecration of a *Coadjutor Bishop* to the Bishop of the diocese, for the purpose of exercising episcopal functions within the Mission of any particular Society; whilst the other Clergy and congregations, whether Chaplains or Missionaries of other Societies, might remain under the jurisdiction of the Bishop of the diocese. A precedent for limited episcopal functions is afforded in the recent consecration of an Archdeacon of Jamaica as a *Coadjutor Bishop*, to exercise only such powers "as shall be licensed and limited to him by a commission or commissions under the hand and seal of the said Bishop of Jamaica." (*Parl. Papers, Church Affairs, Jamaica: printed 20th May, 1856.*) The Missionary so consecrated might continue to receive his support from his Society, and be in other respects upon the footing of a Missionary.

Such an arrangement can, indeed, only be regarded as temporary, as is the case in Jamaica. As soon as any district shall be fully evangelized, and the native Church be able to support herself without the aid of a foreign Society, the district would then fall under regular ecclesiastical arrangements, and become a territorial diocese, under, it is hoped, native episcopal superintendence.

The Committee add, in conclusion, a few particulars of measures affecting Missions which the Government of India has, as they conceive, the power of adopting; and which they think should be adjusted before any further extension of the Episcopate.

(1.) Some provision by the local legislature of India for facilitating the tenure and management of property held on trust by Missionary Societies, as sites of Mission Churches and School-houses, compounds, and industrial allotments.

(2.) A definition of the legal *status* of a Missionary, such as the Indian Government has issued respecting Chaplains, which may recognise the rights of the Society contributing to the support of the

Missionary as perpetual patrons, and secure the Missionary from being regarded in the light of a mere stipendiary curate in England.

(3.) An authoritative declaration respecting the Canon Law, the Acts of Uniformity, and the Rubrics, in reference to their applicability, or otherwise, to missionary operations, and to the organization of the native Church in India.

(4.) Some provision for the association of the laity in Church affairs, analogous to the influence which exists in the Church at home of churchwardens, of vestries, of ecclesiastical courts with an appeal to the Queen in Council, and of the voice of Parliament in Church questions.

(5.) The adjustment of an Episcopate to the peculiar circumstances of Missions, as explained in the concluding paragraphs of the foregoing statement.

CHURCH MISSIONARY HOUSE, April 13, 1857.

Reviews and Notices.

Christ the Regenerator of all Nations. A Sermon, by W. KAY, D.D., Principal of Bishop's College. Calcutta : 1858.

THE hearers of this sermon, which was preached in India last February, have done a good work in procuring its publication by Dr. Kay. We could wish to place the whole of it, together with the striking notes in the Appendix, before our readers; but we must content ourselves with a brief extract:—

“Europe, then, and her offshoots in America, India, Australia, or elsewhere, owe their present moral superiority to the influence of the Church of Christ dwelling among them.

Most sad is it to find any seeking to hide out of sight this grand and decisive fact beneath a few florid panegyrics of the physical courage shown at various times by the chieftains or races of European countries. The bravery of the Athenians at Marathon did not save their city from sinking within a century from that event into a state of fearful profligacy and licentiousness, which inevitably led to the downfall of her political influence. Neither race nor soil nor climate could save Rome, when she lost that religious temper, to which her greatest historian (sceptic as he was) refers her steady rise to the Empire of the Western world. And similar remarks might be applied to the other nations of Europe. No! we Europeans neither form a separate species, nor owe our moral elevation (whatever it may be) to any influences indigenous to the quarter of the globe we inhabit. *We were by nature the children of wrath even as others.* But the same God who raised the Ephesians out of their degradation was pleased so to order events that the seed of Divine Truth should take deepest root in Europe first; not because the Greek or the Latin, the Teutonic or the Celtic, races were most deserving of it,—perhaps (as in the case of the Jews) for just the opposite reason, because they were more wilful and stiff-necked than others. Possibly (I speak it with a reverent sense of the vastness of God's providential designs,) possibly Europe could not have borne to wait eighteen centuries so well as India and China have done. At any rate, the fact is certain, that at the coming of Christ the Roman Empire presented a scene of disorganization, which to the minds of observers formed a striking comment on the Scriptural phrase *‘the fulness of time;’* and that Europe has actually attained her present predominance in the world's movements (as the veriest ‘positive’ philosopher must admit) under the training of our Holy Religion.”

BUCHANAN'S *Christian Researches in India, &c.* Edited by the Rev. W. H. FOY. London: Routledge. 1858.

WE feel bound to forewarn our readers that if they purchase this book they will find themselves only in possession of a portion, and that not perhaps the most valuable portion, of Dr. Buchanan's work. Why should Mr. Foy have perpetrated such an omission, in order to make room for the irrelevant matter which he has introduced?

WE have just received from Messrs. Rivington the forcible and able *Sermon* preached by DR. VAUGHAN at the *Consecration of the Bishop of Calcutta*. The same publishers have also put forth a volume of *Lectures on the Book of Esther*, by the Rev. J. C. CROSTHWAITE.

THE *Experience of Life* was published by Messrs. Longman on the first of May, in their new and cheap edition of the *Tales* by the Author of "Amy Herbert." The remaining works are to follow in monthly volumes. They are well adapted for Parochial Libraries.

Colonial, Foreign, and Home News.

SUMMARY.

THE Bishop of CALCUTTA was consecrated on Ascension Day, May 13th, in Westminster Abbey. The Bishops who assisted were the Archbishop of Canterbury, the Bishops of London, Oxford, Salisbury, St. Asaph, St. David's, Llandaff, Fredericton, and Montreal.

The Bishop of FREDERICTON has arrived in England.

The Bishop of NEWFOUNDLAND having completed his visitation of Bermuda, in the course of which he confirmed 378 persons, sailed on April 24th for Newfoundland.

The Bishop of MONTREAL has sailed from Liverpool for his Diocese.

Bishop Potter, of PENNSYLVANIA, is on his way to Europe for the recovery of his health.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL. — *Friday, May 21.*—The Bishop of LLANDAFF in the chair. The Treasurers presented their monthly report, showing that the Society's receipts to the end of April amounted to 11,800*l.*, exceeding by nearly 2,000*l.* the receipts at the same period last year. The actual receipts for India Missions up to 30th April amounted to 13,196*l.* Salaries were granted to five Clergymen and three schoolmasters in the Diocese of Capetown, viz. the Rev. Messrs. Squibb, Gray, Fisk, Hirsch, and Browning, and Messrs. Jourdain, Richards, and Bleksley. The Bishop of Fredericton, who was present, gave an interesting address on the general state of his Diocese. Letters were read from the Rev. A. R. Symonds and the Rev. Dr. Caldwell, of Madras. A sum of 500*l.* per annum for five years was voted for the extension of education in the Diocese of Madras. The Society agreed, on the motion of

the Rev. B. Belcher, that it is desirable to obtain the insertion of a clause in any new India Bill, to give her Majesty the power which she possesses in the colonies, of dividing the existing Dioceses.

ANNUAL MEETING OF THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL.—The Society held its Annual Meeting on May 14th, not as heretofore in Willis's Rooms, but in the new and more spacious building, St. James's Hall. The hall was densely crowded. At least 3000 persons were present. The Archbishop of Canterbury presided; and the Bishops of London, Durham, St. David's, Oxford, St. Asaph, Llandaff, Carlisle, Ripon, Sodor and Man, Jamaica, Guiana, Fredericton, Capetown, Montreal, and Calcutta, were present. The speakers were the Bishop of London, Sir James Brooke, the Bishop of Calcutta, the Bishop of Oxford, the Bishop of Capetown, Sir Stafford Northcote, and Mr. Justice Coleridge. The resolutions were—

1. That the Providential openings for the diffusion of Christianity in India, China, and the adjacent Settlements, demand vastly increased Missionary exertions on the part of the *Society for the Propagation of the Gospel*.
2. That the progress already made in the Evangelization of the Native Tribes of Southern Africa, is a ground of much thankfulness, and an encouragement to new and more systematic efforts for the moral and spiritual improvement of those people.
3. That, with a view to meet the ever-increasing demands upon the Society's Funds, from all parts of the British Colonies and Dependencies in both hemispheres, books be opened for the enrolment of new Annual Subscribers, in the hope that not less than 10,000 names may be enrolled before the expiration of another year.

The speeches were well reported in the *Guardian*. We regret that we cannot reprint more than the very eloquent address of the Bishop of Oxford.

"The BISHOP of OXFORD, who was received with loud cheers, proposed the second resolution, having reference to Southern Africa. It was truly said by Sir James Brooke that at this moment the thoughts and attention of a meeting like this must, to a certain extent, be directed prominently to the great charge which God has given to us in the Indian peninsula; and I think we cannot separate it from that part of the world to which I wish, for a few minutes, to draw your attention—we cannot separate the interest of that part of the world, or the work which God has committed to our charge there, from the Indian question which is pressing upon us. Because, after all, what is the great value of the Cape of Good Hope to England as a nation? No doubt its value consists in this—that it is the half-way house to India, and that the maintaining it in our strength is essential to our maintaining, unshaken, the Indian empire which God has given to us; and, therefore, we must look at the question as mixed

up with the great question before us. Those who look at it in that point of view cannot behold, without considerable alarm, what has recently taken place. Our Governor at the Cape has recently found one of the great chiefs endeavouring to stir up war by putting forth secret proclamations, in which he has called upon all the men of Caffre blood to join with their dark brethren in Delhi in driving the white intruders into the sea ; so wide, you see, is the range of evil, and wide proportionably must be the range of truth. And then, my Lord Archbishop, I think there is another very important consideration. If our work is to be accepted of God, it must be done in sincerity and in truth ; and if it be done in sincerity and in truth, there will be this mark about it, which is the universal mark of sincerity—namely, that it will be a work not done here and there under the pressure of some particular inducement, but that it will be done heartily everywhere where God has given us the opportunity of doing it. But I confess I should tremble for the rejection of our efforts in India, if, because at this moment India is our political anxiety, the cause of Christian missions flagged in any other part of that wide empire which has been subjected to British influence. And, my Lord Archbishop, there are other reasons why I think this particular part of the world to which my resolution refers has a very special claim upon our interest. First of all—and this I wish every one present particularly to remember—because we have a great debt of past wrong to repay to the African people. Sir James Brooke has pressed upon you the important consideration that insecurity as to life and property, in its highest degree, is of itself an utterly deteriorating thing to man, and makes all attempts to civilise and bless him for a time almost impossible ; that you chain down every thought of his nature to the providing for his immediate physical wants, and make it impossible to draw him from the supply of them to the higher necessities of his spiritual nature, which do not press upon him with such an immediately susceptible weight. Remember what we as a nation have done in preventing the civilisation and happiness of that great continent to the south part of which my resolution refers. Take the testimony borne by that eminent traveller, Dr. Livingstone, to this fact. He tells us that he can trace, over and above the innate evils which everywhere beset heathendom—the natural blackness of fallen man in a state of alienation from his God—he tells us that he can trace, as by a line which can be drawn with its own black mark upon your map, how far into the interior the accursed influence of the slave-trade has penetrated ; and he can show you that within that mark every native and natural evil product of heathendom has been augmented a thousand times by the direct influence of civilisation and of nations calling themselves Christians. I know we are always tempted to put off a past thing of this kind, and to say, ‘ We have done with it.’ So we have. But remember, it is the universal rule of God’s dealing with us, that we cannot shake from our own responsibility the consequences of our former faults ; that we have no right to do it ; that the only way in which we can hope to be accepted as sincere, is not by forgetting past

faults, but by endeavouring diligently to undo the evil which those past faults have occasioned to others. Now, this is the duty that we have to discharge. Remember the vast, teeming population of that great continent, and remember that Britain, for many years, was, far more than any other nation of Europe, guilty of encouraging, defending, and practising that slave-trade. I ask you, then, are we not bound, under every obligation which can bind Christian people, to repay them for that evil in the only way we can—by giving them civilisation and its blessings, by the only medium by which it can be conveyed to them, the gift of Christian intercourse, and so of Christian truth? My Lord Archbishop, there is one other consideration which binds this duty strongly upon us. God has afforded us great opportunities at this time for doing this work. In giving us possession of the Cape of Good Hope and the country around it, He has not only provided a basis for our operations, but He has also brought us into connexion with those particular tribes of native blood who are best adapted, in many respects, to receive Christianity from us; and who will be the best bearers of the blessed message, when they have received it, to their brethren of the same blood in the interior of that country. Then, can anything constitute a stronger obligation than God has imposed upon us in this respect—giving us a work of evil to undo, and giving us the power of undoing it; giving us also, as He has given us, the warning in our past disasters, that He expects we shall undertake its undoing? And we have this great encouragement for exertion. The people of Africa are not like the unbelieving people of the great continent of India, to which my right rev. brother the Bishop of Calcutta is going. They are not possessed by one great subtle commanding system of religion of their own, which preoccupies the ground, and makes them unwilling to receive the message of revelation which we have to give them. They are in this respect in a most remarkable position amongst unbelieving people. They are very free to receive our faith. The hindrances among the African tribes are hindrances which belong rather to the infancy and youth of the human race. There is a remarkable childlikeness about their character,—a readiness to teach themselves. These great evils come from the prevailing temptations of such a people—sensuality and subdivision; the being brought under a multitude of petty chiefs, with separate interests, stirring up war and tumult in the land, and preventing any growth in civilisation and in nationality; working, with the natural sensuality of our fallen nature, in a land abounding in the immediate necessities of life—these are the two great hindrances with which we have to deal. But these are hindrances not to be spoken of in the same manner as those difficulties which exist where we have a great settled philosophical religion to meet, which accounts for everything we may say to the people on an opposite theory, and so preoccupies the ground of argument. It has ever been found where the Gospel has been brought to this people, that there is a remarkable readiness to receive it. Dr. Livingstone testifies to this in every page of his history. The people evince great kindness to

all those who go amongst them for the sake of doing them good, and not with the odious character of slave-traders. We have the opportunity of reaching them, and there is a most important work before us. God has enabled us, through the noble efforts of an individual, to found a bishopric, and take possession of the land in the name of the Lord. And whereas when the Bishop went out there was not one clergyman of our land labouring outside Capetown in this work, our labourers have been multiplied since; in God's strength, we ventured to undertake the work of missions upon the apostolic model. This, then, is the work committed to us. We want greatly new funds. At the present moment there is one of the greatest possible openings for the work that can be conceived. A multitude of the leading chiefs of that district have, for reasons of their own, entrusted their sons to the care of our admirable Governor at the Cape, Sir George Grey; and the sons of these chiefs, the future chiefs of all these tribes, are committed to the instruction and tutelage of the Bishop of Capetown. Is it possible to conceive a greater opportunity of usefulness than that? And what is the difficulty in the way of our making use of that opportunity? God has, in his providence, given us a friendly Governor—a man showing great powers of mind, sterling English character, courage in the field, sound counsel in the chamber, and bowing his knee before God, and acknowledging him the God of all nations. God having put it into the hearts of these chiefs to entrust their children to our care, what is the difficulty in our way? It is this, and this only:—That the Society has not any fund wherewith to establish a college in which these children can be taught; and unless you here find the means, the opportunity must pass out of our hands, and these young men must go back untaught because Christian England refuses to teach them. This is the position in which we stand, and I do think there is great peril in refusing to respond to such a call as this. It has been said by those who went before me, that the times of the Church's adversity were nominally the times in which the greatest efforts were made for God's glory. Yes, nominally. But the history of the Church gives us other examples too, and we should do well to read these as to read the times of greater prosperity. Our Lord tells us why these times came. He says, 'Every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.' No doubt of the purpose. But what if it does not bring forth more fruit? Is there nothing that tells us of his dealings with the individual, with the people, with the Church, which being in this way chastened that it may answer to his call, refuses to answer to that call, and lets the opportunity pass? Is there not written such a sentence as this—then, after that, thou shalt 'cut it down'? Is there not written such a sentence as this—that the Lord shall 'weep over the city of Jerusalem'? Why? 'Because that thou knowest not the day of thy visitation.' Ay! the infinite mercy of that loving heart could not win peace for the Church that knew not the day of her visitation. And if it is a time for peril, is it not a time too of peril for us? Does not Africa itself give us an instance of this? Turn you back for a

moment from the time of the history of the Church to which your attention has been directed, when, under the persecution of Diocletian, the Church did answer to her Lord's summons, and when the brief sowing-time of anguish burst out into the blessed harvest of success—turn your thoughts to the north of Africa. How was it there? There was a time when the whole of that northern belt of Africa was bright with Christian light—there was a time when Cyprian and Augustine knelt, and prayed, and wept, and suffered, and ruled in the great Churches of Northern Africa—there was a time when, with the Church's rule, temporal prosperity abounded, when that peculiar part of North Africa had almost superseded Sicily in becoming the great granary and storehouse of imperial Italy—when its rich fields, its abundant pastures, its beautiful woods furnished to the mistress of the earth all that she needed for her luxury and her pomp. And troubles began to come. And we now can see why they came. We can see that that belt of Africa was contented to be a belt—that she thought she had the light of the Gospel for herself—that she stood there and made no sign to the heathen people below her—that she did not try to gather them into the Church—that she did not reproduce the Church in the native Church—that she was contented to be the Italian offshoot of the Church, was contented with the Italian principle, and that those who were admitted into Italian privileges left the native tribes unconverted—a wall of darkness edging the light of Christ's truth, a wall of barbarians lying beyond the irrigated district of civilisation which Christianity had so abundantly watered. And the earthquake began to heave the land, and there was darkness overhead, and there were rumblings beneath, and the people were terrified—but they did not read their lesson. They went on, and on, in their dream of having their Churches for themselves, and their Bishops for themselves, and their symbol of Christianity for themselves, never seeing that God was waking them up as a nation to know that they had received only to impart. And as they did not learn the lesson, the danger thickened, and the evil day darkened. And so, when the Mahometan swept as God's avenger over the land, mark how the very neglect of duty became the instrument of vengeance. The colonist had no one to fall back upon—he had not a mighty Christian gathering in the natives which should have arisen round the Christian teachers, and rolled back from them the fierce Mahometan invasion. They were but the tenants of the soil, come from a distant land, and began to think at once of going back to their own shores. And the wave of judgment swept on. It uprooted Church after Church, city after city, episcopate after episcopate, until the billows of darkness grew up gigantic like the sands of the neighbouring desert, where the light of the Cross had but a little while before beamed for the healing of the people. And can we doubt that all this was God's uniform way—that it was no exception—that it was no sudden, no unusual manner of dealing? Is it not his universal way to give a trust; to require the discharge of the trust; and if the trust be un-

discharged, after warning, after forbearance, after clemency infinite, to remember judgment, and to hand over to another the opportunity that had been trusted to him who would not perceive the day of his visitation? And, then, have we not every reason to use our best efforts for the improvement of South Africa? Is this not quite plain when God has put it into the heart of a man like Dr. Livingstone to go, as he expresses it, and open the way for commerce and missions and civilisation into that land—when God has made it even our material interest in the highest possible degree to civilise that land—because that is not to be overlooked? You all know that the one thing on which the wealth and industry of England so much turns is a more abundant supply of the great staple commodity—cotton; and that if we could find any way by which to supply the cotton market in the manufacturing marts of this country with an abundant supply of that raw material, without drawing it from the United States, you would not only greatly increase the prosperity of England, but give the only real and intelligible blow to the accursed system of slavery in America. Well, then, at this very moment you find this much-desired product growing abundantly in those districts of Africa; and all you have to do is, as Sir James Brooke has said, to secure life and property there—which you can only do by Christianising those tribes—and you may have an unmeasured supply of that desired article from those African tribes, and you may at the same time undo the evil of the old slave-trade in Africa, and undo the evil of that slavery which we, the people of Great Britain, have fixed upon our American descendants as their greatest shame and their greatest wickedness. My Lord Archbishop, I say that here is a really direct charge from God that we should undertake this work—that we should undertake it now—that we should undertake it thoroughly, and carry it through in his strength. And let us remember this: we come together, as we have, thank God, this day, a great concourse in this room. Now, the nature of such a concourse is this—that we warm one another's hearts—that the cold and phlegmatic man rises a little above his phlegm and coldness; he catches something of the warmth of his neighbour near him; and if you could catch him at that moment, and endeavour to make him do something for God and his brethren, he would do it, and wonder afterwards how he came to do it. But God means us to be affected in this way—He means to make use of these things—He means the catching sympathy to be a help to us against the pressing and over-pressing selfishness which is the strength of our phlegm and of our coldness—He means us to do it, and at once. But what does the enemy know? He knows there is this temptation; he can whisper, 'Everybody is going to do something, and so I need do very little.' And that which God intends to be the instrument of raising us individually to individual exertion, may, in the hand of the tempter, lead us to do nothing individually; and if we do nothing individually, we are good arithmeticians enough to know that we do nothing collectively. And therefore I say, don't let us go away with our hearts warmed, with our intellects brought to bear on the matter, with our

feelings kindled toward it, without doing something, lest this great evil fall upon us—the evil of exhausted feelings which have not led to exertion. Oh, my Christian brethren, remember that there is no more deadly state than when a man has suffered his feelings to be excited for the sake of the excitement of those feelings, and not for the sake of the corresponding action to which those feelings ought to lead. The difference is everything. It is the difference between the way in which the benignant warmth of God's summer draws out of the fertilised earth the harvest which is to be the abundance of nature, and that heat which from the volcano's mouth casts from it with the most visible effluence its scoria and its fire, to leave around the wasted root of the exhausted mountain the ashes through which no blade of grass finds its way, and the lava which produces nothing either for man or for beast. And if we go from a meeting like this, warmed by God's gift of sympathy with which He has roused our nature, to sink back again, without one exertion to the contrary, into an accustomed evenness of respectable selfishness, the scoria of deadly feeling will settle deeply upon the roots of our life, and fruit there will be for God none, and produce none for man."

MURDER OF A MISSIONARY.—We deeply regret to learn, by communications received from the Cape, that the Rev. J. Willson, a Missionary, has been savagely murdered by a party of Kafirs. He was well known and much respected in Bedford, where he formerly held an appointment as Master in the Harper Commercial School. A Cape journal gives the following account:—

"A most brutal murder has been committed in British Kaffraria, accompanied by atrocities of the most revolting character. The victim in this instance, the *P. E. Herald* states, is the Rev. Mr. Willson, in connexion with the Episcopal Church, formerly stationed in that town, and universally esteemed by all who knew him. 'He was a most devoted Missionary, his whole soul being wrapt up in the work in which he was engaged.' A correspondent writes on the subject as follows:—'Poor Willson, Mr. de Smidt's son-in-law, has been murdered by Kafirs, and cut to pieces, his head stuck upon a stick, his body dismembered, and portions hung on branches. He had left East London to go to Fort Pato, to hold afternoon service, and on his way must have been cruelly butchered. The murderers of Captain Ohlsen, it is said, have been discovered—they are two Kafir policemen.' Another Grahamstown paper confirms this statement in every respect. The remains of the unfortunate man were found near Fort Gray, a few miles from East London. The *Anglo-African* speaks of this horrible affair as the 'First fruits of apprehending the chief Pato.' The editor remarks that this outrage 'reveals a very unsafe state of things for lone travellers; though perhaps a state of things to be expected, as the natural result of the apprehension and removal of the old chief Pato. We must expect to hear of the 'TSlambies being anxious to revenge their aged chief, whom they no doubt consider to have been ill-used and unfairly dealt with.' This excellent

young man and Mr. Long, another of the masters, were recommended by Archdeacon Tattam to the *Society for the Propagation of the Gospel*, for the Cape. The venerable Archdeacon has received a letter from the Rev. William Long, giving an account of the murder of his beloved colleague, in which he says—'I little thought when I last wrote to you that my next letter would contain the mournful intelligence of the death, under peculiarly painful and distressing circumstances, of my dear friend and fellow-labourer in the Lord's vineyard, the Rev. Joseph Willson. This truly devoted servant of Christ died by the hands of Kafirs of Pato's tribe, who most barbarously murdered and mutilated him on his way to Fort Pato, to hold divine service, on the 28th of February. It is supposed that this foul act of cruelty was perpetrated in revenge for the apprehension of the chief of the tribe, on account of his having been accessory to thefts and robberies committed by his people. No provocation could have been given by my dear friend to these merciless savages; the only reason for this diabolical murder must have been the fact of his having a white skin, or being a British subject. All the information I have as yet been able to obtain with respect to this melancholy event is contained in a few lines in the newspapers. The remains were not found for some days after the murder was committed, when the head of the unoffending victim was found stuck on a stick or pole, and the limbs hung upon branches of trees. His death has cast a gloom over all those who knew aught of the deceased, and to myself the trial has been a very severe one. I have lost a highly esteemed and faithful friend, by whose death the only link of connexion with my native land in this place has been broken. But what must have been the feelings of his poor wife when the melancholy intelligence was brought to her? To her the blow must have been indeed severe. I doubt not, however, but that she has been comforted and supported under the heavy bereavement by Him who is a stronghold in the day of trouble. I shall greatly miss his affectionate and valuable letters: the thought of not seeing him again on earth is very painful. I trust, together with many others, that this affliction may be overruled to my spiritual good, by leading me to greater nearness to God and more devotedness to the Redeemer's service. Yesterday (being the Lord's day) I endeavoured to improve the subject, and I hope that my feeble efforts were not in vain; much feeling was manifested on the occasion, and I trust some good fruit may result from the attempt. The late Mr. Willson was universally respected and highly esteemed. His deep humility, his unassuming piety, his great self-denial, and thorough earnestness in his work, made him much beloved by those who had an opportunity of perceiving his excellence and worth. His last letter to me was very hopeful. He had lately been appointed to a new sphere of labour, in which there was much to encourage and cheer him. How mysterious are the Lord's ways! But He doeth all things well; His servant's work was done, and the Kafirs who took away his life were but the instruments of liberating his soul from its fleshly prison that it might enter into the joy of his Lord.'

—*Bedford Times*, May 8, 1858.

THE
COLONIAL CHURCH CHRONICLE
AND
Missionary Journal.

JULY, 1858.

WANT OF MISSIONARIES.

NEANDER (Church History, i. 92) reckons among the circumstances which prepared the way for the appearance of Christianity, the dispersion of the Jews among Greeks and Romans. In every large Gentile city there was a small knot of Jews engaged in commerce, in whose synagogue Moses was read (Acts xv. 21) publicly every Sabbath. Zeal for making proselytes was a characteristic of their nation. Reputation for magical skill won for them (Acts xiii. 8) respect from the heathen. Among the Gentiles, the authority of the various national forms of polytheism was waning,—the religious wants of individuals found no satisfaction,—a vague reverence for the God of the Jews was spread abroad.

In these circumstances, Christianity spread with a rapid and irresistible growth. The first apostles and disciples went forth spontaneously, or were driven by persecution from Jerusalem, to distant cities, where they sought and found, among their own countrymen, among Gentile proselytes, and among heathens, the first converts to the faith.

It is impossible not to see the analogy between the position of the ancient Jewish and that of the Anglican Church. The spirit of commercial enterprise plants in every considerable city in the world a knot of Englishmen more or less attached to their national Church. Here is a peculiar opportunity, such as no other nation enjoys, for the preaching of the Gospel and exhibition of the Anglican type of Christianity. Proselyting

zeal is a quality not unknown among us. Respect is generally paid to the power and wealth with which England is endowed. And whatever may be the amount of attachment shown by Englishmen to their own national Church, it cannot be alleged that the adherents of false religions in the present day are animated by any extraordinary zeal for their own several modes of faith or infidelity.

Why, then, with such advantages, and with the crowning advantage of possessing (as we believe) the truth,—why does the conversion of the heathen advance so slowly under the hands of the Church of England?

On this occasion we wish to call attention to one only of many answers which might be given to this question, viz. that the conversion of the heathen is delayed by the fewness, perhaps also by the unskilful method, of those who address themselves to the work.

Our Missionaries are few in number, because the Clergy constitute what is called a distinct profession amongst us. Of old, every disciple was a missionary. Instances occur in the Acts in which the zeal of disciples preceded the more regular efforts of Evangelists and Apostles. Coming from the midst of an established and endowed Church, a layman in foreign lands would feel as if he were stepping beyond the sphere which English society assigns to him if he were to make any regular personal efforts for the conversion of the heathen.

Again, our Missionaries are few in number because our information about the work is scanty, unsystematic, and irregularly diffused. First of all, in an old Christian country, we do not see missionary work going on around us—we have few or no living patterns of missionary life before our eyes. Our notions of it are derived from books or hearsay, and want point and vividness. Men's enthusiasm is rarely kindled for an object thus taken into the mind rather than the heart. Hence, few men voluntarily undertake a missionary life for the work's sake only.

Again, our Missionaries are few because religion among us is more intellectual and controversial, less devout and loving, than it was at the beginning. *Delicta majorum luimus*. Ages of theological controversy have bequeathed to us intricate dogmatic decisions, which cast a cold dull shade over what we learn and what we teach of the faith. Our thoughts and feelings are apt to gather round an abstract idea rather than a Divine Person. And the spirit which can animate and support missionary work is not formed under such circumstances.

Our object in making these few remarks is to draw the attention of our readers to the want, which is now so commonly

acknowledged, of an adequate supply of well-qualified Missionaries to take up the work which Divine Providence seems to have assigned to the Church of England. We do not pretend to have penetrated deeply into the causes of the want. But the few suggestions which we have made seem to lead to the application of a few possible remedies. We are persuaded that there is piety and ability latent in the Church of England, which need only to be drawn out and directed, and our Missions would not flag for want of workmen.

We have been informed that the highest ecclesiastical authority amongst us has recently invited by letter the Bishops of the Church, and other persons, to promote inquiries within their several spheres for well-qualified candidates for missionary work. This is a step in the right direction. We hope it will be made publicly known and generally acted upon. It is a call of this kind which has long been wanting.

But even this will be unavailing, unless it be followed up by many co-operators in their several circles of acquaintance. Let all who have the means obtain for themselves as definite information as they can of the wants of our Missions; and let them diffuse their knowledge in every available channel.

Let those who have pastoral charge of European congregations in heathen countries set before their flocks the special duty which devolves on them, as lights of God's kindling in the world of heathen darkness. The duty of laymen in this particular has been sadly overlooked in the Church of England.

Above all, let us all remember frequently in our prayers the charge which the Apostles, in circumstances like our own, received from their Divine Master, and beseech the Lord of the harvest that He will send forth labourers into His harvest.

WHY SHOULD MISSIONARY BISHOPRICS BE ENDOWED ?

A RESOLUTION was carried at the Meeting of Secretaries of the *Society for the Propagation of the Gospel*, on June 15th, that, in their opinion, missionary work in India is not likely to be successfully prosecuted, without a considerable increase in the number of Bishops. But if the present system of never consecrating a Bishop till a permanent endowment for the support of himself and his successors is to continue, we are not likely to have the desired increase in the lifetime of the present generation. To secure an endowment of at least 500*l.* a year to each Bishopric, a capital sum of several thousand pounds is required. The present amount of the India Missions' Extension Fund now collected, even if it were applied to this object (which it will not

be), would not, we suppose, suffice for the endowment of two new Sees.

We would ask,—What need is there for the permanent endowment of a Missionary Bishopric? We see none whatever. Why is an endowment necessary for a Bishop, while it is not necessary for a priest or deacon? Why should not Missionary Bishops, if they cannot live on the offerings of their converts, be supported by annual grants from England, in the same way as missionary priests and deacons? Is it necessary, before we can grant the benefit of episcopal supervision and episcopal ordinances to newly-formed Churches, that we should provide for the yet unborn successors in the Bishopric? We may surely leave this duty to our descendants. Present wants and present duties demand all the energy and self-denial of which we are capable, and we should leave future wants to future times.

At the board of the *Society for the Propagation of the Gospel* we are continually voting sums for the support of Missionaries for three years or five years. We do not permanently endow missionary stations. Why cannot we act in the same way with Missionary Bishoprics? If endowments are given, let us thankfully accept them; but if not, let not the infant Church be deprived, through the want of them, of the blessings which come from episcopal rule. Is it not far better to have a poor Bishop making many rich with the ordinances he administers, than to have no Bishop at all, or, at least, one whom they scarcely ever can see? The benefits of episcopal rule and the blessings which come from the due exercise of episcopal functions depend in no way on the Bishop's local position, or yearly income. What old John Talbot, the American missionary, wrote in 1703 to the Secretary of the *Society for the Propagation of the Gospel* applies, in all its force, to the case of many provinces of India at the present time: "I don't doubt but some learned and good man would go further, and do the Church more service with 100*l.* per annum, than with a coach-and-six one hundred years hence."

One advantage of the plan suggested would be, that such a Bishopric would not be looked on as great permanent to be given to some one in England. Some one who has himself borne the burden and heat of the day—who understands the language of the people among whom he is to labour—who knows their customs and their habits of thought, who has exactly the experience which is wanted, would most likely be appointed to such a Bishopric. The Missionary Bishop would himself be a missionary.

¹ Hawkins's, "Historical Notices of the Missions of the Church of England," p. 37.

Correspondence, Documents, &c.

DIOCESAN SYNOD IN TASMANIA.

We have received a copy of the Report of the proceedings of this Synod, which was held in Hobart Town in September and October, 1857. The following are the regulations for the election of the representatives of the laity :—

- "That the person chosen by a majority of electors present at such meeting be qualified to act as a representative, provided—
- a. That for the purposes of such election every male person above the age of twenty-one years shall be deemed a member of a congregation, if he claim to be such, and declare himself in writing to be *bond fide* a member of the United Church of England and Ireland, and to belong to no other religious denomination.
 - b. That the person elected be a layman, resident in the Diocese, and a communicant of the Church.
 - c. That he shall have been nominated by an elector, and that the nomination shall have been seconded by an elector.
 - d. That ten persons shall constitute a quorum.
 - e. That in the event of more candidates being proposed than the number of representatives which each Cure is entitled to return, the votes of electors be taken at places near the places of worship which they respectively attend.
 - f. That the clergyman, who shall preside at such meeting shall forward to the Bishop a certificate that the election has taken place agreeably to the foregoing provisions."

At the opening of the Synod the following declaration was signed by the lay representatives :—

"I declare that I am a bond fide communicant of the Church of England. (Signed.)"

"Note.—It being understood that no person can be regarded as bond fide communicant, who has not received the Holy Communion once at least within the last twelve months, previously, if a reasonable opportunity for so doing has offered itself."

After the appointment of a Secretary, the Bishop "pronounced the Synod duly constituted, and proceeded to offer some suggestions as to the question of Diocesan Synods, which he said very early had their existence in our own land, and they were only following in the steps of their forefathers in the constitution of the Synod in this colony. As early as 763, in the time of Theodore, a Synod or Council of the Church was held at Hertford. From time to time Diocesan Synods assembled between the reigns of William Rufus and Henry VIII. In 1851, the Diocesan Synod was revived by the Bishop of Exeter, and, although questioned, was declared to be lawful by the highest authority. His lordship had taken upon himself also to summon the laity, the Diocesan Synod only properly including the Bishop and the Clergy. His lordship thought the time was come when the hearty co-operation of the lay members of the Church should be invited ; for, although the lay members might not have a spiritual office, they had

a spiritual character, and they had the authority of the word of God, which alone could be their guide in such a matter. His lordship cited Scripture, in proof that the people of God were a chosen generation, a royal priesthood, and a holy people, a nation of priests. They all had their respective functions, and their respective duties; and he, in his conscience, believed good would result in the bishop, priest, deacon, and lay members uniting together, in periodical assembly, to promote the weal of the Church of England, not for predominance and supremacy over other denominations, but for the predominance of Christian love and charity. By thus periodically assembling together, the union of the clergy and laity would be promoted. He was glad to see so large a number of well-known faces present that day, and he hoped they would feel it a duty to make themselves acquainted with Church principles, and the principles of the Reformation,—and the more especially before any of them should attempt to dogmatize as to what those principles were. There were two views of their duty on the present occasion: first, as to laying down fundamental principles; and secondly, certain principles, which, although not fundamental, it would be found necessary to observe. His lordship here quoted from Bishop Selwyn's remarks at a general Synod Conference of New Zealand, in which he laid down general principles of a fundamental nature, and which he (Bishop Nixon) held to be equally applicable here. His lordship also cited the regulations suggested at the Council of Advice, on which this Synod was called, embodying the fundamental principles recognised by the New Zealand Council. As to the other principles, the first was with regard to the status of the Clergy; his lordship sought to render that status immovable, except by a properly constituted assembly. The ordinary ecclesiastical law of England did not prevail here, and it would be difficult to say what was the protection of the Clergy against the Bishop, supposing he were to attempt to play the tyrant. And whoever might be Bishop, some check should be placed on his irresponsible power. His lordship when in England, twelve years ago, had sought to divest himself of his irresponsible power, but in vain. He had looked and waited patiently for this day, and he thanked God he had seen the day when he could conscientiously lay down a portion of his irresponsible power. The Clergy here were *de jure* holders of office at the will of the Government, and all that could legalize their claims in this colony was the licence. On the subject of the licence there had been much misconception, and much had been said against himself, unfairly; but his lordship was willing to change the licence, and make it as simple as possible. He had made that offer years ago, both here and at Launceston, with a view to afford the utmost protection to the holders of the licence. As to the revocation of the licence, he had only revoked in two instances; in one instance the case was proved by the party himself, and the licence was revoked: that party had gone to his account. The other had been a peculiar one; the party had every opportunity of defending himself on the inquiry, which was instituted at the request of the

Government. The question was brought before the Supreme Court on *mandamus*, and afterwards before Parliament, but no reversal took place. His lordship desired to make the status of the Clergy similar to that of the rector or vicar; the incumbent, in short. The next was the appointment of the Clergy. Hitherto, practically, this had rested with the Bishop; but if any feasible plan could be laid before his lordship, by which the laity could participate in the appointment, he should be glad to consider its practicability. His lordship next touched upon the question of patronage, or right of presentation. In conjunction with the appointment, they had to consider the means for the support of the incumbent. At present there were four kinds of provision for the Clergy, and he earnestly begged of the Synod to take the subject of the provision for the Clergy into consideration. It was a humiliating fact, that so little had been done for the Church. The returns for the Archdeaconry of Hobart Town had come to hand; the number of members exceeded 36,000; 1,406 $\frac{1}{2}$ only had been subscribed, one-fourth of which had been given by nine individuals. Such a state of things, for the honour of the Church, could not go on. Some effectual means must be devised to remedy this deficiency. Each Jew of old had to give his half-shekel, yearly, to the service of the sanctuary: it was the duty of the Christian, also, to give. The last point was of very great importance, the establishment of a tribunal to try ecclesiastical offences—namely, offences by the Clergy and the officers of the Church, such as churchwardens, and other lay members. For if lay members sinned against the laws of the Church, they should be visited with censure as well as the offending Clergy. His lordship would next make some remarks in reference to the subject of discipline with the Clergy. The Bishop was impotent here, in consequence of the irresponsible power he possessed. Many things had been passed over, for want of a tribunal by which he could insure justice. It would be a question of how many persons such a tribunal should consist, and whether of Clergy exclusively, or of Clergy and Laity. His lordship mentioned several general principles, which should be recognised in connexion with this tribunal. Faithful laymen, as well as faithful Clergymen, would not, he thought, object to be subject to the discipline of the Synodical tribunal. As far as his lordship was concerned, he should gladly receive their suggestions; and if in any matter he differed from his brethren, let them judge him, as he would judge them, remembering that they would have to answer at a higher tribunal than public opinion. In conclusion, he prayed God's blessing on their labours, and that they might act in love and charity, and that the bonds of union might be strengthened."

a spiritual character, and they had the authority which alone could be their guide in such cited Scripture, in proof that the people generation, a royal priesthood, and a holy They all had their respective functions. priest, deacon, and lay members assembly, to promote the well

predominance and supremacy of predominance of Christian loy assembling together, the unic moted. He was glad to se

present that day, and he themselves acquainted w the Reformation,—and attempt to dogmatize

two views of their d down fundamental although not fun His lordship he

Synod Confer principles of held to be e

lations sur as soon as 800*l.* was collected. Sunday week, the Bishop preached the morning called, er country Church, and the offerings were appropriated to Zealan

(St. John's) now being built in the upper part of James-regar for two hundred persons. The contribution of the Bishop is statr of the *Society for Promoting Christian Knowledge*, 40*l.* The or' population (whose state as baptized Christians, mixed up with a

it group of Lascars and Chinese, is very lamentable) are within reach, indeed, of the old Church; but its pew-and-paying system repel the poor as much as an express prohibition. We are therefore now deep

in the stone and mortar of a *free* Church; but we shall not be able to cover it in without 300*l.* more than we see before us at present from all sources. Notwithstanding, I engaged at a consultation to-day,

from which it is clear that a large additional demand on our pures is at least *approaching*. I refer to a preliminary meeting of gentlemen at Storer's Hotel, for the purpose of receiving the suggestions, which they had requested the Bishop to commit to writing, on the erection

of St. Helena into a See. The only gravelling point was the absolute necessity of 1,000*l.* (if not 2,000*l.*) being locally raised, as a test of the real desire of the inhabitants for the object, before the Home Govern-

ment will even look at it. The wishes of those present were unquestionable, and a committee was appointed to decide upon the mode of raising the money.

Dec. 15th.—On the 9th, the Bishop consecrated the new country Church by the name of St. Paul. It was built from a design of Mr. B. Ferrey, and opened for divine service in 1851; but, owing to

tion was brought before the Supreme Court before Parliament, but no revival took place to make the status of the Clergy similar to the incumbent, in short. The next Hibbert, previously, this had been proposed in the appointment, the building was a right of presentation, which is under the crown, and the Bishop is bound to be guided in his discretion.

and demanded a and twenty persons. A meeting was adjourned for a fortnight, and offered by Mr. J. B. Torbett, and

see, and decided that the Church should advance with drawings kindly furnished by as soon as 800*l.* was collected.

Sunday week, the Bishop preached the morning called, er country Church, and the offerings were appropriated to Zealan

(St. John's) now being built in the upper part of James-regar for two hundred persons. The contribution of the Bishop is statr of the *Society for Promoting Christian Knowledge*, 40*l.* The or' population (whose state as baptized Christians, mixed up with a

it group of Lascars and Chinese, is very lamentable) are within reach, indeed, of the old Church; but its pew-and-paying system repel the poor as much as an express prohibition. We are therefore now deep

in the stone and mortar of a *free* Church; but we shall not be able to cover it in without 300*l.* more than we see before us at present from all sources. Notwithstanding, I engaged at a consultation to-day,

from which it is clear that a large additional demand on our pures is at least *approaching*. I refer to a preliminary meeting of gentlemen at Storer's Hotel, for the purpose of receiving the suggestions, which they had requested the Bishop to commit to writing, on the erection

of St. Helena into a See. The only gravelling point was the absolute necessity of 1,000*l.* (if not 2,000*l.*) being locally raised, as a test of the real desire of the inhabitants for the object, before the Home Govern-

ment will even look at it. The wishes of those present were unquestionable, and a committee was appointed to decide upon the mode of raising the money.

Dec. 15th.—On the 9th, the Bishop consecrated the new country Church by the name of St. Paul. It was built from a design of Mr. B. Ferrey, and opened for divine service in 1851; but, owing to

vesting the ground in the See, this ceremony performed. It has at length taken place, to the Clergy, and of a large number of the building, strictly and legally, the Parish meeting of the Clergy, six in number, chief suggestion of his lordship was church in our port, visited by some the East every year. The Rev. nment Head School, offered to could only promise an effort at the name) some London

rough School week. The on of the Government boys. That of two y, and of the combined ednesday. The most impor-

the Bishop's visit (viewed in all its ay last, when a public meeting, convened to obtain 1,000*l.* towards the endowment of by loan, and to apply to the Local Government for repay it by assessment on the rateable property of the Nor must I pass over the Confirmation on Saturday last, at St Paul's Church. It was preceded by the Evening Service. At the the second lesson, twenty-seven adult Africans, of both sexes, were presented at the font, and baptized by the Bishop. Several of were confirmed immediately afterwards. I think there were ty in all, making, with those at the confirmation in November, sev hundred and thirty candidates. There was a crowded congrega- one : the candidates arranged in the chancel formed a touchingly- tion- resting sight; and from their demeanour, as well as their previous int- mination, I gather that the occasion will prove to not a few one of ex- ing spiritual benefit.

Jan. 9th, 1858.—The Bishop left us last night for England, and a gap his departure makes. Of course there is not much Church business to report during the last fortnight, everything which required to be organized or "set in order" by episcopal authority having been handled already by the Bishop. He kindly allowed one more clerical meeting to take place at my house, on the 6th, instead of his own, at which he strongly urged evening cottage lectures among the poor. On Monday evening, his lordship met about fifty ladies and gentlemen, and delivered a friendly conversational address on District Visiting. Mrs. Drummond Hay kindly opened the large room at the Castle, and provided tea; and about twenty gave in their names as visitors of the town, and nearly the same number in the country. And so closes my narrative of the Bishop's visit at St. Helena. Any encomium from me would be out of place."

ST. HELENA.

(Continued from p. 221.)

"Nov. 20th, 1857.—Our Governor, Mr. Drummond Hay, presided to-day at a meeting held at the School-room, at Hut's Gate, for the purpose of taking practical steps for erecting a Church in that district of the island. Most of the inhabitants are a full hour's laborious walk from the existing Churches, and a Sunday service has been for some years held in a temporary room for their accommodation. But 200*l.* nearly having been collected towards a Church, a desire had been expressed by influential persons that, while the Bishop was here, a site and design should be fixed upon. The meeting developed minor differences of opinion, but the general tone was good, and the zeal for the object undoubted. One point, in my view of considerable importance, was set at rest. An idea had been started that the building should be a School-chapel, and *cheapness* had gained the usual number of advocates. The meeting decided against it, and demanded a Church, strictly so called, for one hundred and twenty persons. A committee being then elected, the meeting was adjourned for a fortnight; when they accepted a site offered by Mr. J. R. Torbett, and recommended by the committee, and decided that the Church should be commenced in accordance with drawings kindly furnished by Captain Stace, R.E., as soon as 800*l.* was collected.

Nov. 30th.—On Sunday week, the Bishop preached the morning sermon at our country Church, and the offerings were appropriated to the Church (St. John's) now being built in the upper part of Jamestown for two hundred persons. The contribution of the Bishop is 130*l.*; of the *Society for Promoting Christian Knowledge*, 40*l.* The population (whose state as baptized Christians, mixed up with a group of Lascars and Chinese, is very lamentable) are within reach, indeed, of the old Church; but its pew-and-paying system repel the poor as much as an express prohibition. We are therefore now deep in the stone and mortar of a *free* Church; but we shall not be able to cover it in without 300*l.* more than we see before us at present from all sources. Notwithstanding, I engaged at a consultation to-day, from which it is clear that a large additional demand on our purses is at least *approaching*. I refer to a preliminary meeting of gentlemen at Storer's Hotel, for the purpose of receiving the suggestions, which they had requested the Bishop to commit to writing, on the erection of St. Helena into a See. The only gravelling point was the absolute necessity of 1,000*l.* (if not 2,000*l.*) being locally raised, as a test of the real desire of the inhabitants for the object, before the Home Government will even look at it. The wishes of those present were unquestionable, and a committee was appointed to decide upon the mode of raising the money.

Dec. 15th.—On the 9th, the Bishop consecrated the new country Church by the name of St. Paul. It was built from a design of Mr. B. Ferrey, and opened for divine service in 1851; but, owing to

questions raised about vesting the ground in the See, this ceremony had not hitherto been performed. It has at length taken place, to the great gratification of the Clergy, and of a large number of the parishioners, rendering the building, strictly and legally, the Parish Church. To-day, the second meeting of the Clergy, six in number, took place at the Bishop's. The chief suggestion of his lordship was the establishment of a Floating Church in our port, visited by some 40,000 seamen and passengers from the East every year. The Rev. George Bennett, Master of the Government Head School, offered to take the duty at once, though the Bishop could only promise an *effort* to obtain a small stipend from (I forget the name) some London Society.

Christmas Day, 1857.—This has been a thorough *School week*. The Governor and Bishop attended the examination of the Government Head School on Monday, and both addressed the boys. That of two other Government Schools followed on Tuesday, and of the combined Schools of the Benevolent Society on Wednesday. The most important circumstance, perhaps, during the Bishop's visit (viewed in all its effects), occurred on Monday last, when a public meeting, convened by the Sheriff, resolved to obtain 1,000*l.* towards the endowment of the proposed See by loan, and to apply to the Local Government for powers to repay it by assessment on the rateable property of the island. Nor must I pass over the Confirmation on Saturday last, at St. Paul's Church. It was preceded by the Evening Service. At the close of the second lesson, twenty-seven adult Africans, of both sexes, were presented at the font, and baptized by the Bishop. Several of them were confirmed immediately afterwards. I think there were seventy in all, making, with those at the confirmation in November, one hundred and thirty candidates. There was a crowded congregation: the candidates arranged in the chancel formed a touchingly-interesting sight; and from their demeanour, as well as their previous examination, I gather that the occasion will prove to not a few one of lasting spiritual benefit.

Jan. 9th, 1858.—The Bishop left us last night for England, and a great gap his departure makes. Of course there is not much Church business to report during the last fortnight, everything which required to be organized or "set in order" by episcopal authority having been handled already by the Bishop. He kindly allowed one more clerical meeting to take place at my house, on the 6th, instead of his own, at which he strongly urged evening cottage lectures among the poor. On Monday evening, his lordship met about fifty ladies and gentlemen, and delivered a friendly conversational address on District Visiting. Mrs. Drummond Hay kindly opened the large room at the Castle, and provided tea; and about twenty gave in their names as visitors of the town, and nearly the same number in the country. And so closes my narrative of the Bishop's visit at St. Helena. Any encomium from me would be out of place."

JOURNAL OF A NAVAL OFFICER ON THE WEST COAST OF AFRICA.

WE have been kindly allowed to lay before our readers the following Journal. We think that they will be glad to see what is said about the late Mr. Leacock; and the references to the slave-trade may be now more than usually interesting.

"On the 24th of April, 1856, I started from Sierra Leone in the *Myrmidon*, to take my station off the river Pongas. Before parting from the commodore, he privately instructed me to ascertain whether a Spaniard, well known in the slave-trade, was still residing in that river, or in the Nunez, a river north of Cape Verga; if so, to obtain all information respecting him.

On our reaching the mouth of the Pongas, I anchored in such a position as to command the two principal entrances of the river. Soon after this I started early one morning with the assistant-surgeon, Dr. Murphy, in a fast whaler, manned by those admirable boatmen, Kroomen, for Tintima, a village about fifteen miles from the entrance, situated in a creek branching from the main course of the stream; we entered by the sand-bar entrance without trouble, which was pleasant, as the bars of African rivers are usually dangerous, many lives having been lost on some of them.

The approach to the Pongas strikes one with its ominous appearance. The low bushes, decaying amid sweltering swamps, seem to shed disease around in the steaming vapours that rise from them, as the prostrating heat of the morning sun falls on the solitary waste. No region could be more perfectly fitted for the deeds of dark crime that have been prosecuted in this and most other parts of the western sea-board of Africa.

Nothing pleases the eye, or tells of happiness—a few curlews scream, and break the silence, and a solitary crane perhaps wings his heavy course from bank to bank, or the dull splash of a slimy alligator floundering away from intruders, are all the sounds that catch the nervous ear.

As we pulled slowly up, a few signs of habitation met our eyes; they were wretched villages, built on spots of dry land, that seemed like islands amid the surrounding swamp. Just as the overpowering mid-day heat was drawing on, we reached Tintima, a village of comparatively pretending appearance: here I purposed halting for the afternoon and night. It is a rule among African travellers to halt during mid-day, and indeed not to move till next morning, unless the case is urgent.

Descriptions of African villages are unnecessary. When one is seen, a good idea may be formed of *all*. They all resemble one another in the quantity of naked children that run about, the number of men that lounge about, and the hard-worked, miserable women that straggle in the streets.

The former chief of Tintima, Kanabac Allee, died shortly before my visit, being succeeded by Amara Allee, his son.

Kanabac Allee had managed to be always on good terms with Englishmen, and had the reputation of being much opposed to the slave-trade; yet I have since found on good authority, that he had been as noted a slave-dealer as any in the river Pongaa.

The wives of the defunct chief were, during my visit to Tintima, engaged in mourning his loss in their way; they all wore white turbans, and white clothes fitting close under the arms, and reaching to the knee.

At sunset, and early in the morning, they marched round the village chanting a low monotonous dirge, by no means unmusical: their mourning lasts forty days; after which the wives (amounting in this case to fifty) become the property of the succeeding chief; but the women have the power of choosing a new lord and master, if their new chief will part with them; and as the succeeding chief had, in this case, at least sixty wives already, he easily consented, at the end of the forty days, to part with about thirty of his father's wives, reserving ten for himself, so that he is now master of seventy.

Kanabac Allee gave, during his life, intelligence on a few occasions to English officers, that led to the capture of vessels, the property of Spaniards, that he was prejudiced against, for doing which he received a medal from the British Government; but, under cover of this apparent honesty, he has always been dealing largely in slaves.

Amara Allee, as far as I could judge during my several visits to Tintima, is against the slave-trade; but he is a weak-minded man, in ability far inferior to his father, who spoke English, wrote and read well; besides, Amara is a desperate sensualist.

Whilst sitting in the chief's hut, a Spaniard lounged in, and introduced himself as S-fior Bersir. I determined to watch him, as it struck me that he might possibly be the same man of whom the commodore spoke.

I began by asking him to join us at breakfast, rather a late hour for that meal—one o'clock; but we had been travelling all the forenoon. I ascertained, through the medium of broken French, a little Portuguese, &c., at breakfast, that the Spaniard had been many years in Africa, trading, by his own account, in palm-oil, ground-nuts, and hides. This I could not credit, for I had already put him down in my mind as one of the ruined slave-dealers that are so often found skulking in African rivers, in a state of abject poverty, eaten up with frequent fevers.

A bottle of rather good Madeira that we discussed at breakfast induced the Spaniard to speak more. He said, that although for many years he had been used to the life of a seafaring man, yet he had been brought up as a soldier, having served in the Carlist wars, in the Queen's army, as a captain of caçadores. I should have doubted his word; if he had not mentioned Sir de Lacy Evans, who served in the Spanish wars at one time; besides, Bersir had the air of a military man. He wore an old blue serge frock, the sleeves being worked

over with red tape, as far as the elbow, and ornamented with red buttons; this was closely fastened, so as to admit only of glimpses of a shirt that certainly had not been off for a fortnight. His pantaloons were of dirty brown-holland. As the Madeira worked, Bersir took so much pains to convince me of his *not* being a slave-dealer, going so far as to whisper in my ears, that M. Bicape, a French trader, in the Rio Nunez, known to be *an honest man*, was the greatest slaver on this part of the coast, that I at once decided that this was the man the commodore told me of. I afterwards found out that he had been the owner of two brigs, seized by the *Linnet*, three years back, and also of another brig, taken by the *Ferret*, in the Rio Nunez; and that he himself had been taken to Sierra Leone by the commander of the *Teaser*, but, through the influence of the Chevalier Gilmar, Spanish consul, he had been permitted to return to the Pongas; the Governor of Sierra Leone first making him give his word that he would leave off slaving. I had no doubt that the man was hanging about with the intention of collecting slaves, purposing to send them round to some other river farther north, there to be shipped for Cuba.

I determined to preserve great friendship with him, but to watch him closely. I spent the afternoon in the miserable hut that he lived in with a wretched companion, who looked like a ghost, being afflicted with fever, dysentery, and rheumatism—all thanks to the climate that the poor creature had come to in hopes of making his fortune.

The two Spaniards alternately sang ballads of their far-distant country, accompanied by an old guitar. I sat the whole afternoon picturing to myself the bright days of chivalry that Spain had seen, the proud race that these two outcasts descended from. I almost became fond of the two men, dirty and wretched as they were, as they breathed forth, in the deep, rich accents of their country, words of home: even the old guitar lost its twanging tone under their light fingering. I presented the two dons with a bottle of Madeira, which enlivened their spirits.

I put up for the night in one of the chiefs' huts, being used to rough it. I found little inconvenience in sleeping on a mat on the mud floor, with my blanket coat for a pillow; the mosquitoes were terrible; but I tried lighting a small wood fire in the centre of the hut, which drew them away. Hunger, they say, is a good sauce. I am sure fatigue insures sleep through anything.

The following day I started for Falengia, a village five or six miles farther up this branch of the river. My reason for going was to visit Leacock, the first missionary in the Pongas. The officer who commanded the *Myrmidon* before me, brought him from Sierra Leone and started him.

We had instructions to visit Falengia, as Leacock's mission was quite an experiment. He gave up a living in Jamaica, at the age of sixty, and volunteered his services as an African Missionary, a dangerous although gallant undertaking, we all thought, for a man at his time of life.

We passed through much unhealthy swamp before reaching Falengia, and, strange to say, saw a large shark, which, as the water was fresh, upsets some theories respecting that animal.

Leacock we did not find at home, as he had started on an expedition up the Bangalore branch of the river, in company with Wilkinson, chief of Falengia : however, I introduced myself to Duport, his assistant, a coloured man born in the West Indies. Wilkinson had given up one of his huts as a temporary residence to Leacock ; a half-circular piazza at one end served as a school. I saw about twenty children collected there, some being children of Wilkinson. Considering the short time that the Mission had been established, I was much struck with the advance made.

Duport gave us a capital dinner : he employs himself not only in teaching, &c., but also in carpentering, a very necessary pursuit where tables and chairs are scarce. I walked over the village and out into the adjoining country with Duport ; the lanes are very pretty, shaded by charming tall hedges in the more open country. Numbers of people, principally women, were hard at work cultivating the ground nut, one of the principal products of the Pongas country. Although these were slaves, they looked happy. Domestic slavery, in fact, cannot be abolished in Africa for ages ; the fate, however, of these slaves, happy as they seem, is very uncertain : they, at the caprice of their owner, may be sold to slave-traders at a moment's notice, should a good bargain be struck. Wilkinson, however, is a staunch anti-slave trader, and afterwards gave me information that led to my success in putting down a portion of the traffic in the river.

Duport introduced me to Charles, Wilkinson's son, a sharp energetic Mulatto, partially educated. He told me that he was chief of Domingia, situated at the main river. I promised to call there on my way to Bangalong.

I saw a Fullah ; I was so struck by his appearance that I begged to be introduced to him.

Charles Wilkinson introduced me ; he saluted me in the most polished manner, holding his hand out. We shook hands. I was struck with the very marked difference between his features and those of the Negro generally ; his nose was inclined to aquiline, forehead high, eyes greyish, and colour of skin yellow.

My compliment respecting the power of his country, of which I had heard much, being translated to him, he smiled, and said that his countrymen never wished to lead a warlike life, being by inclination pastoral, but as war raged around them, they could not be at peace. He had obtained a piece of land from Wilkinson, which he cultivated, not intending to return to his native country. I saw more of these interesting people afterwards.

Taking leave of Duport, we started in the evening for Tintima. The weather promised badly, a heavy tornado had been gathering all the afternoon : as we started in the boat, I observed behind me the well-known black arch of clouds bearing down from the eastward, thunder and vivid lightning bursting over the dark-green forest

banks : the tide, however, ran strong in our favour : before the squall struck us, not a breath of wind stirred ; it was painfully calm ; but the rushing wail of coming wind struck distinctly on the ear. Nothing can exceed the fascinating grandeur of these moments ; Nature indeed strikes awe into the brain of a mortal then. When that sweeping blast overtook our boat, we flew ; the men had to lay their oars in ; in a moment we were drenched to the skin : it took us a short time to reach 'Tintima.' Unfortunately I had no dry clothes to put on, which spoilt my sleep considerably.

My companion, the surgeon, started the next morning for the ship, leaving me, with two men, to await the return of the boat, when I intended starting for Bangalong.

I spent the day with Mr. Ropert, a French trader, long resident in the river ; he introduced me to M. Columbine, a Greek by birth, but whose life had been spent in almost every part of the world : he traded in the river Capivey, which is north of Cape Verga : his reason for coming now to the Pongas was to offer his assistance to Leacock, should he wish to establish a Mission in the Capivey, which he described as a considerable river ; he also begged of me to bring the *Myrmidon* up there, for, as the trade had been but newly established there, the presence of a man-of-war would have a good effect.

The Capivey is a river little known and badly surveyed, situated at the back of the Bijdya Islands, around which are most dangerous reefs. Columbine gave me a rough chart of the entrance ; but as the river was beyond the limit of my station, I never felt justified in visiting it. Both these men said that the Spaniard Bersir was a well-known slave-trader, but that he was at present desperately hard up, and had fallen into the habit of drinking so much that he did not seem at all likely to improve his condition. A schooner laying on the beach, they said, was his property, as well as a barracoon, somewhere on the other side of the river. Subsequently, I destroyed this schooner, as well as the barracoon, and forced Bersir to leave the river.

Early the following morning, my boat having returned, I started for Bangalong ; time did not allow me to stop at Domingia, a village on the left bank : this is Charles Wilkinson's estate. The river wound pleasingly, and as a cool sea-breeze was blowing, I enjoyed myself exceedingly. We passed several rakish Yankee schooners, all lawfully engaged, taking in ground nuts, hides, and ivory ; on board one of them I saw two beautiful specimens of the chimpanzee, male and female, quite young ; the mate of the ship offered them to me for fifty dollars ; unfortunately, I had very little money with me.

The enlightened independence of Yankees in these out-of-the-way places is very charming. As none of them took the trouble to show their colours, I politely asked them why they neglected doing so ; their answer was, that trade was too brisk for them to play with bunting. I noticed, however, that, brisk as it was, they spent their time principally in lolling in hammocks hung to the main-boom, chewing, spitting, drinking, and occasionally rapping out an oath at the black sailors who were stowing the cargo.

We reached a schooner anchored off Bangalong at sunset, on the 1st May, 1856. Hospitality is a matter of course among white men in the rivers; I therefore intended to seek lodgings, &c., on board this vessel, which I knew to be the property of Heddle, one of the largest merchants of Sierra Leone.

I was delighted to find on deck, talking to Theodore Valentine, the supercargo, the very man I wanted—Mr. Leacock: I was struck by his venerable appearance. He told me that he wished to reach Falengia that evening: old Wilkinson was with him. Wilkinson must be very old; a light Mulatto, dressed in European clothes, and speaking English very well. Leacock and himself travelled in a commodious boat, fitted in the stern like a sofa: but, in spite of all these comforts, I was much impressed with the true heroism of a man at Leacock's time of life, exposing himself to the hardships and risks of travelling and residing on a river, noted as unhealthy, for the purpose of founding a work that will cost many lives. Boat-travelling in African rivers is most fatiguing, and tests the youngest and strongest constitution sharply.

After conversing a short time, Leacock started for Falengia. I remained to dinner with Valentine.

After dinner I landed at Bangalong, a most lovely village situated at the base of hills that rise from the river's edge. I shall never forget that evening; fifty miles up an African river; landing alone at a place, noted in the history of the slave-trade, as having been a most active seat of that traffic; yet amazed by the exquisite beauty of the spot: silence reigned over the face of the smooth river; the same moon that had but lately been seen at home, now rose up over the dark hills, bringing into bold relief noble forest trees, whose shadows more than doubled themselves over the surface. After all, these moments are perhaps the happiest of one's life.

I found Ormonde, the chief of Bangalong, an intelligent, good-looking Mulatto; his father was the noted slave-dealer mentioned by Theodore Canot, in his 'Twenty-five Years on the Coast.' Young Ormonde has, at times, dealt largely in slaves. He told me that the vigilance of our cruisers in a degree prevented him from continuing it, but that the principal reason was, that the slave-traders were not so well prepared as formerly to pay ready money for slaves, and also, that the demand for ground nuts and other produce having increased, the labour of slaves was more valuable than formerly, in their own country. He assured me that should it be worth his while, he could easily load a ship with 300 slaves in a few hours.

In fact, I afterwards found out that here, as well as in other parts of Africa, the amount of space cultivated for the supply of wants for food, &c., and demands of trade, is not in proportion to the population; consequently there is a surplus of idle population on the hands of chiefs, who get rid of it for money if possible; as demand for African produce increases, this evil is counteracted. The sure way for our philanthropists to check the slave-trade, will be to set a high value on all produce from Africa, increasing the demand so as to drive

the native chiefs to close every hand on the clearing away of vast forests, obtaining ivory, boiling palm oil, preparing hides, building stores, and shipping cargo. The native chiefs will not part then with their labourers for bad goods from half-starved Spaniards, &c.

Domestic slavery is as yet, and will be for ages, a necessary evil in Africa; any attempt now to stop it would have the worst consequences. Polygamy must be first done away; none of our generation will live to see that accomplished. Wilkinson, although most anxious to assist Missions, and introduce civilisation, has several wives, and I certainly consider him one of the most sincerely well-inclined Mulattos I have ever met.

I had a particular wish to be introduced to Ormonde's mother, as Canot mentions her in his work. Ormonde sent for her, not in a very respectful manner, I thought. She was a light Mulatto, and I considered her handsome for her age.

Ormonde offered me such a snug bed that I avoided sleeping on board the schooner, which I knew to be infected with cockroaches—brutes that always destroy my rest.

I found my host early in the morning lolling in a hammock, and talking to one of his wives, a beautiful dark Quadroon; he volunteered to show me the lions of the place before the sun became very hot.

Our way lay through shady lanes, well kept, along which stood the dwellings of tall, lazy natives, who, as usual, were yawning, grinning, and gaping at me for a change—white men being a novelty so far up the river: gradually we emerged into an open cultivated country, that lay along the bank of the river, and up the brows of the chain of hills, at the base of which Bangalong stands.

Many people were working in the fields as we passed, the majority being women: the work is principally weeding, vegetation here being so rapid in growth, that the destruction of weeds constitutes the greater part of a day's work. This work is, as may be easily understood by Englishmen, not at all equal in labour to a corresponding pursuit in England—removing the weeds is all, nothing else; as to manuring, shifting the crop, and endless other dodges to extort the last farthing out of nature, they are not thought of.

The tide not serving in the early part of the following morning, prevented my starting as soon as I wished for Falengia.

My friend Valentine provided a capital breakfast on board his schooner. I was much amused at his powers as a linguist; amongst the crew were Jollaphs, Sooyooes, English, and French; he spake all their tongues with ease.

Half-an-hour's pleasant pull up the river brought us to Falengia, which I found to be a very considerable town, laid out, as usual, in shady lanes. Not wishing to disturb Leacock, who I thought might be tired after yesterday's journey, I went first to Mrs. Campbell's, the Mulatto wife of my particular friend, the consul at Lagos; I found her up, but her daughter was not visible, so I promised to call again later.

I therefore called at Mrs. Lightburne's. This most interesting old lady dwells in a commodious house surrounded by huts and stores, &c., which form quite a village, standing on a large piece of ground ; it is walled in by a stout stockade of mud and wood ; one side of the establishment overhangs the river, the banks being very high and precipitous.

I was politely offered a seat by a Mulatto, who spoke good English, in a piazza that overlooked the yard, in which was collected a number of idle Fullahs, and other traders from the interior, all curious to get a glimpse of me. In a short time Mrs. Lightburne made her appearance, followed by a large number of female attendants, and three children, whom I ascertained to be her grandchildren ; they were dressed in European clothes, and boasted of some education ; but, although very proud of them, she was herself dressed in a strictly native style—that is, a large cloth wound round the body close up to the arms, and reaching to the knees, barefooted, and covered with massive gold ornaments ; in her hair, which, though woolly, was carefully dressed, she had a magnificent gold comb. She appeared to be about fifty years of age, possessing striking traces of beauty. Her colour, although very dark, had a depth and richness that cannot be understood by those who have never seen an African beauty ; her hands and feet would be a study for the most imaginative sculptor.

I had been told that she disliked English naval officers, and therefore, although herself well able to speak English, conversed through the medium of an interpreter, which always renders these visits tedious and unprofitable.

I put, however, some home questions on the subject of the slave trade. She answered that she considered *that* trade was broken up ; referring me to the number of traders that filled her yard, as a proof that legal trade now fully occupied her time : certainly a large trade appeared to be going on. Several Fullahs, evidently of authority, took great pains to convince me of their respect for Mrs. Lightburne, saying that she fed them and their followers during their trading visits, lodging them also, and frequently sending them away with handsome presents. All this I fully entered into with interest ; but beyond her answer that the slave-trade was broken up (which of course I did not believe), I did not obtain the information which I anticipated by paying the visit. As is customary in Africa, when paying grandees a visit, I was presented with two sheep, some fowls, and fruit.

Several young Fullahs of good birth were introduced to me ; of these interesting people I will speak hereafter ; it will be sufficient now to say that the manners of these young men were quite fascinating. I longed to be able to speak their language ; the polish of our drawing-room beau would stand a poor comparison with the graceful gait, winning address, and dignified etiquette observed by the tall, intelligent-looking native from the far, mysterious interior of Africa.

I left Mrs. Lightburne in a good humour, having carefully avoided

anything which I thought might ruffle her temper. An idea exists that she is not a slave-dealer; such an idea must be wrong. She was married in the country fashion, many years ago, to an American, from whom she has her name, who was largely connected with Ormonde and the other slavers of the river; and being herself of good birth, she had great influence, and therefore commanded in a great measure the trade from the interior in slaves. After Lightburne's death she still supplied all demands for slaves, housing them, as they arrived from the interior, in the large offices that I saw in the yard. The Portuguese, Spanish, and other white slave-traders in the river supplied her with means of defence against the boats of our cruisers. Luck, however, went against her, for a small force commanded by Lieutenant (now Captain) Dyke, brother of the present Queen's proctor, destroyed a great portion of her works, a fact which she will never forget; and I think that the Honourable Captain Denman also did her some material mischief. Lately she has given up any direct support to the slave-trade, but her immense influence with the traders from the interior gives her the power of monopolizing any trade; consequently she is one of the leading heads of the Pongas country.

As our Missionaries are often misled on the subject of choosing the right persons with whom to make treaties, and whom to look to for support, I should recommend them in the Pongas country to apply to Mrs. Lightburne; who, although she is at least a slave-dealer, yet is so intelligent, and is advised by so many sharp natives, that she knows how to value the advantages of education, which is proved by her grandchildren being partially educated. Mrs. Lightburne will turn her whole attention to the support of any trade that she thinks will repay her; and there can be no doubt that the trade of any part of the western coast of Africa, if well developed, will repay the honest speculator; *vide* our Liverpool merchants.

Mr. Leacock was staying with a Mulatto family, friends of Wilkinson. When I called he was just rising from the siesta, which is so necessary to everybody in so intensely hot a climate, more especially when old. His venerable appearance and impressive manner pleased me much. We had a long conversation on the subject of the slave-trade, and the probable success of missions in the river. Mr. Leacock told me of the infamous manner in which Kanabac Allee, the deceased chief of Tintima, behaved to him and Duport, after Commander Buck left with his boats to return to the ship, showing how necessary it is, if ever we intend to civilise these parts, that the officers should make it a special duty to visit continually, and make themselves well acquainted with the native chiefs, their customs, and prejudices.

Mahometanism is, I fancy, one of the great obstacles in the way of conversion and civilisation; it is the opposition of a species of civilisation well established and always gaining ground, which possesses the charm of *not* obliging the conformist to relinquish many of the darling customs of a heathen African, the giving up of which, to him, is bidding farewell to all happiness. There are Mahometan

schools in almost every village in the Pongas ; but although I have tried hard, I have not been permitted to see them. At Tintima, the schoolmaster is a venerable old Mandingoe, who lived with the chief, employing himself principally, when not at his school, by reading a tattered parchment book, which I supposed to be extracts from the Koran ; he either would not or could not speak English, but I detected his earnest attention to everything I said, leading me to suppose that caution prevented him from showing his knowledge of our language.

The chief's children paid him great respect ; they, as well as a number of others, disappeared with their teacher for several hours every day for education. On some occasions they had holidays ; whether as a religious observance or not, I did not ascertain. Mahometanism is mixed at pleasure with Fetish or heathen rites, some observing it so far as merely to purchase charms, or allow their children to learn from a Mussulman ; however, I am nearly certain that *all* the children in the Soosoo country are named by Musulmans.

As Mr. Leacock expressed some wish to go to Sierra Leone for a short time during the coming rainy season, I promised to send a boat up for him as soon as any vessel was bound in that direction. He showed me a rough plan of the Pongas and its branches drawn by himself ; it did not give anything like the number of turns and windings in the river. Taking leave of Leacock, I paid a hasty visit to Mrs. Campbell, and found her daughter with her, a remarkably handsome Mulatto, and well educated, having been brought up at Goree, a French settlement. She has since married Theodore Valentine.

I left Bangalong the following morning for my ship. I calculate Bangalong to be fifty miles from the river's mouth, allowing for turns ; Falengia, five miles farther ; and a large village belonging to Faber, a Mulatto, whom I had not time to see, two miles from Bangalong, in a creek north of the main stream. These are the most important places in the river, the greatest number of educated Mulattoes are collected here, and it is the highest point to which vessels of any tonnage can ascend ; the proper main stream, called the 'Fatellah,' not being navigable for anything larger than boats and canoes.

Falengia struck me as more healthily situated than any other village I had visited, being on high ground, comparatively well separated from swamp. There, I think, Mr. Leacock ought to have established himself ; I am not certain what reason he gave me for not having done so ; I think it was that the traders from the interior making it their principal place of rendezvous, the Mahometan prejudices would be more firmly established.

The Fullahs, of whom I saw many here, travel in caravans of from 50 to 200 strong, laden with hides, ivory, and gold, and, until lately, and I suspect, *still* sometimes, with a large number of slaves, all which they eagerly exchange for cotton, cloths, earthenware, gunpowder, guns, knives, salt, cutlasses, &c., down from their country, which lies

200 miles from the coast, running north as far as the Gambia, and south nearly to the Mandingoes.

The Fullahs profess to be Mussulmans, and are a branch, I think, of the vast hordes classed under the head of Fellatahs, or Fellanees, or Pulloes, which extend through a great space of country running from the head of the Gambia; all being under the supreme control of the Emperor Sokotoo.

These masses of semi-civilised people have been pressing heavily on the more seabound nations, and have made them a medium through which they exchange the slaves stolen from further interior tribes, as well as the natural products of their country, for the articles of our manufacture necessary to them for clothing, and to carry on their deeds of rapine and robbery. The Fullahs are the most peacefully inclined division of this great nation; they own great numbers of cattle, the hides of which form an article of commerce, especially with America. These hides are carried in bundles on the heads of slaves on foot from the interior.

The capital of Fullah is Timboo. I thought that might be the far-famed Timbuctoo abbreviated, but ascertained that it was not; in fact, I fancy that that mysterious city, although actually existing, and lately visited by Dr. Barth, is not entitled to so much poetical speculation as has been bestowed on it.

The Fullahs are tall, slight, and active, walking with a springing graceful gait. They generally wear a white *tobe*, or shirt, flowing elegantly down to the knees, the head being protected by a small skull-cap; on their feet sandals. The idea conveyed by pictures of Negroes, or by meeting some woolly-headed, blubber-lipped black in the streets of Liverpool, or lounging about the London Docks, is quite dispelled on meeting these people: such specimens are not persuaded to leave their country, for they are as proud as possible, and despise the white man, although courteous to him. The Fullah women are noted for their beauty; very few, however, come down on these trading expeditions; but I met some, and they were handsome; they are treated with respect, which is an exception to the general rule in Africa, although I believe Dr. Livingstone had discovered similar instances among the tribes lying between St. Paul's Loando, and the Portuguese settlements on the Mozambique coast.

The Fullahs described their country to me as sandy; they frequently suffer from drought; but most especially from the want of salt, an article of the greatest value to them; and as they do not use much animal food, they gladly slaughter their cattle for the purpose of exchanging the hides for salt, leaving the carcasses to be cleared away by vultures.

It is odd that people living in a country subject to drought, and not using much animal food, should, at an apparent loss, exchange a portion of the bodies of their cattle, in the possession of which their riches principally consist, wasting the rest for salt, just the very thing to excite thirst, and to us not of much use, except in conjunction with animal food. Yet I have been told by Fullahs, that

they consider it a luxury to be able to savour their meals with salt, and that the demand is much greater than the supply ; they would sooner give up gunpowder, guns, or cloth, than be deprived of salt.

On my way down the river, I called in at Domingia, the estate of Charles Wilkinson, son of Mr. Leacock's friend. I conversed at length with him, respecting the state of the river, &c. : he was cunning in his answers ; and, although educated, seemed to have a great deal of the savage lingering under his dark eyes. I observed that in his house he had several Prayer-books, a Bible, and some tracts ; yet over the door hung some unmistakeable Fetish charms : he saw that I noticed this, and did not look pleased.

He is a polygamist : yet being a tolerably honest trader, and proud of his own education, and anxious for his children also to be educated, he may be of much use to any mission on the river.

He told us that any such title as King of the Pongas was empty, as the power lay merely in the hands of a few rich chiefs, among whom he ranked himself : this convinced me of the farce of recognising any such person as King Katty, which Buck did when starting Leacock in the river ; and also of the emptiness of some of our treaties which are made with fellows who have not the slightest influence : the really influential men are not treated with, and therefore are not bound by any rule.

After this visit an interval elapsed, during which I had no opportunity of seeing Mr. Leacock. I occasionally despatched an officer up to Falengia, and I heard of his gradually failing health ; but regretted that no means of conveying him to Sierra Leone occurred.

On the 16th of May, 1856, I ascended the Pongas as far as Tintima, and found my friend Bersir, the Spaniard, deeply engaged in the slave trade. Although fully authorized by treaties, yet fear of involving myself in legal difficulties (a fact that too often influences officers who would otherwise be zealous in the suppression of the slave traffic), added to the duplicity of the natives, prevented my acting with as much decision as I could have wished ; however, I at last managed matters, so as to hesitate no longer about destroying Bersir's barracoon and his schooner, and expelling him from the river : the exertion I went through brought on a slight attack of fever, which, however, I recovered from, owing to the kindness of Robert.

When starting for the ship, I met a boat belonging to her, with intelligence of the arrival of the *Bloodhound* from Sierra Leone, and that she was instantly going back to that place. I sent this boat on to Falengia for Leacock, proceeding on board myself. The next day Leacock came off, completely exhausted, after a heavy tedious pull in a sun, and a wetting on the bar.

Luckily, I had dinner ready for him : I gave him up my cot, for I never saw a man so completely done up with fever, hardship, and anxiety ; yet, despite his age, he seemed cheerful and confident that he would be able to return to the river. I felt ashamed of com-

manding, at my age, the comforts of a cabin, whilst this man, at sixty, had given up every pleasure to encounter the hardships of a residence in a barely known African river, for a most disinterested reason.

The following morning Leacock took leave of me in a manner that I shall never forget : he blessed me before he went over the side, and went on board the *Bloodhound*, bound for Sierra Leone. I never saw him again.

I heard nothing of Leacock himself, but frequently heard of Duport, who was conducting the Mission at Falengia successfully, till August 9th, when, on my arrival at Sierra Leone, I called at the Rev. Mr. Pocock's, to inquire for my old friend, and was told that he was dying : the next morning he was no more. I attended his funeral, with many others, on the evening of the 20th. He was deeply regretted by every one.

He certainly died in as good a cause as any man could wish for."

A DOMESTIC MISSION IN THE UNITED STATES.

IN the March number of our volume for 1857, page 103, we laid before our readers a letter from the Rev. J. A. Merrick, of Paris, Kentucky, giving an account of his mission. The following letter, showing the progress of his work, appears in the same periodical for June, 1858 :—

"I have been in this parish above three years, and have wrought 'in season and out of season,' amidst discouraging difficulties, beyond any that I had encountered among the pale faces, or even the red men of the north-west, and the question may be asked, Have I seen the fruit of my labour ?

I answer the question thus :—I came to this parish, and found it on the verge of extinction. It is more than revived, as will be seen. Old and corrupt habits had to be broken up ; new and right ones had to be supplied. A people had to be newly moulded in spiritual things, who, in consequence of the habitual effect of peculiar institutions, are not very plastic ; a new tone of thought, and fresh inducements to Christian action, had to be furnished ; to look at their responsibilities aright, a different stand point from the former had to be found ; for the individualities of previous pastors which had too strong a hold, that of the Church had to be taken. The spirit of controversy, unusually bitter here, had to be suppressed entirely ; the ruffled temper of alienated brethren had to be smoothed ; and, besides the usual warfare of Christian soldiers against the wiles of the devil, a new and bold effort had to be made to save this parish, having the one alternative, that the blow must be bold enough to be successful, or the Church in this place would expire.

Three years have passed, and, with God's help, the treatment has

been successful beyond the anticipations of any, from the Bishop down. Though all has not been attained—far from it—that is desired, yet everything shows a better state of spiritual health than ever, so as to give occasion to the public declaration by a Reverend brother, *that he never witnessed, anywhere, the Church's life better developed.* God has blessed us, dear brother, beyond all expectation; not in extraordinary gifts, but in the quiet, steady, peaceful growth of the Christian life; in evidence of which I may add to the foregoing aims, the facts that there have been brought to holy baptism, during my pastoral care of three years, a greater number than were baptized here during the twenty-three years preceding, and this, too, in an antipædobaptist community. The largest number confirmed at any one time, was on the last occasion. The frequency of the celebration of the holy communion has increased, gradually and prudently, from the occasional to the monthly, thence to the including of the greater feasts, next to that of the minor festivals, until we reached, months ago, *the full measure of the Church's provision in the weekly communion*, and on every festival, greater or lesser; and this, too, by desire of nine-tenths of my communicants, and with the acquiescence of all. Through the weekly offertory we have discharged our share of all the Diocesan obligations upon us—have aided the Domestic Committee well-nigh to the best of our ability, and expect to do yet more. Our growth is slow, as it is generally in the south-west, but it seems sure. The facts given are mentioned not for vainglory, but as evidence of our hopes that a better day is at hand."

Reviews and Notices.

Missionary Sketches in North India, with References to Recent Events.
By MRS. WEITBRECHT. London: Nisbet. 1858.

THIS book contains brief notices of several missionary stations in North India, chiefly of those connected with the *Church Missionary Society*. It is written by the widow of one of the most able and successful Missionaries of that Society. There are many accounts given in it which show the timidity of the rulers of India in matters of religion. We extract the following from the Journals of the husband of the writer:—

"To illustrate a few of their difficulties and discouragements at this period, it may be mentioned, that soon after the location of these missionaries at Serampur, when the Indian empire was reposing in perfect peace, a religious tract in Bengali, which had there been published, was brought to the notice of the Governor-General in Council; and so great was the alarm felt in reference to this harmless little missive, that an order was at once issued, that "all such should be instantly gathered in and destroyed;" and that none might escape the search, information was demanded from the authors of the tract as to the extent to which such publi-

cations had been circulated, that the Governor-General and his Council "might be enabled to counteract their dangerous effects."

An order was then issued "that the printing of books of any kind was for the future prohibited at Serampur," that "public preaching to natives should cease, and the circulation of all works having a tendency to encourage conversion to the Christian religion." The same Government, at the same time, promoted by every means in their power the study of Hindu literature, laws, and religion. "It sowed to the wind, and has reaped the whirlwind." History furnishes no parallel of a people governing a conquered nation on the principle of repudiating its own faith. The Tartar, the Mohammedan, the Portuguese, the Spanish, the French, the *Romish*, the Dutch, as they conquered, avowed, and as they avowed tried to extend, their own religion. They were all at least honest, though, it may be, not otherwise wholly defensible.

It remained for Protestant and Christian England to stand out alone, as a Government intolerant of its own religion, and to hold India a *preservé* for *heathenism*, where conqueror and conquered should never know the bonds of brotherhood, by the sympathies and hopes of a common religion.

Even within the last few years, an order was transmitted to India, 'that any servant of the Company would be proscribed who should offer pecuniary aid or countenance to missions.' Thanks to the resistance of a Christian member of the Indian Government, that order was never enforced. Carried into execution, it would have proscribed the Lawrences, the Havelocks, and the Edwardes of the service, and bereft our empire, in its time of coming need, of its most heroic defenders."—Pp. 28—30.

The following may satisfy some persons who object to Missionaries employing themselves in schools :—

"But De Rozario, though in name but a catechist, has been successful and blessed above many ordained Missionaries.

He preaches diligently, as far as his other duties permit, in the neighbouring villages, as well as to his native flock, and has gathered in converts. His more particular work is the English school, and the superintendence of three schools in the vernacular; and in this sphere he has been peculiarly successful, having sometimes had three or four of his pupils in one year declaring in favour of Christianity. His numbers have sometimes exceeded three hundred, and all are in admirable order, evincing a singular respect and affection for their humble-minded teacher, and his eight native Christian assistants.

One of the pupils, a young Brahman, who had been eight years under instruction, was removed by his friends, just as the Word of God appeared to exert an influence over his heart and conduct. He was soon after attacked by fatal illness, and, in the midst of his heathen friends, had the courage to make an open confession of faith, declaring his entire reliance on Jesus, and his desire for baptism; but his death prevented the accomplishment of his desire.

Another interesting conversion in connexion with this school was that of the wife of the head-teacher, who had been kept away from him by her relatives for nine years; such is the disruption of domestic ties the convert in a heathen land has to bear! During these nine long years he made many attempts to visit her, but was never once allowed an interview.

At length her father died, and the minds of others so far softened that he was permitted to see her in the presence of her friends. He spoke to her with much Christian wisdom and feeling, proposing to her to join him. She asked some little time to consider it, and in a few days made up her mind to follow his invitation; and to his thankful joy, she was as anxious to learn about Christianity as he was to teach her, for his prayers for her had brought a spiritual blessing to her heart.

She came to him full of Hindu prejudices, but these were soon displaced by Christian truth and principle; she rapidly learnt to read the Bible in her own language, and then expressed a wish to be baptized, not as a mere nominal professor for her husband's sake, but because she had learned to love her husband's Saviour."—Pp. 81—83.

The following refers to Krishnaghur :—

"He (Mr. Häberlin) visited various places along the banks of the rivers, with which the district is intersected, preached much in the numerous villages, founded schools in them, and carried on spirited discussions with the pundita. He also succeeded in inducing several indigo planters to establish schools near their factories, and tried to show them how *they* might, under God, be a great blessing to the country."—P. 153.

These efforts are much opposed.

"Still inquiry went on, and one striking instance of rage and fear combined must be mentioned. The enemy set up a heathen school in opposition to that of the Missionary; and, to *induce attendance*, introduced the Christian Scriptures as a text-book, thus showing themselves superior in discernment to their rulers, who take the contrary course to effect a similar end."—P. 154.

In the Krishnaghur District, there are upwards of five thousand Christian subjects of the English Government. They sent the following Memorial to the Governor-General, on the outbreak of the mutiny :—

"TO THE GOVERNOR-GENERAL OF INDIA.

The humble address of the native Christians, residing in the district of Krishnaghur :

It is now one hundred years that, by the Divine favour, the illustrious English have, in a very wonderful manner, brought under their dominion and good government a great part of the world, by which the people of Bengal have enjoyed great security, and lived in happiness and safety. The Government have promulgated very beneficial laws for the punishment of the wicked, and the protection of the peaceable inhabitants, and by many kinds of gifts and honours have manifested this affection towards their subjects, and rendered them illustrious; the very relation of which benefits almost produces tears.

But what painful circumstances have now arisen, that suddenly, like thunder, in the midst of the territories of such powerful and very just English, danger has arisen! Alas! their own forces have revolted, and manifest treason in many parts of the Honourable Company's territories; especially do they slay persons connected with the Government [*viz.* royal persons], with their wives and children. These bad news we have learned through many of the newspapers, and in the trouble of our governors we are troubled; and with troubled minds we give our signatures to state, that, in case any further troubles should arise, we native Christians in the Krishnaghur districts, if called on, will be ready to aid the Government to the utmost of our power, both by bullock-garries and men, or in any other way in which our services may be required, and that cheerfully, and without wages or remuneration.¹

If a letter be sent to the missionaries in the Krishnaghur district, what we have said shall be cheerfully done: they will exert themselves to give their people, or to aid in any way that may be required. We native Christians, being happy in the prosperity of the Government, desire also to share in the troubles that may come upon it.

It may be right to ask one question of our illustrious governors, Why, after so long a time, has Almighty God so suddenly permitted troubles to arise? He does nothing without a cause. It may be, perhaps, that in the Honourable Company's territories, there has been some injustice towards the ryots permitted to continue, on which account God has caused difficulties to arise.

¹ It should be taken into account that this offer was made by poor labouring-people, who thus offered *all* they had. A more loyal or patriotic demonstration could not have been made.

However that may be, we shall, day and night, continue in prayer to Almighty God that He may pardon whatever is wrong, and restore the blessing of peace to the country.

[Signed by many of the native Christians residing in the Kriashnaghur District.]
28th May, 1857.

We regret to say that the address of these converted Hindus was not so graciously received as addresses presented from bodies of natives still in an unconverted state."—Pp. 184—186.

We will venture to suggest that if a second edition of this book should be called for, its value would be increased if the headings of the chapters were to indicate the localities referred to.

We have received from Messrs. Bell & Daldy, *The People in Church: Their Rights and Duties in connexion with the Poetry and Music of the Book of Common Prayer.* By JOSIAH PITTMAN, Chapel Master and Organist at Lincoln's Inn.

Colonial, Foreign, and Home News.

SUMMARY.

WE record with great regret the death of the Right Rev. George Washington Freeman, D.D., Missionary Bishop of ARKANSAS, in the sixty-ninth year of his age. The *New York Churchman* says :—

"The field of his episcopal labours has been one of the most important missionary spheres on our own territory, and we believe he has discharged his very arduous and self-sacrificing duties in such a manner that his name and his services cannot but be held in grateful remembrance by the Church throughout all time. He may be said, indeed, to have planted our branch of the true Church of Christ in those South-western wilds which were assigned him for the exercise of his episcopal office. As well as Arkansas, it will be remembered he has had, as a supplementary charge, the partial, if not the entire oversight of the Church in Texas also. So that few, if any of our bishops, have had a wider range of episcopal jurisdiction, and not one perhaps has been exposed to severer exertions or greater hardships."

The Ninth Annual Convention of the Diocese of TEXAS was held in April. The most important business which came before it was the election of a Bishop. The Rev. Sullivan H. Weston was duly elected, and there is little doubt of his acceptance of the appointment. We are truly glad to hear this.

The Right Rev. Alonzo Potter, D.D., Bishop of PENNSYLVANIA, has arrived in England in the hope of restoring his health. At the Diocesan Convocation on May 25, the Rev. W. Beasley offered certain resolutions expressive of the sympathy of the Convention with their beloved Bishop in his present weak state of health, their high appreciation of his episcopal services, and a heartfelt hope that he would, by the blessing of Almighty God, be soon restored to his vigour of mind and body; and that they felt that he was entitled to their earnest prayers to Almighty God to bring about speedily this most earnestly desired result. The resolutions were unanimously adopted.

At the same Convention the Rev. Dr. Samuel Bowman, Rector of St. James's Church, Lancaster, Pennsylvania, was elected assistant Bishop of the Diocese.

It was stated by Mr. J. G. Hubbard, at the Meeting at the Mansion House, of the *Society for the Propagation of the Gospel*, that within a week after the advertisement for a Missionary at the Pongas, to succeed the late Rev. H. J. Leacock, five Clergymen had offered themselves for the post.

The following paragraph occurs in the speech delivered by His Excellency the Governor of the Cape of Good Hope to the Legislative Council and the House of Assembly, on March 10 :—

“A correspondence will be laid before you detailing the reason for which it is intended to detain the King of Delhi in confinement in British Kaffraria. You will find from these papers that this is an isolated case, and that no intention exists of transporting prisoners from India to Her Majesty's South African possessions.”

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.—*Tuesday, May 4th, 1858.*—The Bishop of St. ASAPH in the Chair.—The Standing Committee proposed a grant of 1,000*l.* towards the endowment of the new See (Brisbane) within the present See of Newcastle; the amount to be paid as soon as a Bishop shall have been appointed, and the remainder of the requisite sum raised, which was carried.

The following is an extract from a letter from the Rev. R. A. Symonds, dated Madras, March 27th, 1858 :—

“I observed with deep interest the determination you had come to in your Society, to increase your efforts for India. Shortly after I read your resolution, there came the suggestion and overture from Government in regard to the enlargement of our educational work in India. I felt assured that we had only to make known to you this opening to elicit your warm sympathy. We must not allow the educational work of Tinnevely to pass out of the hands of the Church. The Government is quite willing to leave it in our hands—nay more, it will liberally support by grants in aid every fresh school we set up. Surely we cannot stay our hands from such a work. I anticipate from you a very cordial response.

We are all in a very quiet state in this part of India. Travellers pass from Madras to the south without fear; no signs of uneasiness manifest themselves until you get quite to the northern parts. It is, however, quite possible that if Nana Sahib manages to get down into the Mahratta country, he will succeed in stirring up a good many to disaffection.

I entertain not the least doubt but that the troubles India has gone through will be for great good. Much, however, under God, will depend on the attitude taken by Government, and upon the Church showing itself equal to the emergency."

The following is a copy of the correspondence :—

"The Madras Diocesan Committee feel assured that you will give your attention to a very important communication which we have just received from the Director of Public Instruction in the Madras Presidency, conveying a suggestion made by the Rev. J. Richards, late Government Inspector of Schools, for the establishment of superior schools in some of the principal towns of the Tinnevely province. A copy of this communication I am desirous to forward to you, together with the resolution passed upon it, in the hope that the venerable Society will afford such aid as will enable the Committee to avail itself of the opening thus presented to it.

It is the peculiar and interesting feature of the educational work in Tinnevely, that it has been entirely carried on by the two Church Societies. The Government has marked its appreciation of this work by its grants in aid, and it is content to leave the educational operations of this district in the same hands, interposing no further than to afford help in the way of pecuniary grants. It forbears to set up any schools of its own in the province, until the societies intimate their inability to supply the educational wants thereof; but should they be prevented by want of funds or men from meeting its requirements, the Government will feel itself constrained to step in and establish schools in the larger towns. You are aware that the Government schools do not admit the Bible, and you will therefore fully appreciate the Committee's anxious desire to retain under the management of the Church Societies the educational work of Tinnevely. But fully occupied as the funds at present at the disposal of the Committee are, the Committee feel it would be neither possible nor expedient for them to attempt to set on foot additional schools in Tinnevely. They have neither the men nor the money adequate for the purpose. Adverting, however, to the desire which has been expressed by the Society to enlarge and strengthen its work in India, the Committee commend to your earnest consideration the communication received from the Director of Public Instruction, and they feel assured that what the venerable Society can do, it will do, to maintain the integrity of the educational operations of the Tinnevely District as the work of the Church; and, by enabling us to enlarge that work, to preclude all necessity for the establishment of secular schools by Government.

It is right that I should mention that we have also addressed the

Incorporated Society for the Propagation of the Gospel in Foreign Parts on the same subject, and we entertain a strong hope that by a joint effort of the two Societies such aid may be afforded as will secure the desired object. I have the honour to be, &c.

A. R. SYMONDS, Secretary.

To the Rev. T. B. Murray, Secretary, &c."

From A. J. Arbuthnot, Esq., Director of Public Instruction, to the Secretary of the Madras Diocesan Committee of the *Society for the Propagation of the Gospel* :—

"I have the honour to transmit to you an extract from a letter from the Rev. J. Richards, late Inspector of Schools, suggesting that the attention of the Missionary Societies by which the business of education in Tinnevely is at present carried on, should be drawn to the want of schools in which the secular instruction imparted should correspond with that designed for the Government Talook schools in several of the large towns in that district."

Extract from a letter from the Rev. J. Richards, late Inspector of Schools, to the Director of Public Instruction, dated 17th September, 1857 :—

"You will observe that I have made no attempt to open Talook schools in Tinnevely. With regard to this matter, I have acted from the feeling that, if the great Missionary Societies were prepared adequately to meet the educational demands of this province, it would be for the interests of the Government to leave them in possession of the field. There are, however, several large towns, *e.g.* Trichendoor, Struvygoodum, Virdaputty, &c., where schools of the grade of the Talook schools ought immediately to be established. I have pointed them out to one or two of the leading Missionaries of the *Church Missionary Society*, who promised to use their best endeavours to meet the demand. If they fail, it will then, I think, be the duty of the Government to take the matter up. I venture to suggest that the attention of the Missionary Societies should be drawn to this point."

Extract from the proceedings of the Madras Diocesan Committee, dated the 16th March, 1858 :—

"Resolved—1. The Committee fully recognise the importance of the suggestion communicated to them by the Director of Public Instruction ; and with reference to the views expressed by the *Incorporated Society for the Propagation of the Gospel in Foreign Parts* and the *Society for Promoting Christian Knowledge* on the enlargement of their efforts for India, resolve that a communication be opened with both these parent Societies in order to ascertain what aid they would give towards the establishment of superior schools in the principal towns of the Tinnevely province.

That this resolution be communicated to the Director of Public Instruction."

The Secretaries stated, that the Standing Committee had assigned 500*l.* for good schools in the principal towns of Tinnevely, being a portion of the 2000*l.* voted in February last.

Two memorials for aid in the completion of churches in the diocese of Toronto were read ; one from West Gwillimbury, the other from Georgina.

The Board granted 20*l.* in the former, and 10*l.* in the latter case.

A letter was read from the Bishop of Graham's Town, requesting a further grant towards the establishment of Chapel Schools. The Mission House at St. Mark's had lately been destroyed by fire.

He also forwarded a request from the Rev. W. Meaden, for aid in erection of a church at the Winterberg.

The Board granted an additional sum of 125*l.* towards Chapel Schools, and 30*l.* towards the church in the Winterberg.

The Appeal for India (which was stitched into our last number) was laid before the meeting.

Tuesday, June 1st, 1858.—The Bishop of FREDERICTON in the Chair.

The following letter from the Lord Bishop of Cape Town, dated Bayswater, May 7th, 1858, was read to the meeting :—

“ I venture to bring the following circumstances under the notice of the *Society for Promoting Christian Knowledge*.

It has long been the desire of Sir G. Grey and of myself to establish at Cape Town, the chief seat of our civilisation in Africa, an institution wherein we might receive the sons of chiefs, and others, from all parts of Africa, with a view, first, to their own instruction in the Christian faith ; and then, if it please God, to the sending them back as religious instructors to their own tribes and races. The importance of founding such an institution can hardly be overrated. It is hopeless to think that we can ever send out European Missionaries in sufficient numbers to evangelize a thousandth part of the inhabitants within our reach. If the work is to be done at all, it would seem that it must be done through the agency of the natives themselves. I had not intended to have attempted the foundation of such an institution now, with so many other works on my hands, for which it is absolutely necessary that I should obtain funds ; but our good governor, Sir G. Grey, has made it necessary that I should bestir myself, he having, in the present break-up of the Kafir nation, brought down with him from the frontier forty sons of chiefs or their counsellors, and, for want of a better place, sent them to my empty house. I am now, therefore, through means of the *Society for the Propagation of the Gospel*, and the public generally, endeavouring to raise funds to justify my sending out as speedily as possible a principal and a mechanic schoolmaster ; and I make my appeal to the *Society for Promoting Christian Knowledge* for assistance towards the purchase or erection of suitable buildings. These will, I need scarce say, be costly, as they are to be in Cape Town,—how costly you may judge from the fact of the Dean urging the purchase of buildings, which could not be had, I suppose, for less than 4000*l.*

Towards this work I have not as yet obtained a single shilling.¹ For a work of a purely missionary character I can look for little or no support from the colonists. They are few, poor, engaged to the extent of their power in providing for their own means of grace, and more inclined to do what they can for the Malays and Hottentots around them, than for works which do not appear to have such strong claims upon them as those in their more immediate neighbourhood."

The Standing Committee has given notice that at the Meeting on Tuesday, July 6th, they would propose that the sum of 500*l.* be voted towards this object.

The Rev. L. Poynder, in a letter dated Palace, Delhi, 9th April, 1858, wrote as follows:—

"I have recently been appointed Chaplain of Delhi, and arrived here on the 2nd, and have a room in the Palace, which is an enormous place—a city in itself. I dine in the room formerly occupied by poor Mr. Jennings, and where he and his daughter were murdered. The church is being put into substantial repair, so I suppose the days of Delhi are not yet numbered. Whether, however, they are, or not; and whether this will ere long cease to be a station for European troops or not, will not influence the request I have to make you, as in case all continues well, and the church here should not be used, the books I am about to ask for can be then made over to some other church.

I ask now for a handsome Bible and Prayer-book for reading-desk, and two Communion Table Service Books, for the church here. The only book almost I possess in the world is a small-sized Bible and Prayer-book bound up together, too small for use in the reading-desk, and Captain Nicoll, the Brigade Major, has lent us one of larger dimensions. But I should be glad of a set of books, bound, if you please, in Russia leather, such as you were kind enough to get for our Bareilly church—now, of course, destroyed with the whole of my library."

The Board granted books for the performance of Divine Service in Delhi Church; and, besides these, books to the value of 10*l.*

A letter was read from the Rev. Dr. Kay, Secretary of the Calcutta Diocesan Committee, dated Bishop's College, Calcutta, March 22, 1858, enclosing a copy of the minutes of the Committee's previous quarterly meeting. It appears that increased exertions have lately been made by the Calcutta Committee in the cause of the Society, especially in the supply of Bibles, Prayer-books, and books and tracts on the Society's List, to the English population, and towards providing suitable works in the vernacular languages of India, both for the native Christian congregations and for the Mussulmans and Hindoos. Dr. Kay added, that the Rev. Mr. Smith, Missionary of the *Church*

¹ The Bishop has informed the Society, that since this was written, a liberal donation has been made by one who had previously much befriended the diocese.

Missionary Society at Benares, a person revered for his piety, and distinguished for his knowledge of Hindoo ways of thinking, masculine good sense, and acquaintance with the Vernaculars, had written to ask the Committee to publish a book which he had composed especially for the Hindoos at the present crisis. The Calcutta Committee have the subject under consideration.

The Standing Committee have left the matter to the discretion of the Committee at Calcutta. The Secretaries had some time since communicated to that branch an outline of the Society's proceedings, with reference to the spiritual welfare of India.

A letter was read from the Bishop of Sierra Leone, dated March 29, 1858, informing the Society of the great want of Bibles, Prayer-books, and books and tracts in his diocese, as well as of publications for schools, including illustrated sheets and picture-books for children. The Secretaries stated that the Bishop had mentioned generally his wants in these respects before he left England for Sierra Leone, and that he had been encouraged to transmit a list of such works as seemed needful.

The Board agreed to send to the Bishop the publications required, to the value of 50*l*.

It appeared by a statement, signed and forwarded by Wm. Campbell, Esq., Her Majesty's Vice-Consul for Memel, that the British subjects resident in that town are desirous of erecting and establishing a church, and obtaining the services of a clergyman there. Nearly 3,000 British, connected with the maritime interests of this country, are said annually to visit the port of Memel. The British residents are unable of themselves to raise a sum of money sufficient for the erection of a church and parsonage, the cost of which will amount to about 2,250*l*.

The following is an extract from the appeal, dated London, June 1, 1858 :—

“The Magistrates of Memel have promised a site for the church. His Majesty the King of Prussia, the Prince of Prussia, and their Royal Highnesses the Prince and Princess Frederick William of Prussia, feeling for the destitute spiritual condition of so many thousand English sailors, who annually frequent the port of Memel, have, with their accustomed kindness, sent their contributions towards the erection of the church. The proposal has been made known in London, and the Archbishop of Canterbury and the Bishop of London have signified their approbation by kindly contributing to the fund. In the month of April, this year, there were no fewer than 400 British seamen in the port of Memel at one time, without any Protestant place of worship to which they could resort.”

The sum of 30*l*. was granted.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.—*Friday, June 18.*
—The Bishop of OXFORD in the chair.—The Treasurers' Report was

read. It was stated that the India Fund to the end of May amounted to 14,780*l*. A letter was read from the Bishop of Toronto, thanking the Society for the grant of 1000*l*. for the endowment of the proposed Diocese of Kingston. A canvass had been made through the greater part of the diocese, and the sum of 6000*l*. was collected, which, added to the 300*l*. sterling granted by the *Society for Promoting Christian Knowledge*, and the grant of this Society, made the amount in colonial currency, 7,860*l*. leaving 2,940*l*. to make up the sum of 10,000*l*. required for the endowment. He asked that the 1000*l*. might be paid at once, as it would bear 8 per cent. interest in the colony, which was granted. The Bishop stated that the Synod of the diocese would be held June 10th. A resolution was passed to authorize the opening of a special fund with a view to promote endowments in the colonies; and it was agreed that not more than one-half of the contributions made on the spot should be granted from this fund. Grants were made for the support of Clergymen in parishes in the dioceses of Quebec and Newfoundland, on the condition that an annual collection should be made in each for the endowment of the Church, and that it was understood that where a parsonage did not exist, one should be built during the three years for which the grant was made. A letter was read from the Bishop of Natal respecting Dr. Mann, now head of the Bishop's College at Eku-kanyeni, and Mr. Pursell, a printer, who had gone out at the Bishop's invitation. The Bishop asked for the expense of their passage. The Society is unable to do this by Rule 16, but makes a grant of 100*l*. towards reimbursing the Bishop the expenses of their journey, and passage-money was granted to the Clergymen going to Natal.

ANNIVERSARY OF THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL.—On Tuesday afternoon, June 15, the Anniversary was held at St. Paul's Cathedral. The sermon was preached by the Bishop of Derry, from Dent. iv. 7, 8. In the morning of the same day the usual meeting of secretaries took place at the office of the Society, when it was unanimously agreed that for the successful prosecution of Missions in India, a considerable addition to the present number of bishoprics is necessary.

On Thursday, the 17th, a meeting of the Society was held at the Mansion House, Sir R. W. CARDEN, the Lord Mayor, in the chair. The Egyptian Hall was quite full. After prayers had been offered, a report was read by the Rev. J. V. Povah.

The LORD MAYOR said that he had great pleasure in occupying the chair. England had more colonies than any other nation. If the Church of England did not do her duty in teaching religion to these colonies, the task would be undertaken by societies not of our Church. We seek to extend the Gospel, as Church of England men, according to the faith and the discipline of the Church of England. This Society was the first-established missionary society of the Church; and he did not know what would now be the religious state of our colonies without the aid received from it. The Lord Mayor then referred to the Episcopal

Church in the United States, which owed its origin to the labours of the Missionaries sent by this Society.

The same resolutions were proposed as at the meeting in St. James's Hall, on May 14th, which are to be found in our last Number, page 233.

The Bishop of LONDON, in moving the first resolution, said that he felt considerable difficulty in so doing ; for he could not help feeling that example was better than precept, and that in great missionary meetings those persons had most right to address them on such a subject who had themselves made great personal sacrifices in the missionary cause. We now desiderate the presence of those who were engaged in missionary work in those countries spoken of in the resolution—not only because their example and presence would call forth the sympathy of the meeting, but also because their practical acquaintance with details would give greater power to their words than that acquaintance which can be formed by those who live quietly at a distance. He would, then, rather speak of the claims of the Society on the public than of the particular field of its exertions. There are many efforts in the missionary cause now made in the country ; but it was his own deliberate conviction that there was no society which, from the character of its constitution, was so interwoven with the Church of England. In looking at the list of preachers at the Anniversaries of the Society from 1702 to 1857, there was almost every name which was venerated in the annals of our Episcopacy. There were Burnet, Beveridge, Butler, Secker, Warburton. This showed how completely the Society was identified with the Church. It was not the society of a party. It will be an evil day for the Church if ever her missionary exertions should be conducted in any other than the wide and comprehensive spirit of the Church. In lands where the difference was between the worshippers of devils and the worshippers of the Lord Jesus Christ, the party distinctions which seem so important here are of utter insignificance. The Society will most prosper when it does not seek to advance party objects, but to preach the Gospel of Christ. The Bishop then referred to the American Church, a representative of which (Bishop Potter of Pennsylvania) had arrived in England in search of health, which, he trusted, would be completely restored to him. In referring to the great excitement which had been lately raised with regard to missionary work, he expressed his hope that it would be followed by that deep feeling which always succeeds wholesome excitement, and that we should be determined to take advantage of the openings which God had made for Christianity in late years. He said that those persons to whom power was entrusted should, in their private capacity as Christian men, work for that cause which, as Christians, they must have at heart. In speaking of the strange changes that had lately taken place, he said, to whatever secondary causes they may be traced, we must never forget that all things are ordered by the Great First Cause. There was now a great upheaving in the East, and a great uneasiness in Europe, as if the form of society here might once

more be changed ; and it was a satisfaction to rest on Him in whom we are safe, and to look forward with faith to the time when the kingdom of the Lord shall be exalted above all other kingdoms. The Bishop expressed a hope that the impressions which had been made this year would not be allowed to pass from our minds. God deals with nations as with individuals, and He now calls on us to spread His gospel throughout the world. He referred to the Bishop of Calcutta, who had once been employed in a warehouse. He said there were many young men now in our warehouses who might be induced to offer themselves as Missionaries.

The Bishop of OXFORD said that the resolution (which he seconded) pointed to God's providential dealings by which He was calling us to renewed and increased efforts in missionary work. He could only say a few words, as he was called away by other duties in another place. He would say nothing concerning the settlements adjacent to India and China, for a good reason, for there was a man present who had been the most active agent in the chief movement in those parts, one who makes history, and who to-day would narrate history—one who has stood alone among many enemies, and yet has not been alone, because the Lord God of his fathers was with him. He would say but little of China, for we know but little ; still we can forecast what must be the event of the present proceedings—the special exclusiveness of that country must be shaken. There is a vast moral and political convulsion going on there, and we must stand by and wait and see what God will do with that land. When God shakes the earth, at the same time He puts forth His healing power, and thus works for the regeneration of the earth. God had shaken our strong dominion in India, and thus He calls on us to recognise this dominion as a trust for His service, and not a gift for our own aggrandizement. We should now be stirred up to greater efforts, for God has shown that He can remove the trust so long reposed in us. The Bishop spoke of the evil example of Englishmen in India in former times. He then spoke of the heroic endurance, the Christian graces which had lately been manifested, and said that, perhaps, they were the only means of removing the impression which the wickedness of former days had made. All missionary teaching had been weakened incalculably, because the chief argument of the power of the gospel, the holy lives of Christian men, had been wanting. One lesson we should learn from the chastisement with which God has visited us is, to impress the mark of the Christian character on every one sent to that land. For there Christian men and Christian women have been exposed to such mighty trials of Christian character, that we must not send them without the necessary means to maintain the life of God in their hearts. Wherever our soldiers and civilians are there should be the means to enable them to maintain their Christian character. We may be thankful that of late years there have been high examples of Christian graces in India ; but for many years of our early occupation of that land this was not the ordinary character of the English. It used to be said that they left their religion at the Cape as they went

out, and forgot to take it up again when they returned. There was a deep moral in such sayings as this. What must have been the effect of the representation of Christianity presented by the English in India? It must have stamped on the souls of the heathen natives the impression that Christianity did not make men better than their own superstitions. He saw the Englishman swearing, and covetous, and lustful, and drinking, and unjust, and vindictive; and when the Christian missionary came to him, his heart was built up against the truth from what he had seen of Christians. One or two such men unpreached the sermons and unlived the lives of the Missionary. Our present deep afflictions are God's instruments in undoing what our sins have done. The scenes of suffering which have been witnessed in India have shown before the face of the heathen what, after all, the strength of Christian faith is. The Bishop then referred to the story of young Cheek, whose last words, as he fell, had administered strength to his brother's soul. How would any heathen man be affected who saw that incident? It would have more effect than a thousand sermons. There were many such deeds of heroic virtue, and, perhaps, only by such baptism of blood could the evil of former English examples be done away, and the heathen be made to learn the reality of our faith. Never had any mighty works been done except through suffering, and it was by the blood of martyrs that the truth was spread. We had now a call to send at this very moment the preachers of that faith which had been so wonderfully exhibited.

Resolution II. was moved by Sir JAMES BROOKE, Rajah of Sarawak. He said that a great debt was due from us to South Africa, the natives of which had been oppressed and enslaved for a course of years. A new influence was now shedding its light over Africa. It is easy to convert one who had no religion in comparison with one who was led by a false light. In India there was the Mahometan and the Hindoo; in China there was the Buddhist; but in Africa there was little to oppose the entrance of the truth, and there was a people peculiarly susceptible of religious impressions. Let us endeavour to repair the wrong we have done, and to acknowledge that our dominion is a trust which we hold from God for the advantage of the natives. Sir James then referred to his own position in Borneo to which attention had been drawn by the Bishop of Oxford. He said that he had never regretted the life he had chosen, and if he had been swallowed up in the convulsions which had lately taken place, he believed it would have been with perfect resignation. He had opportunities of witnessing the courage of English women in the hour of trial. He spoke of a young lady, a bride, who had been cut down and was weltering in her blood, who was exposed to every cruelty, but who bore long hours of suffering without murmur and complaint, and who, when at last rescued, was calm and self-possessed. He had seen, too, the family of the excellent Bishop of Labuan expecting a cruel death, with patience, and gentleness, and resignation; and such examples had been repeated over and over again in India.

The resolution was seconded by J. G. HUBBARD, Esq. He said

that within a week of the appearance of the advertisement for a Missionary for the Pongas, to succeed Mr. Leacock, five clergymen had offered themselves.

Resolution III. was moved by the Bishop of LINCOLN. He said that when there were two missionary societies—unless one of them was a surplussage—there must be some distinction between their modes of working ; that each would have its peculiar advantages, and its peculiar disadvantages. The main principle of this Society is, that it applies equally to our colonists and to the heathen in our dominions, though in practice its labours have been chiefly confined to the maintenance of the Church in our colonies. It was ordained by Providence that when this Society was established; the great movement of colonisation commenced. This, therefore, was the first work of the Society. But still its primary aim was the conversion of the heathen. Its first two missionaries were sent to the Indians in North America. One object of the founders was the conversion of the Hindoos, then called the Gentoos. Another distinctive principle of the Society was to work according to the principles and discipline of the Church of England. There had been a great increase in the Colonial Episcopacy of late, and wherever a bishop is established, the Missionaries of the Society are under his entire charge and superintendence, and are subordinated to his direction and control. The Society exercises the greatest care in the choice of the Missionaries. The Bishop then spoke of the anxiety and care displayed by the Board of Examiners. He said that the object of the Society was rather to plant churches than to maintain missions. Speaking of India, he said, that our empire there is not to be maintained by ignoring our faith. He said that we need more help from the laity—that a very great number of the clergy support the Society even beyond their power ; but that an immense mass of the laity did not contribute of their means for the support of missionary work.

The Rev. J. H. GURNEY, who seconded the resolution, said that he felt out of place there. The whole body of merchants was unrepresented : with the exception of Mr. Hubbard there was no one at the table connected with the City. He would be glad to hear from some other merchant a speech—only one quarter as earnest, one quarter as Christian as Mr. Hubbard's. Mr. Gurney spoke very eloquently of the importance of planting the Church in the colonies, and giving them a religious character from the beginning. The rough fellow, the prodigal and such-like, often go to our colonies, and if we leave them without religious teaching—if we do not seize the opportunity of serving our Lord and Master, we fail in our first duty. Not much more could be done by the clergy ; the laity must come forward. They must not talk about charity, and then do nothing. He referred to a sermon he had preached some time before, at St. Marylebone, in which he gave the results of an examination of the lists of certain charitable associations. The Additional Curates' Society had an income of 16,000*l.*, of which 1000*l.*, one sixteenth, was contributed by the bishops alone. The Church Pastoral-Aid Society was supported by clergy and laity in

equal numbers ; but the contributions of the former were immeasurably greater than those of the latter. Now, it should be remembered that the laity were more numerous than the clergy. He had also examined the list of subscribers to St. Mary's Hospital in Paddington. Now he had lived during seventeen years of his ministry in the country, and for the last ten years in London. In the former he found that whenever a person held and maintained the position of a country gentleman, it was a reproach if he did not subscribe to the County Infirmary, and it was a subject of conversation and remark among the tradesmen, who subscribed themselves, as well as amongst those of a higher class. In his own neighbourhood there were houses varying in rent from 100*l.* to 600*l.*—in Westbourne Terrace, in Hyde Park Square, in Hyde Park Gardens, in Oxford and Cambridge Squares,—and he had gone through the lists carefully, and the highest proportion of these places gave one in three as a subscriber, and the lowest one in ten ; and yet he who did not subscribe had his carriages and footmen, and the box at the Opera, and he attended concerts and all meetings which the fashionable world frequented, because, if he did not, his worldly friends would be sure to inquire the cause of his absence ; but in the case of a subscription to a hospital, no one knew or cared whether he subscribed or not.

The vote of thanks to the Lord Mayor was proposed by the Dean of St. Paul's, and seconded by the Bishop of Chichester.

DEATH OF ARCHBISHOP VAN SANTEN, OF UTRECHT.—We learn from the *Observateur Catholique* that the venerable John Van Santen, of the Jansenist Church of Holland, died, June 3, at Utrecht, in the eighty-sixth year of his age. "He had been Archbishop of Utrecht since November 13, 1825. He preserved even to his last moments the clearness of intellect and the firmness which were his chief characteristics. His faith was lively, and his piety rendered him an object of veneration for his flock. During the whole of his life, he has been of an apostolic simplicity." The remnant of the old Dutch Church has now three Bishoprics, twenty-five congregations, and about 5,000 members. Our readers may find a full account of it in Mr. Neale's late volume. The three Bishops issued a good and seasonable protest against the "new dogma" of Pius IX.

THE LATE BISHOP FREEMAN, OF ARKANSAS.—The following letter, giving an account of the death of this zealous Prelate, appears in the *New York Church Journal*. We think our readers will be interested in it.

"Little Rock, Arkansas, May 1st, 1858.

MESSERS. EDITORS,—It becomes my melancholy duty to acquaint you with the death of another 'Father in Israel.' Bishop Freeman departed this life on Thursday, the 29th April. He had been for some time in feeble health, but we had no idea he was so soon to be taken from us. When I saw him in January last, at the ordination of

the Rev. Mr. Wingfield, though he was suffering, as I supposed, from an aggravated form of dyspepsia, and barely able to officiate upon the occasion, yet he had such seeming strength of constitution, and exhibited so much vigour of mind, that I had no thought but he would recover. I was greatly shocked, therefore, when, on the 24th ult., I received a hasty letter from his son, the Rev. Andrew Freeman, stating that his father was lying at the point of death, and desiring me to come to him immediately. I left home (Helena) the same night, and on the 28th arrived at Little Rock. I found the Bishop barely alive, but wholly unconscious. He survived till the following day, when, at about half-past two P.M., he quietly fell asleep in Jesus. So peaceful, so like *a going to sleep*, was his departure, that there was nothing to indicate the precise moment of the change. The following day, the burial service of the Church he loved so well, and had served so faithfully, was read over him, the Rev. Otis Hackett, assisted by the Rev. Mr. Wingfield, officiating; and the Bishop and the devoted wife whose loss he had never ceased to mourn, now repose—what is mortal of them—in one grave.

Bishop Freeman was in the seventieth year of his age, and the fourteenth of his episcopate. His life, ever since he entered upon the discharge of his episcopal functions, had been one of great wear and tear. The vast extent of his missionary jurisdiction—the exposures he had to endure in his journeys through malarious sections of the country—travelling by all sorts of conveyances, over roads sometimes next to impassable, not unfrequently in open wagons, subjected to drenching rains—meeting with all sorts of accommodation, and always holding service and preaching whenever and wherever the opportunity presented, or *could be made*, whatever his fatigue or state of health, if he was able to be out of bed, was enough to tax the powers of a Hercules. Still he might, and doubtless would, have borne up under it in a healthy climate; but it was too much for him in this miasmatic and debilitating region. He had a constitution, his physician remarked to me, that in a wholesome country would have insured him twenty years of additional life.

Ours is a heavy loss. The Bishop was a good man, sound in judgment, of Roman-like firmness, unbending in his principles, the soul of honour and integrity, affectionate in his family, faithful to his clergy, and devoted to the Church, which he loved as his life, and served with a zeal that never flagged.

Very truly yours,

OTIS HACKETT."

The following tribute to the memory and services of the deceased Bishop was unanimously adopted by the Committee for Domestic Missions, on Monday, May 17:—

"The death of the Rt. Rev. Geo. W. Freeman, D.D., Missionary Bishop of the South-West, having been made known, the Domestic Committee unanimously adopted the following minute, and ordered it to be entered on their records, and communicated to the family of the deceased.

This Committee desire to mingle their sorrow and sympathy with the afflicted family, and the whole Church, in the painful dispensation which has taken from the field of his trials and toils the excellent and venerated Bishop Freeman. For fourteen years, in his vast field, in weary journeyings, in hopes deferred, in patient toil, in pressing care, in cheerful faith, he has discharged the duties of his high and holy office. The rivers and desolate places of Arkansas have witnessed the trials of his patience and faith; the vast and spreading prairies of Texas have shared in his care and his love; but now he rests from his labours, and his works do follow him; others shall enter into his labours, and reap the harvest he has sowed, that both he that soweth and he that reapeth may rejoice together.

We will cherish the memory of his earnest zeal, and rejoice in the grace and goodness of God, shown to this his faithful servant, in his long life, his many trials, his honoured usefulness, and his patient faith and hope. The whole Church will pay above his distant grave the tribute of sorrowing respect and love for a faithful Shepherd, who has borne the pastoral crook with meek fidelity, and as a Missionary Bishop shall be ever identified with the early struggles and coming triumphs of the Church.

May he rest in peace, and we have grace to follow him, and all the saints, in faith and patience, till we enter into peace and rest in our beds of hope, for the coming resurrection, and the eternal crown."

INDIAN MISSIONS OF THE AMERICAN CHURCH.—REV. J. LLOYD BRECK.—(From *Spirit of Missions* for June.)—The recent visit of the Rev. Mr. Breck has enabled very many to see him face to face, and take by the hand this faithful pioneer, and persevering friend of the red man. He has renewed and awakened a wide-spread interest in all his work, whether educational or missionary; and in all that he may yet do, in another training school for Minnesota, or in the faithful carrying out of the Indian Mission at St. Columba, and new efforts for other tribes, the Church will continue to feel a deep and lively interest. In the work of Indian Missions, the Domestic Committee have not been able to take of late as active a part as they could have wished, or the importance of the subject called for. We have, however, been doing something. Our Oneida Mission, near Green Bay, under the Rev. Mr. Goodnough, is vigorously prosecuted, and very useful. The question is often asked why the labours of Mr. Breck are not one with the Domestic Committee. So far as they have been educational and theological, they were not within our province; and his efforts for the Indians involved so much responsibility for lands, buildings, &c., and often connexion with and dependence upon the aid of Government, that the Committee could not well engage in these enterprises. Such overtures were once made; but from prudential reasons declined. Still, Mr. Breck and his coadjutors are most efficiently doing an important work in our Domestic Missionary field, and we rejoice in the usefulness and success of these labours, and in the confidence and kindness of the Church which aids and crowns them.

THE
COLONIAL CHURCH CHRONICLE

AND
Missionary Journal.

AUGUST, 1858.

INDIA : OUR POSITION AND OUR WORK.

VIII.

Most of our friends at home are accustomed to think that the political superiority of England is extremely favourable to the spread of Christianity in India.

That in many ways our political predominance is working towards the introduction of the kingdom of Christ, I do not for one moment doubt. But it is well to know that it brings with it many special disadvantages as regards the direct action of the Christian Missionary.

1. *A Missionary has to encounter a deeply-rooted opinion that he is an employé of Government.*

The extent to which this notion prevails, and the variety of legends it has given rise to in the minds of this inventive race, seem hardly credible to Europeans.

Take the following as an illustration :—

When N—— G——, of Benares, after many months' careful study of Christian books, and frequent discussions with one of the Missionaries, was beginning to think of embracing Christianity, a Shastri of high character called at his father's house, and after some conversation said, "Ah! poor, misguided young man! he has no idea what cunning people those English are. I am told that once they conquered an island, but leaving the people to follow their old religion, they found them perpetually rebelling, and were at last driven out of the island; so now, whenever

they conquer a country, they set to work, and try to induce the people to adopt their religion."

Some one may say,—“Yes, this might occur in Benares, but it will not apply to Bengal.”

Let me, then, give you a translation of an article which appeared last month in the leading native journal of enlightened Calcutta (*The Bháshkar*, of April 10, 1858):—

“The people of this country labour under a mistake, the effect of which is to make the Missionary Sahibs objects of distrust. Many say that a Missionary gets a large sum whenever he makes a Christian:—that Government gives him for every individual Christian a fee of 1,000 rupees. Under this impression, *almost everybody says*, ‘The Missionaries make Christians from the love of money.’ Such is the charge raised against the Missionaries. As to the making of Christians,” (says the Pundit editor,) “Government has nothing to do with it.¹ Government gives the Missionaries no help. The Missionaries beg alms in various countries, and thus maintain their Christian pupils. They are a refuge for the orphans; those who are without relatives find a relative in the Missionary, who loves them like father and mother, and provides them with support. The Missionaries, in order to preach on religion, pass their time in hardship; ² their food, clothing, &c., are, as one may see, of a very ordinary kind; their families have no enjoyment; ³ even their wives give up all earthly happiness for the sake of religion; so that when one sees their way of living, one pities them. Let our countrymen, therefore, give up the wrong notion that the Missionaries make Christians for the sake of getting money. To blame the guiltless is mere spitefulness; and what is gained by idle spite?”

2. *The European Missionary is looked upon as one of an invading and conquering race*: and this view exercises a very prejudicial influence against him from the very outset.

Not long ago, when talking with a Hindú (a secular Brahmin), I spoke about the transitoriness of life, and the vanity of worldly pursuits. He responded readily to the appeal, and quoted several *stokes* in illustration of the topics. He then went on talking for some time about true religion (*Shotyo Dhormo*), a phrase on which he kept harping continually. At last something led me to speak of a future resurrection. This he at once rejected as an impossibility. On my saying that Christianity (*Christiyo Dhormo*) taught the doctrine, I was quite startled at the vehemence with which he broke out: “Christian religion! Oh, I thought we were speaking about true re-

¹ This was written about eleven months after the Governor-General had issued a proclamation assuring the natives of the fact,—which proclamation produced the directly opposite effect from what was intended, in the minds of nine natives out of ten.

² *Dukho*: grief, misery.

³ *Sukho*: happiness.

ligion." "I do believe Christianity to be the true religion." "Oh, *the* religion! You think it the supreme religion, that shall conquer all others!" This was said with a bitterness of both look and tone that said, as plainly as words could have done, "So you think, because you have conquered our bodies, you will conquer our souls. *We are resolved you shall not.*"

A native Christian (an intelligent, highly-educated, and, I may add, meek-tempered man) once went so far as to say, "It is my firm impression that missionary work never can go on rightly, till the English all withdraw from the country, and then send back their representatives in sackcloth and ashes to confess their misdeeds, and ask our forgiveness."

This was uttered by one who had resigned all his family connexions to embrace our holy faith.

3. More than all, perhaps, *the discrepancy between the character which attaches to the English in the eyes of the native, and the character inculcated by the religion we profess, acts as a most serious obstacle to missionary progress.*

I am not here alluding to (what is so often spoken of) the immoralities and irreligion of nominal Christians in this country; my own impression indeed is, that the proportion of thoughtful, serious people, to frivolous and worldly, is larger in India than in England.

What I allude to is, that character which to the native seems to belong to us from our very existence in the country, as a busy, commercial, military, worldly-wise race. I do not know that I can better explain this than by asking you to read the following description of the early Christians, from Professor Blunt's "Church in the Three First Centuries," and to try, as read it, to think of it as applicable to Europeans in India.

"'Mysterious people!' might the perplexed and pensive heathen say within himself, 'mysterious people! moving amongst us, and yet not seeming to be of us: passing through the world without seeming to be deeply concerned in its forms or fashions, its prizes or blanks; tranquil amidst its contentions, humble amidst its pomp, silent amidst its uproar, passive amidst its struggles, free amidst its bondage; wrapt up, it should appear, in thoughts of your own, which work in you pursuits of your own; happy in yourselves, and never so happy as when shedding blessings around you! How have your ways won on me, durst I but say so! How has your simple character told its tale on me, more touchingly than all the arguments of philosophy, more convincingly than all the logic of the schools! How have you almost persuaded me to be a Christian!'"—P. 115.

Not until these fruits of faith are presented to the Hindú's observation, will he bow down and acknowledge that God is indeed among us.

MISSIONARY STUDENTSHIP ASSOCIATIONS.

It is a wholesome sign of the Church's energy, that her defects are not only diligently sought out and freely confessed, but that men's minds are actively engaged in discovering the sources of the evils as they arise, in devising remedies for their cure, and preventives against their recurrence.

For the last few years our foreign Bishops have been drawing attention to the fact, that the supply of men does not keep pace with the increase of money for missionary purposes. Clergy for mission work are certainly found in greater numbers, and of a higher stamp of intellectual acquirements, than formerly; but, nevertheless, the proportion has not been duly observed between the pecuniary increase and that of the living agency.

We alluded in our last number to a letter on the subject, which had been addressed to the Bishops and the Church at large by the Archbishop of Canterbury, and which appears elsewhere in our pages this month; and we trust that such an appeal, at such a crisis, will at once be amply responded to. But still a remedy has to be discovered, whereby a regular supply of devoted men may be forthcoming for the general missionary service of the Church; and we are glad, therefore, to draw attention to a scheme which has been suggested for establishing what are called "Missionary Studentship Associations."¹

It is proposed, that in every Archdeaconry an Association should be formed, under the presidency of the Bishop and Archdeacon, of those persons who, being sensible of the importance of the subject, should combine for these two objects:—

"1st. To make known the claims of the Church on the best and most devoted of her sons for Christ's work in foreign lands, and to excite a missionary spirit among the religious young men of the Church of England.

2nd. To provide wholly or in part for the maintenance, at St. Augustine's or a Colonial Missionary College, of such students, chosen from the diocese or county, as may not be able without aid to support themselves."

Some years ago, a sum of money was raised in the county of Leicester for the free education of a missionary student; and the Rev. Cecil Wray, of Liverpool, advocated a plan in our pages,² by which the responsibility of supporting a large number

¹ Vide "A Proposal for the Establishment of Missionary Studentship Associations," printed for private distribution by the Rev. R. J. Hayne, Vicar of Buckland Monachorum, near Plymouth.

² Vol. vi. pp. 161, 263.

of missionary students and pupils should be undertaken by particular parishes. But these schemes, though suggesting valuable ideas, do not appear to have resulted in any general movement.

In all such plans, it is essential that the real difficulty which lies at the root of the evil be boldly faced; and that is, not any want of funds for supporting promising young men, but the lack of the young men themselves. When the men are found, the money will not be long in forthcoming.

In the scheme for Missionary Studentship Associations, which we are now considering, we therefore attach a high value to the first proposed object; viz. the special work of endeavouring to find suitable young men in the neighbourhood, county, or diocese, by spreading information respecting the needs of the Church, and awakening generally a higher tone of feeling for the office and work of a Missionary.

Missionary candidates are few, and always must be few; and therefore some such special organization for discovering them is the more necessary. Where gems are rare, the more diligent must be the search. For when we consider, how many the qualifications of a successful Missionary must be, it is evident that men of sufficient self-denial and unworldliness, love for the souls of their fellow-men, intellectual power and aptness for learning languages, good common sense, and a habit of observation, combined with physical strength, cannot readily be met with.

What is wanted is, system; and not a centralised so much as an elastic system, locally complete for drawing out the latent missionary resources of every district. We conceive there is motive power enough for action in the now widely-distributed feeling that something must be done at once to procure more Missionaries; these Associations would supply the instrumentality by which this wide-spread feeling might be turned to practical effect.

The financial part of the scheme has, we imagine, but few difficulties. Taking the annual cost of a student's board and tuition of St. Augustine's at 35*l.*, it is proposed to raise this sum for those students who require it, by dividing the labour of collecting it, among ten persons in each Archdeaconry, each of whom shall undertake to collect 3*l.* 10*s.* per annum for the three years the student is in training. These ten responsible Collectors, with the Rural Deans and a proportion of the Members of the Association (which would consist of all persons undertaking *in any way* to promote the desired objects), would form a Board for the general management of the Association.

We are told that this plan has already been found to succeed

in the Diocese of Exeter, where the first Association was founded in 1854, in the Archdeaconry of Barnstaple; and also in Lincolnshire and elsewhere; and we therefore commend the subject to the best attention of our readers, and hope that in every Archdeaconry some one may be found to take the matter up, so that this machinery may be put into general operation; and we trust that by this, and the "Missionary Pupilship" scheme previously noticed, our great needs may at length, and in God's due time, be supplied; so that the Church shall have no longer cause to regret, that while the fields are so white unto harvest, the labourers are so few.

Correspondence, Documents, &c.

THE ARCHBISHOP OF CANTERBURY'S LETTER.

THE following is the letter referred to in the preceding article. It has been addressed by the Archbishop to the Bishops, the principal persons in the Universities, and to other persons of influence:—

"Lambeth, June, 1858.

It has recently been brought to my knowledge, as President of the *Society for the Propagation of the Gospel*, that, although a considerable fund has been already raised for the extension of the Indian Missions, the Society experiences great difficulty in finding properly qualified Clergymen to occupy them.

I venture, therefore, to request your good offices in making this fact known amongst the younger Clergy, and to ask your co-operation in supplying an urgent want of our Church at this particular crisis.

The Society could at once offer promising stations to six or eight additional Missionaries: and it is to be earnestly hoped that the missionary work of the Church will not be permitted to languish for want of men ready to devote themselves to the important object of preaching the Gospel among the heathen.

I am, your faithful Servant,

J. B. CANTUAR."

FIRST IMPRESSIONS IN INDIA.

WE have been favoured with the following extract from a letter of a young civilian, written soon after his arrival in India. No doubt experience would modify many of his views: but the first thoughts of a candid and discerning traveller are always worthy of attention.

"I do not like the tone of Indian society; it is very frivolous, though very hospitable and kind. As I suppose in all colonies, more

or less, private scandal is the great topic, and precedence the great bone of contention. Very few people here have decent libraries, or can talk at all well : to my mind, the higher class of natives (Hindoos, not Mahomedans) are the most intelligent. They are mostly atheists ; not merely sceptical, but ignoring the practical use of any religion. My moonshee (tutor) says of a religious man, 'He will never get on ; he is like the Rev. Sahib, too fond of his Bible.' It is, of course, impossible for a man like him, well read in European literature, and full of English ideas, to believe the contradictory and absurd religion of his native land. Mahomedanism does not work well, and Christianity is neglected, if not absolutely thrown off, by too many Europeans. The Roman Catholics make the most converts, theirs being only a modified paganism in effect, though doubtless, in theory, Christianity.

It is a sad state of things, and the way to disentangle the thread is not clearly visible through the mazes of conflicting prejudices which encumber the subject here. The lower classes are bigoted, as the higher are careless ; in fact, it is Rome in the time of Augustus, without its hopefulness.

I fear it will take me a long while before I shall be fit to influence this people. I intend to apply for a post in the north, because in that part of India more of the old Sanskrit religion and institutions are preserved, and through my study of that language I hope to be able to find my way to the hearts of the people, which, I am convinced, is the chief secret of my profession. It is, too, interesting to study a race of men which has for many centuries been influenced by a most rigid and penetrating superstition, influencing every action of their lives ; and it is, of course, next to impossible to understand them unless you have the key to the puzzle, and this key is the old Sanskrit literature. I hope thus to make my work a labour of love ; —whether it will be profitable, whether it will pay, is another question, less important. 'Man doth not live by bread alone ;' and though it is a hard doctrine to practise, yet I am sure it is the only true way of regarding my position here.

Arnold, whose mind seems to have seen everything in the most reasonable, because Christian, light, has in some of his letters a great deal of good sense on these subjects. His *Life* is a very good book for this country, where the high-souled, dauntless piety of such a man is sadly wanted. As Bishop here, he might have done a great deal of good if the *vis inertiae* of the Hindoos had not broken his heart."

SINGAPORE AND THE BORNEO MISSION.

WE have received the following letter from the Rev. W. Chalmers, late a student of St. Augustine's College, and now an ordained Missionary in Borneo. We have much pleasure in laying it before our readers :—

“MISSION HOUSE, SARAWAK, April 20th, 1858.

REV. AND DEAR SIR,—According to the promise I made you in England, I now give you a little information concerning the Borneo Mission,—its present condition and future prospects. I am sorry to say that I have not as yet received any Numbers of the *Colonial Church Chronicle*; but I anxiously look for them every mail, having seen none of the Numbers since August, 1857, in which month I left England.

Our party arrived in Singapore on the last day of 1857; and thus, by the protecting hand of an Almighty Father, who preserved us from all the perils and dangers of the deep, and brought us in health and peace to our destined haven, we were enabled to commence a new year of our lives in a new land, among a people of strange language, in immediate prospect of a new and arduous, but blessed work.

Singapore is a most striking place. Its population is the most mixed one can well conceive of. Klings, Chinese, Malays, and almost every other nation of this part of the world, have their numerous representatives. The native population must be at least 100,000 in the town itself, and a large additional number is scattered over the interior of the island. And what is done for the salvation of these many thousand immortal souls? When are the Missionaries to lift up the standard of the cross to these perishing myriads, and bid them believe and be saved? The only churches in this large city are a French and a Portuguese Roman Catholic Church, an American Church, a Dissenting meeting-house, and a temporary chapel, used in common by the Church and Presbyterian congregations. The Government, &c., are, however, building a magnificent pile for the members of the Church. It will probably be ready for consecration in about a year. It must indeed be a matter of great thankfulness to all those who love our ‘Zion,’ that such a splendid building is being erected, in which the faithful of our Apostolic Communion may ‘worship the Lord in the beauty of holiness,’ and which may serve as a perpetual testimony to the heathen and Mahomedan population of the love and zeal our nation has for the faith and worship of their God and Saviour. But though this is being done for the benefit of the European community, no efforts worthy of the name are being made for the purposes of bringing the thousands who there ‘dwell in darkness and the shadow of death,’ into ‘the glorious liberty of the children of God.’ The French Church has a few priests (Jesuits) attached to it, who maintain a school, and have had some considerable success among the Chinese. Mr. Keasbury, a Dissenting minister, has also a school, is proprietor of a general printing establishment,

called the 'Mission Press,' and preaches to all whom he can gather together in a 'Mission chapel.' His efforts are, I believe, chiefly directed to the benefit of the Malay population. . . .

There is an Educational Institution, founded by the late Sir Stamford Raffles, under the superintendence of the Government Chaplain; but *Christian* instruction is not given to natives unless desired. There is also a Female school, supported by a Female Education Society at home, in which native girls are trained in the principles of our holy faith; and to this is attached a Chinese Catechist, who has gathered a congregation of some fifty of his heathen brethren. The Presbyterian congregation also maintains a Chinese Catechist; but this work has been but lately commenced. Anxious as the present excellent Chaplain of Singapore is for the extension of mission work, yet the duties of his office afford him abundant occupation, and lie in another direction; so that, in this vast emporium of British commerce, there is not one Minister of our Church to preach a crucified Redeemer to the benighted souls of its vast heathen population. There are 60,000 or 70,000 Chinese alone, a people ever ready to give a patient hearing to the Missionary,—at least when away from their own country.

Again, the prevalence of the easy Malay language among all the races of the population is a great advantage. Here are assembled men of all countries of the East; and if the Word of Life was preached among them, who can tell but that many, laying up the good seed in their hearts, might carry it with them, as was done in Apostolic times, to their own dark and heathen native lands?

The educational institutions, also, which are already established, would afford a basis for extended missionary efforts, and in time doubtless yield (as our Sarāwak school is already beginning to do) a good supply of native Christian teachers. Surely, when Christendom is looking to the East, and earnestly beholding the things there taking place in these latter days, when every effort is being made to extend among its numerous races 'the gospel of the grace of God,' something should be done for Singapore; we should no longer suffer it to be reported of us, that while many hundreds of our countrymen have secured and are still securing for themselves, by its trade, riches which moth and rust can corrupt, we have never preached to those poor heathen souls whom our commerce has gathered together, 'the unsearchable riches of Christ.'

On January 8th, Mr. Glover and myself left for Sarāwak, and arrived here in safety after a wearisome and stormy passage of twenty days in a small native schooner.

I am much pleased with the town. It is a little more than twenty miles from the sea, and tolerably well built. Population perhaps between 15,000 and 20,000. There are about twenty-five Europeans in the town of Sarāwak itself, and as many more scattered throughout the province. Our Church, School, and Mission-house are beautiful and tolerably ecclesiastical buildings—perhaps the best in the town. In the Church we have daily Prayer, English and Chinese. But our School is our great hope. We have between forty and fifty boarders,

—Chinese, Dyaks, and Malays,—and about a dozen Chinese day-scholars. There are also some half-dozen native girls. The school-children are either orphans, slaves redeemed from the Dyaks, or have been given over to the Bishop's care for ten years. All are, therefore, baptized. From this number we hope to draw, in a few years, a good supply of native teachers, well taught and well trained ; in fact, already we have two youths (Chinese), who not only assist in the teaching and discipline of the school, but are now beginning actual missionary life, under due inspection. Of course, all cannot be expected to possess sufficient capabilities to have a vocation for this work, and those who have not, we trust will, by and by, form a Christian leaven in the labouring population.

On Palm Sunday the Bishop held a Confirmation ; and two girls and two boys, half-caste Malays, one pure Malay boy, the son of a Pangum, or nobleman, and two Chinese boys, were admitted to that holy rite.

On the following Sunday (Easter-day), Messrs. Glover and Hacket (also of St. Augustine's College) and myself were admitted to the holy Order of Deacons. The Church was beautifully decorated with ferns and flowers, and the altar was resplendent with a handsome new altar-cloth and sacred vessels, just arrived here, the gift of friends in England. Morning prayer was commenced at half-past eleven. For the Canticles, Psalms, Athanasian Creed, Versicles, &c., Tallis's well-known Service was used. The sermon was preached by the Rev. Walter Chambers, the Missionary at Banting, from 1 Cor. xv. 55—58, in which he faithfully set before us the difficulties, responsibilities, and encouragements of the pastoral office. After sermon followed the Office for the Ordination of Deacons, the candidates being presented, and Oath of Supremacy administered, by Mr. Chambers. The Service concluded with Holy Communion, to which nearly all the congregation stayed.

At five P.M. Evening Prayer was said by the Rev. James Glover. After the Second Lesson, two Chinese children, just brought into the school (one an orphan and the other a redeemed slave), were baptized by the Rev. William Hacket ; and at the conclusion of Evening Prayer I preached from Acts ii. 32. Thus concluded an Easter-day most memorable and solemn to myself, and one, I trust, which will be ever memorable in the annals of the Church of Sarāwak.

We are now all scattering to our several stations. Mr. Cameron, a new arrival from Bishop's College, Calcutta, is about to proceed to Lundu, to act as catechist and assistant to the Rev. W. H. Gomez. Mr. Glover leaves for Banting to-morrow, with Mr. and Mrs. Chambers. Mr. Hacket succeeds Mr. Koch as curate to the Bishop and Missionary here ; while Mr. Koch is about to proceed to Sadong, a settlement of the Borneo country, to make inquiries as to the facilities for Mission work there ; and I myself am in daily expectation of leaving on a visit of inquiry to the numerous tribes of Land Dyaks settled on the hills near the branches of the Upper Sarāwak, among whom the Bishop has entrusted me with the opening of a Mission.

Since the commencement of this year, the cholera has been making considerable havoc among our Malay and Dyak population. By the mercy of God, not one Christian, native or European, has sunk under the disease; and next Sunday has been appointed as a day of thanksgiving for the disappearance of the scourge from the province.

I forgot to state that on Ash Wednesday special prayers were said, as it happened to be the anniversary of the Chinese revolt of last year—a day ever to be remembered with gratitude by the Missionaries in Borneo. This event, though the lives of all connected with the Mission were ‘given to them for a prey,’ yet much retarded missionary operations in this town. I trust, however, that, now things are settled again, and the Mission so much increased in numerical strength, the work of God will here also, as in all other parts of the Diocese, abound and be fruitful.

I have thus put roughly together a few of the incidents which have occurred of late in this Mission; and if from this hasty note you can cull anything likely to be interesting to the readers of the *Colonial Church Chronicle*, you are perfectly welcome to make what use you like of the materials.

With every wish for the success of your Magazine, and kindest remembrances to yourself personally,

Believe me to be, Rev. and dear Sir, yours most truly,

WILLIAM CHALMERS.

THE TORONTO SYNOD.

THE Synod for the Diocese of Toronto assembled on Thursday, June 10th. In the morning, Divine Service was held at the Cathedral Church of St. James, and the Holy Communion was administered. At three P.M., the Synod assembled in the noble Parochial School-house attached to St. George's Church. The Bishop delivered an address, in which he gave a summary of his acts since their last meeting. Alluding to the election of the Bishop of Huron, he said:—"Soon after the adjournment of the Synod, it became my duty to call together the clergy and the delegates of the new Diocese of Huron, for the purpose of electing their Bishop. Such an assembly and for such a purpose will mark a new era in ecclesiastical history. It indeed presented a scene of deep interest, and one which stands without a parallel since the first ages of the Church. For, although in the primitive times to elect a Bishop was the rule, corruption had crept in and had grown so general and inveterate, that the manner of choice became not only obsolete but almost forgotten. Its resuscitation, therefore, excited wonder and astonishment, and offended many, as if it had been a new and unauthorized thing. To behold an aged Bishop in this remote corner of the world, gathering around him his elders, his clergy, and lay brethren, for the purpose of choosing a man well qualified to fill the high and holy office of Bishop;

according to apostolic usage, by the willing testimony of the clergy and suffrages of the people, was surely a spectacle which could not fail, in its noble simplicity and beauty, to make abiding impressions which exterior pomp and magnificence could never equal.

The proceedings were conducted with becoming solemnity; and though of the most exciting character, yet, with the exception of one sudden burst, which was instantly repressed, the choice was made in a manner worthy of the occasion, and honourable to all concerned. No sooner was the name of the successful candidate announced by the presiding Bishop, than all rival feelings vanished away, and a unanimous vote confirmed the choice of the clergy and lay delegates. It was refreshing to witness this triumph of Christian unity and love, which threw to the winds all the arguments against the free and honest choice of Bishops which the narrow selfishness of many centuries had mustered up.

The Bishop-elect proceeded to England; where he was received with much kindness and consideration; and having been consecrated at Lambeth by his Grace the Archbishop of Canterbury, has lately returned to enter upon the important duties of his apostolic office. If separated from him in body, we are still more united in soul; he is a son of full age, gone to preside over his own household, and to cultivate his allotted portion of the Lord's vineyard, not to become a stranger, but still to remain our friend and brother, provoking us to good works, and looking back occasionally with a yearning spirit to his former associates. The election being ended, I left London (C. W.), and returned to the discharge of my Episcopal duties."

Dr. Beaven presented a report from the committee appointed to examine the propriety of adopting canons. The report was very voluminous, and reviewed all the canons in force in Great Britain, together with the articles of the Church.

After the reading of the report, the Rev. Dr. Lewis gave notice that he would to-morrow move that it be printed for the use of members, and that its adoption be postponed until the next meeting of the Synod.

An able report on the subject of Education was read, and a draft of a Memorial to Parliament submitted. The consideration of both was postponed until the following day.

On Friday, the following resolutions were carried concerning Parish boundaries:—

"That the clergymen and the churchwardens of each settled cure, now established, do, within six months after the adjournment of this Synod, from time to time hold a conference with the clergymen and churchwardens of the adjacent cures, and by mutual agreement arrange and define the boundaries of their adjacent several cures, and report the same to the Lord Bishop for his consideration; and should his Lordship approve of the same, that the boundaries so arranged and approved be the boundaries of the cures aforesaid.

That in cases where the boundaries cannot be arranged by such mutual agreement, then that the Bishop be requested to issue a commission to two clergymen and one lay representative, neither of whom to be locally connected with said cures, directing and authorizing them to investigate the merits of the case, and to decide thereon, and report their decision to the Lord Bishop for his consideration; and

should his Lordship approve of the same, that then the boundaries so arranged and approved be the boundaries of the parishes aforesaid.

That the boundaries of a parish being once defined and approved, may not be disturbed within a space of five years, except in the case of the erection of new parishes; and that every cure, when boundaries are so defined, shall be deemed a parish.

When the parishioners residing in a part of any existing parish, shall desire to have said part erected into a new and distinct parish, that then said parishioners do present a memorial to the Lord Bishop, stating fully the reasons moving them thereto, also the proposed boundaries of the contemplated new parish, and whether the rector of the existing parish aforesaid be a consenting party; and also that they do present to his Lordship a subscription list, representing half the sum necessary for building a church for said new parish; that then his Lordship, should it seem advisable to him, may issue his permit for the building of a church within the proposed limits; and when said church is built, and its finances are placed on a satisfactory basis, that then his Lordship do declare said portion of the parish to be a new parish. In cases where the rector of the existing parish withholds his consent from the preliminary memorial, that he be required to state his reasons, in writing, to the Lord Bishop, who is to decide on their validity.

That the term rector, where it occurs in this canon, means the duly-licensed minister of a parish duly organized under the authority of his canon, and that all such ministers be and are entitled to said designation."

Vestries.—A Bill was passed rendering valid the proceedings of vestries where the seats in church were free, no provision having been made for such cases in our Church Temporalities Act.

The Diaconate.—Notice had been given of a motion on this subject by the Rev. Mr. Darling, now absent in England on account of ill health, and the subject was now taken up by a gentleman of a very different theological school, the Rev. Mr. Ardagh. The discussion was exceedingly interesting and important. The motion was to the following effect:—

"That in the great and manifest want of labourers in the ministry, this Synod do take into consideration the propriety of reviving the Diaconate in this Diocese as a permanently distinct order, or of suggesting such subordinate agency as the exigency of the circumstances may require."

Several of our leading men in Church and State took part in this discussion, and the feeling appeared to be almost unanimously in favour of immediate action being taken on the resolution, as it seemed the only method of preserving the scattered members of the Church from falling into heresy and schism. The Bishop expressed great satisfaction at the discussion that had taken place, and expressed his determination to take the matter into consideration, and requested the clergy to bring to his notice young men or others whom they considered suitable candidates for such appointments, and that he would be happy to extend every facility to them.

Delegates to a Provincial Synod.—The order was a motion of Colonel O'Brien:—

"That it is most desirable for the well-being of the Church in this Province, and essential to the harmonious and consistent working of Synodical action through its various dioceses, that there should be a general controlling power, aided by the advice and assistance of the Bishops acting as a united body. His Lordship, the Bishop of this Diocese, be respectfully solicited to communicate to the Bishops of the several Canadian dioceses, in order that steps be taken as immediately as pos-

sible for the formation of a Provincial Synod under the provisions of the act authorizing the same in Canada."

To which Mr. Cameron moved to be added :—

"That representatives of the Diocese, consisting of twelve clergymen and twelve laymen, be chosen by ballot, to attend such Provincial Synod, if called before the next meeting of the Synod of this Diocese"—

which was carried.

The Synod proceeded to the election of such representatives, and twelve of each house were chosen.

The following remarks on the Synod appear in the *New York Church Journal* of June 30 :—

"You will not object, I am sure, to a few comments on some of the doings of the Synod of Toronto at its late session. This communication will not interfere, I hope, with anything from your regular correspondent.

The perpetual Diaconate has been fairly brought before the Synod, amid the apprehensions of some, but much to the satisfaction of the Clergy and laity at large. The movement, thus auspiciously commenced, has made all the progress that could have been expected, and as much, perhaps, as we ought to desire, considering that the thing is an experiment, and should be tried with every degree of provident caution and deliberation. The Bishop, evidently impressed with the earnest and next to unanimous sentiment of the Synod, promised to take into special consideration the case of any worthy man recommended to him in a proper way as a fit person to serve in the perpetual, or rather, as with stricter accuracy it might be termed, the distinctive Diaconate. This will be regarded as a valuable concession, and it was made, as every member of the Synod would be ready to testify, with a cordiality and a kindness truly paternal. That his Lordship, at the outset, should be more than usually circumspect, ought not to surprise any one ; and I, for one, cannot regret that he should take time to assure himself fully of the safety of every step he takes in this very important matter, and thus protect the Church from the evil consequences with which excessive zeal and precipitancy would be attended ; whilst it is very certain that his kind and courteous regard for the expressed convictions of the Synod leaves us no ground for apprehending an arbitrary *quietus* and a chilling repulse. The Bishop entered into no statement of his opinion as to whether the Deacons proposed to be ordained as a truly distinctive order might be permitted to pursue, in conjunction with their proper ministerial functions, some honest and legitimate secular calling, such as would present no incongruous association with the duties of the sacred ministry,—that of the schoolmaster, for example. If this be not done, I think it must be apparent that the institution of the perpetual Diaconate will be nugatory ; for it is not merely judicious relaxation of literary qualification that we want, but means of support,—it being perfectly notorious that the present lamentable poverty of the Church

forbids the adequate increase of a regular ministry relying on the Gospel wholly for maintenance; and thus it is that the Church's children, for lack of ministerial supervision, are forsaking her in a manner which it gives us a heartache to think of. In my parish,—and it is one of the Church's comparatively goodly heritages,—there is work to do far beyond the ability of a single presbyter, and I have a man by my side who would gladly, as a Deacon, help me in the doing of this work, and would help me most efficiently; but either he can go through a collegiate course or to trust himself for subsistence, with his wife and children, wholly to the voluntary principle, is quite out of the question. He has a school, and an admirable school-master he is. Why should he not be permitted to retain his school, and work as a Deacon, under my direction? That he possesses, in more than an ordinary degree, the power of influencing others, I know from experience, for he has been affording me, for some time, all the help he can render as a layman; and, in addition to his other qualifications for the Diaconate, he has been thoroughly instructed, and has been for years giving instruction, in vocal Church music. In one of my churches he has trained a choir of Sunday-school children with remarkable success. When the Canterbury colony in New Zealand was being formed, it was proposed to him that he should take orders as Deacon, and go out with one body of the colonists; but domestic circumstances hindered him from carrying out that desirable arrangement. Again, I ask, why not admit such a man to the Diaconate, without exacting the relinquishment of his school? Dissenters are pushing forward; the Church's own children, once most dutiful and most affectionate, are reinforcing their ranks; the evil is ruinous; the loss irreparable: why not make trial of such men as the one I have described? Some of these Deacons may disappoint us, and give us trouble; but, select them with care (and our wise and venerable Bishop will neglect no proper care), and all but an unworthy few will do their duty to the Church, and help to guard her incessantly assaulted bulwarks faithfully and well.

Many good things on this question were said in the Synod. Amongst these the remarks made by Dr. Beaven attracted special attention. When Dr. Beaven rises to speak, people prepare themselves to listen, for he never speaks without reason, and what he says is invariably characterised by depth and maturity of thought. His observations on this Diaconate question were sound and practical, indicative of a highly-judging and far-seeing mind, and expressed in the best possible taste and manner. Dr. Beaven has confirmed the very general conviction that he is a useful man—which is high praise—by his share in the skilful and laborious compilation of Canons (if it be not wholly his work) introduced by the committee appointed for that purpose, of which he was chairman.

The past session of the Synod has been one of great interest, and has done good service to the Church. Important measures have been passed. Work of considerable magnitude and benefit has been done. Such measures as those of Dr. Lett, on defining boundaries of

parishes ; Colonel O'Brien on Vestries ; Rev. W. S. Darling on the Diaconate ; with valuable reports of committees on various subjects, —the Canons, Church music, &c.,—are creditable, and will be welcomed with faithful acknowledgments by the Church at large.

A striking and extremely significant episode was afforded by an attempt to annul the Episcopal veto. A motion to that effect was made, and found a seconder : what further support it would have received can only be conjectured (for it never came to a division) from the strong and apparently universal enthusiasm of the Synod *against* it. After the mover and seconder had been heard with polite endurance, the Bishop rose, and though the weight of eighty years now presses on his head, repelled the motion as an unjust encroachment on his ecclesiastical station and authority, with all the nerve and vigour of his younger years. He looked upon himself (he said) as coequal with the two other estates of the Synod. He reminded the Synod of the good old primitive rule, let nothing be done without the Bishop ! It was preposterous to suppose that, without grave reason, he would ever set himself against the deliberate acts of the Synod. He could never consent to sit there as moderator of a Presbyterian assembly. His Lordship made this declaration with characteristic energy, and the clergy and laity, as a body, received it with loud acclamations. The Bishop of Toronto continues still in his old age to be a true-hearted soldier of the Cross. *Galea canitiem premit.* He will fight the good fight to the last.

Believe me, faithfully yours,

J. G. D. M.

Diocese of Toronto, 16th June, 1858."

CONFERENCE AT GRAHAMSTOWN.

WE have much pleasure in laying before our readers the following resolutions, which have been passed by the Clergy and the delegates of the laity at Grahamstown. We hope we may soon see the Church in that Diocese managing its own affairs.

The Bishop, the Clergy, and Laity assembled in the Grammar-school on Thursday afternoon, April 15, and the Conference lasted till Wednesday, the 21st. The Rev. F. Bankes was appointed Secretary.

After reading the bye-laws which were to govern the meeting, the Bishop stated at length his views on the question of Synodal action, and read the questions which he had suggested in the programme for discussion on the first day. The Archdeacon (Merriman) then gave an outline of what had been done previously in the Province with a view to Synodal action. The following are the resolutions which were carried :—

"That it is desirable at present to organize the Church in this Diocese by means of some representation of the laity.

That it appears desirable to the Conference that the Bishop be respectfully

requested to call together a Synod of the Clergy and lay representatives of the Diocese with as little delay as may seem to him convenient.

That it is desirable that any Diocesan Assembly to be called should not be merely provisional, in order to obtain further powers from the Local Legislature, but that it should act with such powers as it may lawfully possess.

That a Committee be appointed to report upon and suggest regulations in accordance with Mr. Pote's proposition,¹ as well as upon the general question of representation, and the following gentlemen be requested to act, viz.—Messrs. Southey, Blaine, Huntley, C. Pote, Dr. Eddie, Rev. J. Barrow, Rev. J. Heavyside, —with power to add to their number.

That the reception of the votes of Deacons in the Conference of the 16th be not received as a precedent in any future ecclesiastical proceedings.

That a Provisional Board of Finance, consisting of Clergy and laity, in such proportion as to the Bishop may seem fit, be appointed for the raising of Funds on the proceedings of the Board, and that a Committee, consisting of the Rev. the Chancellor, the Rev. J. Heavyside, Rev. W. A. Steabler, Messrs. Southey, Ogilvie, C. Pote, Franklin, Blaine, Booth, Holland, Huntley, Dr. Eddie, do report as to what they consider the duties of the Provisional Board of Finance, and whether it should be elected or appointed by the Bishop.

That the Bishop be respectfully requested to appoint a Commission to report to him upon the Educational requirements of the Diocese, with a view to further action.

That a consulting Committee to aid the Bishop in completing the arrangements for the establishment of Diocesan Synod, shall be nominated by the Bishop, and be composed of an equal number of laity and Clergy."

On the last day of the Conference, the Bishop opened the question of Missions to the Heathen, which he had dwelt upon at great length in his charge at the Visitation.

A lengthened discussion ensued on the subject. His Lordship expressed his opinion that the Church must move and take an interest in Mission work.

The Archdeacon respectfully requested the Bishop to inform the Conference, what authority, provisional or otherwise, he desired to be attached to the "*Form of Instructions*," now in use. His Lordship, in reply, stated they should remain with whatever authority they had in time past, until there should be synodical action.

At the termination of the Conference, the Archdeacon (Merriman) presented the following Address to the Bishop on behalf of the Clergy; and Mr. Blaine, on behalf of the laity, begged leave to join in the sentiments expressed in it:—

"MY LORD,—We, the undersigned Clergy, in behalf of ourselves and several of our body who are now absent, beg respectfully to tender to your Lordship our sincere thanks as well for your kindness in calling us together in this the first year of your residence amongst us, in order to take friendly counsel with us on matters of deep interest and moment to the Church in this Diocese, as for the considerate

¹ The following is the proposition of the Rev. C. Pote:—

"That each parish should be entitled to elect one person as the representative of such parish, out of any parish in the Diocese,—or two or more parishes situated in any city, town, or village, may combine to elect one person to represent the several parishes in each city, town, or village, in which case the person elected to represent more than one parish, shall for each parish be entitled to a separate vote in the deliberation of the Synod, of which he shall have been elected a member."

manner in which you have received the expression of our different opinions, and allowed us to state our experience of the past, and our hopes and wishes for the future.

We desire to express our readiness, as regards the future, to be guided in a dutiful spirit by your Lordship's fatherly counsel.

We earnestly trust that the degree of harmony and kindly feeling that has prevailed among us in this Conference will encourage rather than dissuade your Lordship from making the experiment of such gatherings in future.

We appreciate the more your Lordship's patient and ready consideration in receiving our various sentiments, and smoothing the way towards their entire harmony with each other, from a knowledge of the recent family affliction, in which we desire, one and all, to express our common sympathy with your Lordship.

We would, in conclusion, give utterance to our present hope that by the Divine blessing all things may be so overruled both to your Lordship personally, and to the Church in this Diocese, that our present meeting may prove hereafter to have been a season fraught with great and lasting benefits to each amongst us, and to the whole portion of Christ's kingdom to which we belong."

(Signed by all the Clergy present except one Deacon.)

The Bishop acknowledged this expression of confidence from his Clergy, thanked the laity for the marked interest in the proceedings they had exhibited by the part they had taken in them, and declared the Conference dissolved.

STONE CHURCH, EKUKANYENI.¹

THE subject of India, and what shall be done to extend the field of Missionary labour there, and to restore the desolations occasioned by war, has so engrossed our sympathy, as to throw other objects comparatively into the shade.

Africa, however, must not be forgotten; and her claims to notice and support are in the most living way brought before us, through the indefatigable efforts of the Bishop of Capetown, who for a long period was the only Bishop in the vast territory of South Africa, and to whose untiring zeal and apostolic labours may be attributed the success of the great work going on in the three dioceses into which it is now divided.

To educate the children of the chiefs suggested itself to the Bishops as a most important object. If they could imbue with Christian principles the minds of the heathen youths who should hereafter become the influential leaders of their respective tribes, and also teach them the arts of civilized life, they would accomplish the most important step in Mission work. From such pupils they would look for future Missionaries.

Sir George Grey, the Governor of the Cape, has so thoroughly

¹ We regret that we have been compelled to shorten this communication.

entered into this view, that in his late tour through the Colony he gathered together forty of the sons of chiefs, and brought them back with him to Capetown, to form the nucleus of a future college. To accomplish this important object the Bishop of Capetown is now raising a fund, towards which the *Society for Promoting Christian Knowledge* has made a liberal grant.

The Bishop of Natal, nearly two years and a half since, was able to collect the sons of the principal Kafir chiefs in his neighbourhood, and to form them into a school, the success of which has far exceeded his most sanguine expectations. Full accounts of its formation appeared in the *Mission Field* for July and August, 1856, and since that time, the details of its progress in subsequent numbers of that work.

By letters lately received from Natal, the progress of the thirty-seven boys—one of them the son of Panda, the Zulu king—is spoken of in the most encouraging terms. The moral as well as intellectual tone of the pupils is of a high standard. Several of them appear to have become true converts to the faith of Christ, and have been baptized at their own earnest request.

Their education, besides the ordinary branches of study, combines the cultivation of their taste both in music and drawing, for which, particularly the latter, they show considerable talent.

They are also taught the industrial arts, gardening and agriculture; and thirty acres of the Mission farm are in full produce by their industry. They learn, likewise, building, carpentry, and printing.

The education of females is also added to the labours of the Mission party at Ekukanyeni,—about ten girls, some of them refugees in the late war, being under instruction.

But as the work gradually increased to its present magnitude, there was no corresponding means of providing for the accommodation of the pupils. The boys, when fewer in number, were placed in the cottages at the Station, but when they increased to thirty-seven, the greatest difficulty arose as to what arrangements could be made for them. They could not be sent back to their heathen kraals, when their parents were cheerfully bringing them for Christian instruction. At length, as the only alternative, the Bishop unwillingly consented that the wooden building which had been erected for a chapel, should be used also for the boys' dormitory and schoolroom.

It is very painful to think that this state of things must continue till English Christians enable the Bishop to build a suitable stone Church.

If in our own land we find it difficult to cultivate habits of reverence and devotion in our children, where there is every facility for so doing, how much greater must it be in a heathen land, where the house of prayer is also the place in which the common offices of daily life are performed?

The Bishop of Natal says that a neat stone church could be erected at Ekukanyeni for 300*l.*; and as the great Societies cannot grant him the needful funds, he earnestly solicits his English friends to provide him with means to accomplish this important end.

A paper is in circulation in which it is stated that if only thirty friends to the Natal Mission would agree to give or raise 10*l.* each, the church could at once be built.

Those who are willing to become contributors or collectors are requested to send their names to Miss Maurice, 2, Palace Gardens, Bayswater, W.; Miss Macaulay, Temple House, Brighton; or to George S. Allnutt, Esq., 30, Chancery Lane, W.C., the Treasurer of the Natal Fund. M.

MISSIONARY PUPILS.

SIR,—I have read with much interest Mr. Goldie's communication concerning Missionary Pupils in your March number, and his letter on the same subject in your April number; and I am persuaded that his suggestions are worthy, not only to be carefully considered, but to be put to the test of immediate experiment.

There is, indeed, some force in the objection, that Missionaries are wanted of a higher class than those who could be expected to come from Parochial Schools. But to this objection I would answer, in the first place, that we want men of *all classes* for missionary work; and, in the second place, that I do not see why the same method of early selection and careful training might not be applied to *schools of a higher grade*.

It is to this latter point especially, viz. the importance of endeavouring to obtain and educate missionary pupils in our large schools for the middle and higher classes, that I should be glad, through your pages and with your permission, to invite attention. If you can find room for this short letter, I hope to write on the subject at greater length on a future occasion. Perhaps some of your readers are not aware that some valuable materials towards the thinking out of this question are supplied by another Liverpool Clergyman's communication, in your number for November, 1852, and by the correspondence which arose out of it and appeared in the three following numbers.

I am, Sir, your obedient Servant, J. S. HOWSON.
Collegiate Institution, Liverpool, May 26, 1853.

THE INDIAN RACES IN AMERICA.

THE following important memorial from Bishop Kemper, the Rev. J. L. Breck, and other Missionaries, has been sent to the Secretary of the Department of the Interior (United States):—

“SAINT PAUL, MINNESOTA, May 14, 1853.

HON. AND DEAR SIR,—We the undersigned clergymen of the Protestant Episcopal Church, feeling deeply the afflicted condition of the Indian races of our country, and more particularly that of the

Chippewas of Minnesota, desire to represent their cause to your serious consideration. When, six years since, an Indian Mission amongst the Chippewas was begun by the Protestant Episcopal Church, these Indians were in full possession of their original territory, north of Fort Ripley, and west of the Mississippi River.

They were not, indeed, at that time free from the contaminating influences of our white border population, especially as regards fire-water, but it was difficult for them to obtain it, at least as compared with their present facility of doing so, the vending-places being *then* south of the fort : whereas, for three years past, since the last treaty, the sellers of whisky have become emboldened, and have passed on to the Indian side of the Fort, insomuch that the natives have now every opportunity afforded them for satisfying their thirst for fire-water, at points convenient to them, tempting by proximity, and beyond the observation of the military post.

The agent for these Indians has, from some cause, been entirely regardless of this traffic, for the period before named. Hence, every Indian is left perfectly helpless in this powerful temptation of poor human nature. The restrictions promised the Indians at the time of the treaty, and confirmed by stringent prohibitory and penal laws of the general government, have been utterly put aside, or left inoperative, by every civil, military, and other power of the United States, in every practical form. The Indian is, therefore, left helpless under such temptations, because he has nothing adequate given him by our nation to fortify him against them.

In his wild state, Sir, he has not had the temptation, and, hence, has never made any provision to meet the difficulty. Let us make the case of the Indian our own. What if all our laws restricting the sale and use of intoxicating drinks among our own race were swept away forthwith, and all religious motives forbidding it taken away ? What would become of us in one generation ?

We do, therefore, most earnestly appeal to you, honourable and dear Sir, in behalf of this poor race, to know whether all is in vain, as regards the due and just fulfilment of our nation's treaties with this people. It is not a thing in which the Indian nature is alone at fault, although it is undoubtedly true that the wild, untamed, and savage spirit delights more than ours in that which excites violently the inner man. Look at the dregs of our city population, and you can, in their degradation and vice, even under the repressive power of law and public opinion, see faintly the condition of the red man, exposed to the like temptations, and totally free from these wholesome restraints.

Let us not, then, condemn the Indian ; at least, not until we, the superior race, have fulfilled our part of the treaties. It resolves itself into a matter of simple justice, on our part, toward the weaker party. We have pledged our faith to the Indian, not only to furnish certain helps, and make gifts, but to keep back certain evils of our own nation, about which, until they came into contact with us, they knew nothing, and hence they had no safeguards against an evil as ruinous to them as fire and the sword.

The most complete licence to buy and drink, in any quantity, from a glass of whisky at the bar of the trader, to the purchase of five to ten gallons to carry away, is now given to the whole nation of the Chippewas. This whisky is, moreover, adulterated to the most awful extent, insomuch as completely to madden, and suddenly destroy, those who drink it. As an instance in hand: recently a chief of the Pillager band, Nine Fingers by name, one of the best-intentioned of Indians, fell a sudden victim to the poison thus secretly infused into the alcohol.

The abandonment of the Mission and Industrial School among the Leech Lake (Kesahgah) Indians was occasioned by means of fire-water, which led the wild Indians, who had not been brought under the Mission's care, to attempt that which, under other circumstances, they would not have dared to do.

And now, honourable and dear Sir, from a recent visit which the undersigned have paid to the Mission establishment amongst the Mississippi Chippewas at Gull Lake (St. Columba), we feel constrained to appeal to the Indian authorities at Washington, to abate this fatal evil.

The Chippewa has his enemy, the Sioux, who stealthily perpetrates his massacre; but these can be, in large degree, kept at a distance, by the terror of the scalping-knife, in revenge—but the worse enemy, the fire-water, is a flame in their bosoms, continually consuming them; and unless this fire be put out by our Government, as by treaty is pledged, and as it is fully competent to do, the result must needs be the utter extinction of this race. At our visit (May, 1858) to the Mission, we met, between Crow Wing and Gull Lake, a distance of but fifteen miles, several gangs of Indians, from five to thirty strong men, with five and ten-gallon kegs on their backs, going into the ceded country on the Indian side of Fort Ripley, to have them filled with whisky. Barrels of this poison are here sold in open day, the year round, and for three years past there has not been the least restraint on the part of the United States authorities.

We do, therefore, honourable and dear Sir, make, through you, a strong appeal against the further violation of treaty stipulations with our Indians. Often have well-meaning Indians appealed to their missionaries against the introduction and sale of fire-water among their people by the whites. But what can they do? We compel the Indian to remain Indian, even when he becomes civilized. We furnish him with neither laws nor executive of any kind, wherewith to defend himself, or be defended. We buy his lands by treaty, and yet leave entirely unfulfilled one great feature of every treaty, and a provision of our national code of laws for the protection of even non-treaty Indians, viz. the prohibition, under heavy penalties, of the sale to him of intoxicating drinks. This is emphatically the case, as regards the entire Chippewa nation of Minnesota.

We do, therefore, Sir, appeal, as citizens of the United States, against the longer violation of our nation's compact with this race, especially with the Chippewas. One prosperous mission of the

Protestant Episcopal Church has been wasted by this means, and except the evil, so gross, open, and universal now, is arrested, it must end in the overthrow of another, which, prior to the treaty of 1855, when the country became open to white settlers, was considered by all persons eminently successful in civilizing and christianizing this race.

The divine law, through the Church, is not sufficient for any nation of itself. There is a human law, also of God's appointment, though after no particular model, which is likewise necessary for all nations. The Indian has the latter in his wild state sufficient for that state, but insufficient for a condition in which he is brought closely in contact with some of the most degrading and ruinous vices of the white man. Then, in addition to Christianity, the perfection of divine law, he needs the code of human law, such as is found amongst civilized nations. It is because of this lack that the nation has no power to resist, effectually, the destroying agency of fire-water. It is in this that we earnestly implore, as citizens as well as Christians, the nation's observance of her treaties with this people. She can keep them in either of two ways, viz. in governing her own citizens, wherever found, or in giving to the Indian the means (civilly and socially, whilst the Church does it religiously) for resisting the temptation. These means will be in *human law*, administrative and executive, added unto the divine code, and thereby putting the Indian into the scale of accountable beings.

The Protestant Episcopal Church has many friends amongst the Indians. She has already done something effectually for their recovery out of the barbarous and pagan life, and she is willing to do yet more, if the privilege and duty are allowed her; but we must appeal to the Government to afford, not so much protection to the missionary, as protection to the Indian against the white man.

By our rum and vices, we have proved ourselves to be the great slayers of the red man. Let us bear in mind the retributive justice of the God of nations, and, in repairing our evils, do that, at least, which will be simply honest, in keeping inviolate the sacred obligations of the nation.

As petitioners deeply interested in the spiritual and temporal welfare of the Indian, we beg to submit this paper to your patient and worthy hearing.

With highest regard, honourable Sir, we beg to subscribe ourselves your humble servants,

(Signed) JACKSON KEMPER, Missionary Bishop of the P. E. Church, and Bishop in charge of Minnesota.

J. LLOYD BRECK, Missionary to the Chippewas, &c.

S. W. MANNEY, Chaplain at Fort Ripley.

D. P. SANFORD, Missionary at Faribault, &c.

E. STEELE PEAKE, Missionary to the Chippewas.

D. B. KNICKERBACKER, Missionary at Minneapolis, Minn.

P.S.—It should be noted, to the credit of the present Superintendent of Indian Affairs at St. Paul, Mr. Cullen, that he acted with

great efficiency in the discharge of his duty to the Indian, during the payment made by him in the autumn of 1857; but he had no sooner left the ground, than the same abuse of the sale of whisky was in full vigour.

J. L. B.

J. THOMPSON, Esq., Secretary of the Interior, Washington, D. C."

PRESENTATION OF THE PORTRAIT OF BISHOP BLOMFIELD TO THE GENERAL THEOLOGICAL SEMINARY AT NEW YORK.

THE Commencement Services of the General Theological Seminary took place on John the Baptist's Day, Thursday, June 24.

Immediately after the conclusion of the Services the presentation of the Portrait of the late Bishop of London took place. The following Report is abridged from the *New York Church Journal* :—

"The picture—a fine large three-quarter portrait by Mr. John G. Rand—was suspended on the wall, in a convenient part of the room. The Bishop of Illinois was called to the chair, and the Rev. Mr. Weaver, one of the Alumni, read a letter from Mr. Rand, in which he related the circumstances under which, some years ago, the late Bishop Blomfield consented to sit for this portrait, on the understanding that it was to be given to the Church, in some manner, on this side of the water. He therefore presented it to the Associate Alumni of the Seminary, as being the best mode of carrying out the original intention, that he could think of.

The Bishop of New Jersey then rose by request, on the part of the Alumni, to transfer the possession of the picture to the Dean of the Seminary, to be added to the growing collection of portraits now adorning the walls of the Faculty Room. The idea, he said, of obtaining the Bishop of London's portrait, had first been suggested by the late Dr. Schroeder: and the suggestion was at once complied with by the Bishop, though an English Bishop's work is much harder than we have any idea of in this country, and the time and trouble it required must have been a serious tax upon one so overwhelmed with business of importance. He then spoke of his pleasure in meeting Bishop Blomfield in 1841, of his kindness and overflowing hospitality, of his deep interest in the American Church, and especially of his noble instrumentality in carrying out the great *Church revival* of our age. That was the greatest *revival* ever seen since the Reformation, and no one man had been so largely the spirit and soul—the head and heart and hand—of the movement, as the Bishop of London. His determination to build fifty new churches in the city of London was a huge undertaking, and startled every one. Yet it was accomplished, and much more than accomplished. He had been the leader, too, in that astonishing movement—the *Colonial Episcopate*—which had nearly doubled the number of the Bishops of the Church, and had sent them into all nations, from the snows of Rupert's Land to the distant shores of Tasmania and New Zealand. When he himself was in England, that great measure

was just, as it were, in fermentation; and Bishop Blomfield, in every part of it, was in constant counsel with that admirable Archbishop of Canterbury, the late Dr. Howley. Their wise plans have since been carried out in the way that we all see and know. . . His task was done, and he handed the picture of that noble prelate to his very dear friend, the Dean, to be placed with the other worthies already upon the walls of the Seminary.

The Dean, Dr. Mahan, accepted the welcome gift. A few years ago they began, intending only to obtain the portraits of our *Emerited* Professors. But they could not stop there. They had gone on to add one after another, being disappointed only in one case, that of the Bishop of Maryland, whose reluctance to sit, they all hoped, would yet some time or other be overcome. To these, that admirable artist, Mr. Huntington, had of his own free gift added a splendid portrait of the present Archbishop of Canterbury; and now Mr. Rand had presented a most appropriate companion piece—the likeness of Bishop Blomfield.

The Bishop of Western New York then gave some reminiscences of Bishop Blomfield, who had been his host when he went to England in 1853, to be present at the Jubilee of the *Society for the Propagation of the Gospel*, along with the Bishop of Michigan and Dr. Wainwright, the late lamented Provisional Bishop of this diocese. He spoke in high terms of his easy affability of manner, perfectly free from every trace of hauteur, his indefatigable devotion to business, and the great results of his life's work. He said that there was a noble scale of liberality among English churchmen of the present day which he would be glad to see introduced among us. Individuals abounded who had each built and endowed a church by himself;—and not little cheap affairs, costing from 1,000 to 2,500 dollars: but 10,000, and 15,000, and 20,000, and 30,000 dollars.

Bishop Doane.—Not dollars; *pounds*.

Bishop Delancey.—Yes, *pounds*, and more even than that. He had himself seen a man who had built *three* churches. This very Bishop of London, of whom he was speaking, had consecrated over 200 churches; and the Archbishop of Canterbury had consecrated even more than that. And this was the more wonderful because, previously, the building of new churches had not been, as with us, a matter of daily meat and drink; but a new church had been a rare event even since the days of the Reformation. And to Bishop Blomfield was it mainly due. He was the last Bishop whose hand he shook on leaving London: and the last on leaving England itself was the noble Bishop of Exeter—a man who took the deepest and truest interest in watching the progress of the Church in America.

The Bishop of Indiana rose only to suggest the peculiar appropriateness of adding a portrait of a Bishop of London to the gallery of paintings on those walls, since our whole country, for a hundred and fifty years before the Revolutionary war, had been always reckoned as a part of the Diocese of the Bishop of London, and he alone had Episcopal jurisdiction here."

EXCURSIONS IN PALESTINE.—No. VII.

GERASH AND MOUNT GILEAD.

SŪF—CHRISTIANS—RUINS OF GERASH—THEATRE—BASILICA—BATH—STREET OF COLUMNS—MAGNIFICENT PROPYLÆUM—THE AGORA, ODEUM—PERIPHERAL TEMPLE—NAUMACHIA—MILLS, BRIDGES, ETC.—TEMPLE OF THE SUN—MORAL OF GERASH—HIDE TO AIN JENNA.

THE village of Sûf is distant about four miles from Gerash, and is the nearest inhabited place to the ruins. It stands on a high ground on the south side of a well-watered valley, in which we had passed some magnificent walnut-trees, the ample branches of which tempted us to encamp under their inviting shade; but, as the place was too far distant from the village, and seemed to have been appropriated by the flocks and herds, we pitched our tent on a small sandy plain above.

We had relied on the Sheikh of Sûf to meet us at Tiberias, and conduct us to Gerash; and it was only after waiting some days for him, that we had engaged the Beni Sakhar Chief. Two friends of ours, who had recently visited this place from Jerusalem, had made this arrangement with the Sheikh for us; and we were no sooner encamped, than he brought us a letter from Mr. M., which he was to have delivered to us at Tiberias, in proof of his identity. He had a ready excuse, and many apologies, for his inability to keep his engagement. "His mare had died;"—a palpable Arab lie, not more transparent than some that are current in fashionable society at home, designed only to avoid the humiliating acknowledgment that he had no power to escort us through the country, which was in the power of the Bedawt tribe of the Beni Sakhar.

We found, on inquiry, that there are three Christian families at Sochera, the village which we had last passed, and five at Sûf. The father of one of these families was an intelligent old man with a venerable grey beard, whose services we engaged as our guide and general agent during our brief sojourn; for we made a point of singling out the Christians for any small services which we might require, in token of our brotherhood in our common Lord, and were uniformly rewarded by their fidelity, integrity, and gratitude,—virtues which it is too much the fashion of many European travellers to represent as confined exclusively to the Mohammedans. We conciliated this poor man's goodwill by presenting him with a copy of the New Testament in Arabic, as we found that he could read; and this boon was duly appreciated, for the Gospel is so great a rarity in this thirsty land, that there probably was not another copy within many hours of this village.

Thursday, June 16th.—At twenty minutes past eight, this morning, we set out for the ruins of Gerash, escorted by our Arabs, the old Christian, and a good specimen of the irregular cavalry maintained by Government, in the unsettled parts of these Pashalics, as a kind of mounted police. It was a pleasant walk of an hour and a half over

hills sprinkled with firs ; and we agreeably beguiled the way with the soothing poems of the *Christian Year*. As we approached the ruins, we passed through the necropolis, situated, as usual, on one of the principal approaches to the town. There were numerous sarcophagi of lime-stone, many in a perfect state with the exception of the covers, which had been mostly broken and removed, probably in searching for treasures. We saw, also, a few inscriptions ; but could not succeed in deciphering them.

On arriving at the town, we were first attracted to a large theatre, in a very excellent state of preservation. The tiers of stone benches are nearly all preserved, with a distinct line of demarcation between the senatorial or equestrian order and the commonalty ; the ranks of the former being nearer to the stage, and the spaces more elaborately ornamented than the upper benches, with a rich frieze, broken at intervals by sculptured shells, which may formerly have contained the metal acoustic vessels for reflecting and radiating the sound, which were used in some theatres. The part assigned to the privileged orders was also distinguished by much wider and more commodious seats. Above this division, which was further defined by a *præcinctio* or passage—the only one in the theatre—we counted ten tiers, and below, five ; but the ground is raised above its original level by the accumulation of sand. The covered portico, above the highest row of benches, if it ever existed, has now entirely disappeared. There are five *vomitories* for the upper ranges still in good preservation. The diameter of the theatre is 90 feet. The proscenium is magnificent ; 84 feet wide, and 54 deep, with two rows of six columns each, formerly united by a handsome entablature. Three columns in the front row and five in the back are still standing ; and we observed one stone of the cornice which measured 24 feet in length. The view from the benches was backed by the desert.

The city is very simple in plan, being situated on two sides of a ravine, which bisects the city from north to south. The main street skirts the ravine on its western side, and is considerably more than a mile in length, adorned on either side with handsome columns—partly of the Ionic, partly of the Corinthian order—formerly connected by a continuous entablature. Time has sadly marred the symmetry of this grand colonnade ; but many of the shafts are *in situ*, and in some places we found as many as eight or ten still connected. Commencing with the northern end of the street, we found traces of a Roman pavement, much resembling that which my companion had seen at Florence. Having proceeded a short distance down the main street, to the south, we followed a smaller one on the left, which brought us across the valley, where a crystal fountain sends forth a copious stream, which runs down the ravine, amid a profusion of oleanders, parallel to the main street. Above this fountain, apparently at the north-east angle of the city, are the extensive ruins of a Basilica, or law-court, in the Corinthian style, consisting of a nave and side aisles, entered by three doors to the west, with a recess at the east for the tribune. In front of this building was

a portico, opening upon a court of handsome dimensions. The building was 102 feet long, exclusive of the tribune, and 84 wide within; the portico, 15 feet deep; the court, 105 by 48; having in its length 16, and in its depth 10 Corinthian columns.

Returning to the main street, we found a double row of Ionic columns, leading to the theatre which we had already explored; and as we continued down the street, to the south, we passed a large pile of buildings on the left, which must have served some public use, probably for baths, as we noticed that an aqueduct had formerly conveyed water to it from the stream. From the cross street our path lay between Corinthian columns, of much statelier proportions than the Ionic, which presently brought us to a magnificent ruin on the right. This structure seems to have served as a propylæum to the large temple which towers above it on the height, and which will be more fully noticed below. The pediment and entablature of this ruin are exquisitely rich, and admirably executed; and fragments of Greek inscriptions, deeply cut on the stones which lay scattered about us in wildest confusion, excited without satisfying our curiosity, for it was impossible to connect them. Nearly opposite to this building, on the left of the street, is another large temple, in a tolerable state of preservation; and farther down, on the right, a semicircular building, exhibiting some rich carving, not very unlike the small temple at Baalbeck.

Farther south, another street cuts the main street at right angles, and here are four piers at the corners with well-carved niches for statues. Below this, the columns rose to a greater height; and here were apparently public buildings, which are all now reduced to ruins. The street terminates in a magnificent oval elliptical piazza, 309 feet in length, of Ionic columns, of which we counted no less than fifty-five standing. Rising above this, and opposite to the street, on a bold rocky elevation, is a second theatre; and hard by, on the east, another temple. The theatre was apparently an *odeum*, or music hall, and the stage is closed behind by a solid wall handsomely carved. Here we counted seventeen ranks of seats above the *præcinctio*, and fourteen below—the seats are about two feet deep; the hinder half being lower than the front, seems to have served for the feet of the spectators in the upper row. The circumference of the outer seats was about three hundred feet; the stage was entered by three doors from behind, with niches and columns on either side, all richly ornamented.

The neighbouring temple, which crowns the eminence above the piazza, is of noble proportions of the Corinthian order, with a peristyle of enormous columns.

South-east of this, we descended to the Naumachia—a large basin for naval exhibitions, once fed by an aqueduct from the stream; and passing this, soon reached the limit of the city in this quarter. It is still marked by the Gate of Ammûn—the arch of which is in perfect preservation. We here encountered a large party of the *fellahtn* of the village of Sâf, engaged in gathering in the harvest

from the fields around the city. Now it happened that our faithful Sheikh had gone to visit his brethren of the Beni Hassan, whose tents were in this vicinity, and some of whose camels we had seen at the fountain. Our servants were reposing somewhere among the ruins—we were alone and unarmed among these villains: it was a glorious opportunity for extortion, of which they were not slow to avail themselves; they became clamorous for *bakshtsh*, which we were by no means disposed to give, least of all on intimidation.

A black-looking fellow of the party put his hand to a large knife in his belt, such as they all carried, and then drew it across his throat, looking significantly at us, and intimating by signs that they had used this means with another traveller who had found his long resting-place without this gate. It was a critical moment, and no time to show fear, whatever we may have felt. We looked the fellow full in the face, full of indignation, till the cowardly bully was abashed. We demanded of him what he meant; he tried to laugh off the subject. We imitated his gestures, and asked how he dared to use them; he denied that he had done so. There he stood, surrounded by forty or fifty of his fellows, all furnished with these murderous knives, quailing before two unarmed and defenceless strangers. How long we could have maintained our ground, I know not; we dared not turn our backs to commence a retreat, lest the villains should fall upon us; and it was no small comfort to see our faithful Giovanni approaching our group in quest of us, true to his title of the "Arsenal," bearing in his hand the double-barrel, and in his belt pistols and knives enough to outnumber the host before us. His arrival was indeed most opportune; and we parted without apprehension from the party, the "Arsenal" covering our retreat, with a look of ineffable scorn on his curled lip, convinced that we had performed a feat equal to the bombardment of Acre.

We now followed the course of the river up to the fountain, on its east side, opposite the main street, and found fresh traces of the former magnificence of this Roman city. A little above a lovely cascade—where the water leapt into a thick bed of oleander blossoms—we discovered the site of three Roman mills; passing these, we came to a bridge of five arches spanning the valley through which the river flows. The arches still stand; and the pavement, composed of slabs of stone laid transversely, is very entire. This bridge is a continuation of the street noticed above as crossing the main street at right angles, at a point richly ornamented with sculpture. Near the east end of the bridge was a temple, the portal of which still stands. Following the watercourse, we were presently attracted to a large pile of buildings laid out in spacious chambers, standing in a court surrounded by Corinthian columns. This we presumed to be the Gymnasium. Between this and the fountain are two more bridges, now in ruins, and traces of two aqueducts from the upper fountain.

Having refreshed ourselves by copious draughts of this delicious fountain, we proceeded to examine the last and most conspicuous of the magnificent ruins of this town, viz. the great Temple on the

western height, the rich propylæum of which we had noticed on the right side of the main street. It stands boldly out on an elevation commanding the town, surrounded, at some distance, by a colonnade of which very few pillars are standing. It had also a peristyle, which no longer exists ; but the portico on the east front is of noble dimensions, raised on a platform of considerable elevation, composed of a double row of Corinthian columns of five feet in diameter, six in a row, of which five of the outer and four of the inner rank are *in situ*, as are also the two within these on either side of the temple.

The whole length of the building is 120 feet (of which the portico is thirty), and the width sixty-nine feet. In the exterior wall, on the north side, was an opening into a narrow passage leading to a crypt beneath the temple, with a bath in the middle.

This temple Captains Irby and Mangles were able to identify by an inscription as the Temple of the Sun ; but the inscription is no longer visible, having probably been reduced to ruin, since their visit, by one of the many earthquakes which have afflicted this country in the interval. Indeed, when it is considered how near this city was situated to the main line of volcanic action, the Jordan valley, the marvel is that so much has escaped the desolating shocks of seventeen centuries ; and it may safely be affirmed that any less solid and substantial masonry than that of the Romans would long since have been buried in the sand and left no traces behind. The contrast which these ruins present to those of Gadara, both in extent and preservation, may be satisfactorily accounted for by the nearer proximity of the latter to the volcanic crevasse, which has exposed it to more violent shocks than are experienced at a distance more remote by some thirty or forty miles.

The Temple of the Sun was the last ruin that we explored ; but we must not turn our backs upon this once stately city without some reflections which were naturally suggested on the spot. What an insight does the existence of such a city, on the remote confines of the Roman Empire, give of the resources of that wonderful people even in their decline ! For the fragments of the inscriptions which we saw scattered about the propylæum all served to fix the date of the buildings to the reign of one of the Antonines, when the power of Rome had passed its zenith and was verging to its fall. Yet this city, as was evident, was not built principally for the protection of the eastern frontier from the dreaded hordes of Parthians or Persians, who were for centuries threatening the integrity of the empire in this quarter : indeed, the military defences of the city appear to have been very insignificant : the wall, which is still to be traced, was the least substantial of all the public structures ; and there are no traces to be discovered of castle, or tower, or fortified prætorium : so far from it, all the buildings which have survived the wreck of time would seem to indicate a state of profound security, and uninterrupted prosperity and peace, during the long years that must have elapsed while the city was in building. There are baths and gymnasia dedicated to luxury, theatres for amusement, temples for devotion ; and a grievous

reproach it is to our modern Christianity, as presented to the natives in the distant dependencies of the British Empire, to contrast the imposing provision made for the religious worship of the gods of Rome with the mean and meagre endeavours made by the wealthiest nation of the ancient or modern world for the establishment and propagation of the Christian faith. For it must be remembered that these temples are also so many monuments of various religious societies attached to each,—of colleges of flamens or priests, dedicated to the several deities, all maintained by rich endowments, as so many living witnesses to the dignity and importance attached to the religion of the State. What traces would the devastations of two thousand years leave of our national faith, even in the capitals of our most important provinces, at all comparable to the noble religious edifices of Gerash?

Again, what a lesson may be read in the ruins of Gerash of the instability of all human greatness, whether of empires or of individuals. No historian has recorded so much as the name of any one of the provincial governors who contributed to make Gerash what it must have been in the days of its glory. It is barely mentioned in the lists of the classical geographers, without any detail whatever; and if the names of those who designed or executed these works were ever sculptured in the stone, they have long since disappeared; not so much as one is now to be recovered. Yet the buildings survived the power that erected them by many centuries; and while that "fourth kingdom," which was "strong as iron," and which "subdued all things," has crumbled away, the memorials of its ancient greatness are still to be seen scattered up and down the continents of Europe and Asia, as so many trophies of the conquests of Time,—so many evidences of the truth of the Prophetic Spirit which has assigned a limit to all dominion, except that of Him whose "dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed."¹

We left the ruins of Gerash at half-past two, and arrived at our tent at Sûf at ten minutes to four. At half-past five we started on our return westward, and had a lovely ride of nearly two hours, through forest scenery, in perfect contrast to the parched desert which we had surveyed from the site of Gerash, and more in keeping with the harmonies of the *Christian Year*, the constant and untiring companion of our journey, the language of which was so pleasantly realized in our wanderings "on this side Jordan, eastward."

"Is not the pilgrim's toil o'erpaid
By the calm rill and palmy shade?
And see we not up life's dark glade
The gates of heaven unclosed?"

As we approached the sylvan village of 'Ain Jenna, where we proposed to pass the night, we caught a glimpse through the thick

¹ Sad, indeed, is it to think of the golden opportunities which this country has neglected of erecting worthy monuments of that durable Kingdom in the Pagan territories which Providence has subjected to its sway.

foliage of the grand castle called "*Kalaat er-Rubbat*," crowning a lofty hill in front of us. We reached 'Ain Jenna at twenty minutes past seven, and encamped, amid goats and walnut-trees, by some water in a picturesque valley outside the village.

Reviews and Notices.

The Study of Living Languages. By Colonel ARTHUR COTTON, Madras Engineers. Madras: 1857. Pp. v. and 34, 8vo.

THE readers of the *Times* will remember a series of letters, by "Philindus" and "Indophilus," on the study of the languages of India, that appeared in its columns about Christmas last, and in which the study of Sanskrit and Arabic, as the two languages in which the main body of the literature of Hindu and Mohammedan India is embodied, and from which most of her vernaculars have either sprung or at least largely borrowed, was most ably and strongly advocated. Every one who has paid any attention to the subject, and is competent to form a correct estimate of its difficulties, will fully concur in the soundness of the views there propounded, and in the importance of the plans suggested as the best course of linguistical study for those who are preparing for India as magistrates, missionaries, merchants, or in any other capacity in which they may be likely to be brought into frequent and close contact with the natives. But the system sketched out and discussed in those letters, embracing also as it does the rudiments of the grammar of the most prominent vernaculars of India, deals only with the course of instruction such as it should be given *in this country*; it does *not* profess to teach either those who have had the advantage of such preparatory instruction how to turn it, when arrived in India, to practical account in the speedy and perfect mastering of any Indian dialect, or those who have not enjoyed that benefit—and they will always be the greater majority—how to set about acquiring an accurate and effective knowledge of the language of the particular district they may be residing in. Considering the comparatively very small number of Englishmen who possess a thorough and familiar knowledge of any Indian vernacular, and the large number of those who have failed in their attempts at acquiring such a knowledge, we have every reason to hail the appearance of a pamphlet by Colonel A. Cotton, on the *Study of Living Languages*, as a publication containing a welcome and timely advice, how to accomplish that difficult task in the most effectual manner, and with the least waste of time. The principles laid down in it are, indeed, not confined to the acquisition of Indian vernaculars, but are, with certain modifications, applicable also to that of other, especially European languages; however, the author having gleaned his experience chiefly from a more than thirty years' residence in various parts of India, it is but fair for us to assume that his views

and suggestions were originally intended only for the student of any one out of the many and various idioms spoken in our Eastern dependencies.

After contrasting the principal points generally aimed at in the study of the dead languages with those to be attended to in the acquisition of living idioms, and showing that the two systems are almost throughout incompatible, he proceeds to lay down the following three fundamental principles:—"To be careful that we lay a sound foundation; to save time; and to have such a system as shall encourage people, both to commence upon and go through with the study of native languages" (p. 6). Under the first principle the following five heads are comprised:—

1st. A small vocabulary, thoroughly known and become as familiar as the words of one's mother tongue.

2d. An accurate pronunciation of these, and the organs of speech thoroughly exercised in them, so that they can be spoken with perfect freedom.

3d. So much grammar as is necessary to put these words together in short, simple forms of expression.

4th. An ear so thoroughly exercised in the sounds of the commonest words, as spoken by a native, that they can be instantly recognised when heard.

5th. The knowledge of a considerable stock of the commonest expressions of the language, so that the words known can be made into *bonâ fide* sentences.

When such a foundation has been laid, the student has only to proceed to add more words, more grammar, and more expressions, by degrees; only taking care to learn nothing but what is immediately wanted, and to learn thoroughly whatever is learned at all. When considerable progress has thus been made, he may proceed to learn the character, if he requires it, and to read books, etc."—P. 12.

By the third he understands "a system which shall afford some useful results to every one who enters upon it, and those in some degree proportioned to the time and labour expended" (p. 6). As for this system itself, we are sorry to be unable, from want of space, to give even a short outline; not that it is too complicated, but because, if not examined in all its details, it would fail to be fully appreciated. Unfortunately the pamphlet has, we understand, only been privately circulated; we would therefore suggest its being reprinted in this country, in order that the system propounded in it, in the usefulness and practicability of which we heartily concur, may be more widely known, and receive a fair trial.

In conclusion, we wish only to add a few words about the author's view,—that to learn the printed character of an Indian language be left optional with the learner. For simply colloquial purposes, this is certainly a matter of indifference; but for business transactions of every kind, a familiarity not only with the printed but also with the written character—and the latter requires in some languages, as in Malay and Siamese, quite a study of its own—seems to us an indispensable requisite. Moreover, too, in some languages of further India, *e.g.* Burmese, the pronunciation of a word or syllable is anything but suggestive of its proper spelling; and this is an additional reason why we would recommend that the study of the printed and written character of an Eastern language should not be delayed too long or altogether neglected.

The Outcast and the Poor of London; or, our Present Duties towards the Poor. A Course of Sermons preached at the Chapel Royal, Whitehall. By the Rev. FREDERICK MEYRICK, M.A. London: Rivingtons. 1858.

THIS is a volume of very plain and very effective discourses, showing us the great need there is of missionary work in London. The infidelity and sin of the metropolis will not, we fear, be in any way touched by sermons at Exeter Hall, or even in Westminster Abbey. Men who care for souls, and who are constrained by the love of Christ, must go in and out among the outcast and poor, and seek by personal entreaty and influence to bring them to repentance and faith. Mr. Meyrick shows himself a zealous, dutiful, and true-hearted son of the English Church. As we read these Sermons, we meet with many passages which we would like to extract, but our limits forbid. There is, however, one which is very suitable to our pages. Mr. M. is speaking of the exclusion of religious teaching from schools:—

“The experiment of a non-religious education conducted by the State, has been tried in several continental nations, and the result has been infidelity, atheism, and crime. And we ourselves have had fearful proof within these last few months, how little secular civilization and instruction will do for restraining the passions and governing the tempers of men.

God gave us a vast empire in India. Millions of souls He committed into the hand of England. They were sunk in debasing superstitions and immoralities, but we would not give them a better religion, or interfere with their wickedness. We were too worldly-wise. But we taught their heads; we made them clever, quick, keen. What was their religion or their morality to us? And so we let them wallow on in their corruptions, and congratulated ourselves on our tolerance and freedom from bigotry. And then, when we least expected it, the wild beast within them, which we had not chained by the wholesome restraints of Christian precept and example, rose up, and the demon-passions which we had taken no pains to eradicate or repress awoke, and they turned the skill and craft and cleverness, which we had willingly fostered and cultivated, against ourselves, and deeds were done in the face of heaven, such as the devil and his worshippers alone can do. But whether we are not in part answerable for the tears, and deaths, and sufferings worse than death, of our countrymen and countrywomen in India, because we have systematically discouraged Christian missionary efforts, and Christian education in India, may be well pondered over by us.”—P. 240.

We have received from Messrs. Rivington, (1) *A Charge delivered at the third Visitation of the Archdeaconry of Buckingham*, by Archdeacon BIKERSTETH. (2) *The Doctrine of the Atonement, deduced from Scripture*,—being the Donellan Lectures for 1857, by the Rev. J. C. MACDONNELL. (3) *The Way of Holiness in Married Life; a Course of Sermons*, by the Rev. H. J. ELLISON.

We have received from Messrs. J. H. and J. Parker, (1) *Charge delivered by JAMES RANDALL, M.A., Archdeacon of Berks*; with some seasonable remarks on matters of present interest. (2) Dr. MACBRIDE's *Lectures on the Acts of the Apostles and on the Epistles*; completing his observations on the New Testament.

We have received from Mr. Masters, *Hymns for Little Children*. By the Author of “The Baron's Little Daughter,” &c. Set to Music.

with Pianoforte Accompaniment, by Dr. Gauntlet. The Hymns are on the Catechism, and are dedicated by the Author to her "little Godsons." The book has the *imprimatur* of Mr. Keble, who states that the profits will be applied to the support of a school of deaf and dumb children, maintained altogether by voluntary offerings, in a small town in the north of Ireland.

We call the attention of our readers to the July number of the *Christian Remembrancer*. It contains a very important article on "The Church Missionary Society and the Indian Episcopate."

The Fourth *Annual Report* of the London Diocesan Church Building Society has just appeared. It may be obtained for circulation at the office, 79, Pall Mall.

Messrs. Macmillan and Co. have published a small but very important book (price 2s. 6d.), *Suffragan Bishops and Rural Deans*, containing suggestions relative to the restoration of these officials, by the eminent non-juror, Dr. THOMAS BRETT. He shows that there were Suffragan Bishops in England from the days of the early Saxon Church. The book is edited by the Rev. JAMES FENDALL, Proctor in Convocation for the Diocese of Ely, who advocates forcibly their restoration. The book has never before been printed, and Mr. Fendall has laid us under a great obligation. The editor has appended some suggestions relating to Ruridecanal Chapters, with a view of rendering them available for the introduction of lay co-operation in Church matters.

Messrs. Mozley have just published Vol. XV. of the *Monthly Packet*. There are three papers in it on Hindoo Mythology.

Messrs. Longman have published *Cleve Hall and Ivors* in their new and cheap edition of the Tales by the author of *Amy Herbert*.

Colonial, Foreign, and Home News.

SUMMARY.

THE EVENING Services at St. James's Cathedral, TORONTO, commenced on Sunday, May 30, when the building, which contains 2,000 persons, was well filled. The venerable Bishop of the Diocese was present.

The city of NEW YORK was visited by a fearful tornado, on Monday, June 21. The Church of the Good Shepherd, which was nearly completed, was entirely destroyed. The loss is about 15,000 dollars. The Rector, the Rev. R. Hoyt, has issued an address appealing for assistance to rebuild the church.

We learn from the *New York Churchman*, that it is stated that the Bishop of KINGSTON (Jamaica) is in communication with the Diocese of New York, for the purpose of engaging the services of several

young Clergymen of the American Church, for whom there is quite a field in the country places of Jamaica.

We have received the Report of the *GUIANA Diocesan Church Society* for 1857. The income in that year was upwards of 3,216 dollars, the largest sum it has received in any year since its formation in 1832.

The Right Reverend Bishop Otey of *TENNESSEE* has undertaken the Episcopal Charge of the Diocese of *ARKANSAS* till the next meeting of the General Convention.

The total amount collected by the Offertory in the city of *GRAHAMSTOWN* for the year ending Lent, 1858, amounts to 789*l.* 4*s.* 4*d.*

The consecration of the Rev. Edmund Hobhouse as Bishop of *NELSON*, New Zealand, is appointed to take place at the Parish Church of St. Mary, Lambeth, on St. Bartholomew's Day, August 25. We hope soon to be able to announce the appointment of Archdeacon Abraham to the Bishopric of *WELLINGTON*.

We call the attention of our readers to an advertisement on the cover, relative to an English Church in Cologne. The congregation now meets in a private house, which they will soon be obliged to leave, and the zealous Chaplain is anxious to provide a fit and permanent place of worship.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.—*Tuesday, July 6th.*—The Bishop of *LICHFIELD* in the Chair.—The Bishops of Oxford and Capetown were present.

The Standing Committee, in pursuance of notice given at the last General Meeting, proposed that the sum of 500*l.* be voted towards an Institution in the Diocese of Capetown, for receiving the sons of chiefs, and others from all parts of Africa, with a view to their instruction in the Christian faith. It was agreed that 500*l.* be granted for this object.

The following letter was received from the Bishop of Capetown, dated Herne Bay, June 26th, 1858, and read to the Meeting:—

“Your Committee seemed to feel, when I last brought the work going on in the district of Caledon before them, that the Society's funds were well employed in helping forward the erection of mission chapels amongst the heathen. I venture, therefore, now to bring before you the work going on in the district of Malmesbury, and to ask for the favourable consideration of the Committee to the application which I make in its behalf. About three years ago nothing was being done by the Church in that division, which is about as large as an English county. At that time I purchased a farm for a Mission-station, and soon after sent a clergyman to look after the Hottentots in that part of the country. There are now more than 300 coloured people residing upon the farm, upon which a village is gradually being formed. Each family has an allotment of land, with certain rights of grazing. For this they pay rent, and have permission to pay also small sums towards the purchase of the portion which they rent. In a few years I hope to see a thriving, sober, industrious peasantry growing up on the farm, in possession of some small part of that land once the undisputed property of their ancestors. But besides those

living upon the farm, the clergyman whom I have sent has gathered together 1,000 coloured people in other parts of the district—1,350 in all. Amongst these he has established five schools, and has induced the people to contribute 200*l.* a-year, either to the support of their teachers, or the rent of the buildings. Of the whole population, about 120 are now baptized.

The clergyman at this time earnestly pleads with me for additional support; he asks for two more catechists to aid him in his growing work, and for help in the attempts being made to erect school-chapels. In this latter work I have thought that the Society would be ready to help him. Two school-chapels, at least, must be undertaken at once, and others must follow. At Malmesbury they are using an unfinished house, which they are renting; at another place, a wattle-and-daub building; at another, an old barn. There are no people and no clergyman in my diocese more deserving of the Society's sympathy and support. If the Society could do for them what it did for Caledon, viz. give 100*l.* towards the erection of the first two chapels that shall be built, the grant would, I am sure, be thankfully received, and the Society's money very well spent."

It was agreed that 50*l.* be granted to each of the two school-chapels proposed for Malmesbury.

The Bishop having also informed the Committee that he was desirous of establishing at an early opportunity a school-chapel at Mossul Bay, an increasing and important district in his Diocese, the sum of 50*l.* was granted towards this object.

A letter was read from the Bishop of Colombo, dated Nuwara Eliya, Ceylon, May 4th, 1858:—

"In my visit lately to the district of Kotmätir, a fine range of mountainous country, occupied entirely by the cultivation of coffee for the English market, I was compelled again, as last year, to solemnize Divine Service in a large wooden building, used for storing the coffee of the estate, while in preparation for shipment at Colombo. Above thirty were assembled from the neighbouring country; and on my referring, at the close of the sermon, to the urgent want, in such a neighbourhood, of a more fitting house of prayer, it was determined to make an effort to secure the residence of an ordained pastor among them, and the erection of a church for his ministrations. A general invitation to the resident proprietors and managers has enlisted the ready co-operation of many, who have contributed, as a small rent-charge on each estate, above 130*l.* per annum, which we hope to raise to 150*l.*, entitling us then to claim an equal amount from the Colonial Government for the clergyman. This will be quite sufficient for the purpose; and to aid the work, a site has been promised me in a very central spot, and subscriptions raised for a small but substantially-built church, in which the Government also will assist us in proportion to our own expenditure. I have ventured to hold out to them a hope that the Board will, as on every glad occasion, not be wanting in approval and encouragement of their effort to help themselves. If the Society will fulfil my hope of a grant of 25*l.* in aid of the good work,

I am persuaded that my next visit will be for the gladdening purpose of laying the foundation of a simple granite church, in which, instead of an annual celebration, on occasion of the Bishop's visit, we shall have a weekly gathering of many more around their resident pastor, in thanksgiving for the renewal of the best of their home privileges in spiritual blessing, though in a far-off land, and surrounded by a heathen people. In my solitary ride thither, I saw in a growing native town, amid a native population, gathered to the spot entirely by the flow of English capital in that direction, and the concourse of immigrant labourers it attracts, four religious buildings all in progress and still incomplete—a Romish church, a Mahometan mosque, a Buddhist ambalam, and a Hindoo shrine, with a grotesque image of clay, rendered by oil and soot still blacker than themselves. But no village church was there to welcome me, however humble—no gladdening chime to call those together to prayer, who were waiting for me in the Government school, from many a mountain path around. I feel sure that the boon I ask will be by the Board as willingly granted as it will be well bestowed."

The Board agreed to grant 25*l.*, the sum requested by the Bishop.

The Bishop of Adelaide, in a letter dated Bishop's Court, Adelaide, April 7th, 1858, wrote as follows:—

"I have to acknowledge, with thankfulness, the safe arrival of a box of Bibles and Prayer-books, with Office-Books for churches, a gift from the Society which could not easily be supplied from any other source, and which is therefore very acceptable. The Collegiate School, in which the Society has been interested since the foundation, is in a very flourishing and efficient state; about sixty boarders are now accommodated, with as many more day boys. Under the Rev. G. H. Law, it is decidedly the first place of education in the colony. The first-fruits of this institution to the ministry of our Church will, I trust, be gathered in during the present year; when a young man, wholly trained there, who was amongst the first scholars entered, will, I hope, be ordained deacon. The number of licensed clergy is now twenty-six; while in Western Australia there are, thanks to the endowment granted by the Society, a bishop and thirteen clergy. Since the foundation of the see of Adelaide, therefore, the bishopric of Perth, and twenty-seven clergymen have been added to the eleven who, on my arrival in 1847, were officiating in the united diocese. This result and large increase in the Colonial ministry of one diocese may be satisfactory to the Board. A fresh effort will shortly be made to complete St. Paul's Church, in South Adelaide, and tenders are out for the erection of a new one at Salisbury, eleven miles north of Adelaide. A Missionary Clergyman has been stationed in the far northern district, 250 miles from the city, and another on the eastern border of the province towards Melbourne. Good effects will, I trust, follow from these arrangements."

A letter from the Rev. W. F. Taylor, late Missionary at Tristan d'Acunha, now at Riversdale, Cape of Good Hope, dated March 19th, 1858, was laid before the Meeting. The following are extracts:—

"A very kind letter, received by me when I was yet upon the island of Tristan, has too long remained unanswered. It was accompanied by a small parcel of books, for which I now, with shame for such a long delay, return you many thanks. I wish to tell you the result of the change effected for the Tristan people. You have, no doubt, heard how, on the representation of the Bishop, our excellent Governor here at the Cape kindly exerted himself in procuring a vessel to be sent to the island, to remove all who were willing to leave it to the Cape. I regret to say all did not avail themselves of the offer. Three or four of the old men dreaded to trust themselves again into a world, from which they had so long been exiled. Their wives, and some of their children, had to remain with them; and thus, altogether, thirty were left behind, while upwards of forty came away, including a large portion of the females. These are now settled here with me at Riversdale; excepting that many of the young women are engaged as servants in the neighbourhood of Cape Town. Of these I have heard good accounts. Of course the change was very great to them at first, and not altogether agreeable; but they are now becoming well accustomed to it; and it is, undoubtedly, a great change for the better for them. Those with me here are now doing very well. At first they had some difficulty in settling down to their new life; and all of them have suffered more or less from sickness, some severely; but all are now doing well. The youths are learning trades, the most profitable employment in this colony. Altogether, for all of them, no doubt, the change has been for good.

For those left on the island the change is, I fear, a very sad one. No doubt the reduction in their number has acted favourably for their worldly prospects; but the loss of all the means of grace is an evil which far more than counterbalances. I could find no one, when I left, to maintain Divine worship; so that now, for the first time since the island was settled, it is without God's worship on God's day; and from accounts I have received, I fear there is a great falling off from those better ways in which they were beginning to walk. I do hope more of the younger portion of them will yet find their way here, as the old men die off. I should rejoice to hear the island was abandoned once more to the sea-birds, for whose home only it is fit."

The following letter was read from the Bishop of Natal, dated Bishopstowe, Maritzburg, May 1st, 1858:—

"I beg to acknowledge the receipt of your letter, dated Feb. 4th; communicating to me a grant of 20*l.* from the Society, towards the expense of printing the *Gospel Harmony*, and to express my sincere thanks for the same. You will be glad to see, by the specimens I inclose, that the boys of our institution are beginning to make progress in the art of printing. They have only been at work about a month, and really do exceedingly well. Undiane and Uskelemu, the two most proficient in drawing, are also the most forward at printing. And it is plain that the habits of attention and accuracy, which have been formed in the drawing class, are now being turned to good account in the printing room. One young Zulu prince;

Umkungu, son of Panda, has taken to the carpenter's shop with great spirit. He has sent to request his mother, Panda's great wife, now a refugee in this colony, to urge his father to send a number of his children, and those of his chief men, to this station for education. We are much interested with this matter, and are not without hope that something of importance may result from this proposal. The effect upon the future of Zululand, and indeed of the countries beyond it, towards the district in which Dr. Livingstone's discoveries lie, would, under God, be very great, of having trained beneath our eye a number of these youths as companions of the lad now under our care."

' SOCIETY FOR THE PROPAGATION OF THE GOSPEL.—*Friday, 16th July.*—Archdeacon Sinclair in the chair.—The Treasurers presented a Financial Statement made up to the end of June. The Receipts under the head of Collections and Subscriptions were 12,400*l.*, which sum was 200*l.* less than the corresponding amount in 1857. The amount actually received for India Missions was 16,100*l.* A resolution was adopted to the effect that a Special Fund should be opened to aid in the permanent Endowment of Churches in the Colonies. Passage-money was granted to the Rev. A. H. Pearse and Mr. W. Richmond, proceeding to Quebec; and to Mr. W. T. Veness, proceeding to Guiana. A salary was granted to the Rev. E. Synge, in the Diocese of Sydney. Leave of absence and passage-money to England were granted to the Rev. W. Chambers of Borneo, and the Rev. C. E. Driberg of Calcutta. Salaries were granted to several Missionaries in the Diocese of Capetown; and 300*l.* per annum were granted for the salaries of a Clergyman and Lay Teacher, at the projected College for the sons of native chiefs, which is about to be established in Capetown.

MADEIRA.—*Church of England Mission to Seamen, Funchal Roads. Commenced in 1856.*—Divine Service on board every Sunday, at nine A.M. and at six P.M. All English and American vessels visited during the week; Meetings held; Bibles, Prayer-books, and Tracts distributed. Free seats in the English Church at daily Service. Any officer, passenger, or seaman, requiring a clergyman's aid, may address a note to the Rev. Alex. J. D. D'Orsey, Chaplain to the English Church, Bêcco dos Aranhas. No fee accepted. Donations, to meet expenses of boat hire, &c., may be sent to Joseph Phelps, Esq., Carmo, Madeira, treasurer to the Mission.

ERRATA in the "Journal of a Naval Officer," in the *Colonial Church Chronicle* for July. The following is an extract of a letter from the author:—

"Some of the names of places are misspelled, but none of the mistakes are of much importance but one—that is, the place where Leacock established his Mission Station is 'Falengia;' and the place where I saw Mrs. Lightburne is 'Farengia' (page 256). As I gave my opinion as to where I thought Leacock ought to have settled, saying that 'Farengia' is the best place (page 259), the mistake made in spelling both places alike creates confusion."

THE
COLONIAL CHURCH CHRONICLE

AND
Missionary Journal.

SEPTEMBER, 1858.

ARE WE TO HAVE ANY MORE BISHOPS FOR THE
CHURCH IN INDIA?

THIS is no new question in these pages. We hope our readers will bear with us for once again recurring to it. We have the strongest conviction that it is the one turning-point of success or disappointment in our great work in India; we are sure it needs all the efforts of the most steadfast perseverance, all the earnestness of Christian prayer and faithfulness, to win for it acceptance and favour amongst the powers of the world, and, we are constrained and ashamed to add, it is the more incumbent upon every true-hearted Churchman to labour for its acceptance, in proportion as it has been strangely but most pertinaciously opposed by those who ought to have been foremost in strengthening our Christian Missions.

We do not intend to take any notice of two lengthy papers in the *Church Missionary Intelligencer* of July and August last, in which the remarks which we felt compelled to make on "the Memorandum of the Church Missionary Society, in reference to the extension of the Episcopate in India," have been criticised. There are occasions in which the painful work of controversy with brother Christians is a duty; there are occasions in which controversy, conducted between Christians as it ought to be, may tend to clear away misunderstandings and open the way for the truth. Under such circumstances we believe our readers would not disapprove fresh and fresh efforts to set forth what they believe to be right, even once and again, in any way which, consistently

with the truth itself, might be likely to win an adversary, and so to close up a breach between brethren. In such a spirit we desired to write in our April number. We trust that in nothing that was there written we offended against charity or against fairness. We believe that it is our Christian duty to say no more upon the opposition of the *Church Missionary Society's* Committee to the extension of the Episcopate in India. It shall not be our fault if that Committee is driven one step further in its unhappy course by a hasty word or an overstrained argument of ours. We care nothing for victory in controversy. We are content that others should have the last word. The question is not between that Committee and this Journal, which, we beg to tell the Committee is, and ever has been, a purely independent organ of opinion, now for more than ten years a labourer in this field, and resolved to maintain its course, as we hope it has maintained it hitherto, not only independently of any society, but with the single aim of approving itself to the mind of the Church of England, and, we hope, to the truth.

But if the question is one far too high, far too momentous to be exposed to the peril of any approach to party controversy, it is well to remember distinctly what the question really is, and who are first and mainly concerned with it. The question is about the true means of strengthening and extending our Missions in India; and, in the shape which it has now assumed, let it be clearly and expressly understood that it lies at present mainly between the Committee of the *Church Missionary Society* and the great body of that Society itself. The Committee has taken one line; the Society has not yet, so far as we know, expressed its mind at all. We trust and believe, nay, we know, there are many, very many, thoughtful and excellent members of the *Church Missionary Society* who have been greatly distressed by the act of the Committee. We must plainly tell those good men that the question is now with them. We ask for no action yet. We ask at present only for calm, candid thought—for an honest examination of the merits of this too famous "Memorandum." We will not presume to prescribe the course of any member of this Society if the "Memorandum" is, after the final discussion which is now indispensable, publicly adopted and confirmed by the general body of the subscribers. As a member of that Society, the writer will know how to act himself in so painful an event. But one appeal must be made, and that most earnestly. We humbly, but with the most respectful urgency, beg those Bishops who are members of the *Church Missionary Society* to weigh well their present position, and to use their influence in bringing this subject to a speedy settlement. Their influence may not be what it ought to be;

but at present it must in all respect be said, their names are compromised, however unjustly, by this act, about which probably not one of them was ever consulted. The question, we repeat, is before the members of the Society, and specially before the Bishops, who are supposed to have a voice in its affairs. The question may be, and we most earnestly hope that it will be, adjusted. But several months have passed, and the matter cannot any longer be trifled with.

The Church is thoroughly roused about Missionary work in India; the Church is thoroughly in earnest about this great subject. The Church of England knows well what it owes to the *Society for the Propagation of the Gospel*; it is quite willing to acknowledge heartily much good work done by the *Church Missionary Society*. But the Church, if we are not mistaken grievously, will not allow any committee—we take leave once more to say—any irresponsible committee, to act in so high a matter independently of her, and least of all to act directly and pointedly against her expressed mind and will, expressed both in India and in England. We write in no warmth of feeling; we would not, if we could, use any influence upon any, save that of fair argument; but, on the other hand, we write without any fear of the ultimate result. The Church of England is, God be praised, a revived and a fresh invigorated Church. She knows her work, and she knows the hindrances to that work. The Church is fully possessed at last with the sense of her solemn call to that blessed ministry of mercy, which is hers, and hers alone. She has taken account, we are persuaded, of that warning voice which has ever been speaking, but which now she feels deeply is speaking to her. "A door is opened to me, great and effectual, and (there are) many adversaries." The Church has not forgotten the sorrows and the bitterness and the shame of the terrible year of mutiny. Such as is the feeling of a family of bereaved mourners who are weeping still over their lost ones, such, but more thrilling and more intense, is the grief of the Church of Christ over souls taken away, unwarned, untended, un comforted. The world goes on its way; last year it was the excitement of fear and surprise, this year there is almost a feeling of satiety and weariness. India is all but re-conquered; men turn from it in want of some new and more stirring impulse; but it is not thus with the Church of Christ. While statesmen are talking still of "neutrality," and the world is weary of the hackneyed theme, the Church is "keeping all these things"—the mysterious outbreak of heathenism, the deadly malice of Satan, and her own past most miserable shortcomings,—and "pondering them" deeply and anxiously "in her heart." We earnestly beg of our readers to do each his part in strengthening this solemn feeling in

himself and with his neighbours. India is the trial field of the English Church. Our Missions elsewhere need support, and money, and men; but India is the one scene of the great controversy which God seems to have with His Church now.

Our readers, we think, will not be unwilling that we should dwell upon this point rather more at length.

We must state plainly our difficulties; they are very great, but, in God's strength and in God's name, they will be conquered. First, our statesmen, we deeply fear, are still thoroughly afraid of the work of the Church in India. We must face this fact steadily—we must bear with the feeling patiently; but still we must set ourselves resolutely and firmly to uphold the truth, and to claim free course for the Gospel. Christians have won already many triumphs, peaceful, but real triumphs, in India over the fears and the prejudices and the policies of a worldly wisdom; but the battle is not yet won in England; though, we believe, in India, thoughtful men of all ranks and professions are fast coming to a conviction of the truth. At home, we can debate about Christianity in India, at home, we can in our Houses of Parliament balance and poise the precise momentum to be given to religious enterprise. Driven, at last, in shame from the miserable policy of obstruction, Governments now, Tory quite as much as Whig Governments, take refuge in the doctrine of "neutrality," and they flatter themselves with the hope that they have, at last, a basis of common sense, nay, of sound philosophy, upon which to rest against the mischievous intrusiveness of a mistaken enthusiasm.

The statesman's argument, of course, demands, attention. He claims to take a calm, dispassionate view of the whole field of discussion. He is charged with the highest interests, and with a responsibility which no one can share with those who are called to govern a vast and mixed multitude of excitable races. As the excellent Mr. Frere has stated the position of Government in reference to Missionary efforts, we have no fault to find with official neutrality.¹ Time was, we believe, when the State in India might have shown itself actively Christian; but that time, we too believe, is past. The Government must be neutral now: it has bound itself with chains of its own forging; but it must be bound by them, as it has itself willed. But this neutrality must be carefully and narrowly watched. Neutrality is of necessity a suspicious word; for neutrality in regard to the high and holy cause which is at

¹ We allude to some letters addressed by him to a Bombay newspaper in reference to some (apparently) very injudicious acts of Missionaries. The extracts, which we have seen, are full of Christian wisdom.

stake is barely, very barely possible. Ever be it remembered, this neutrality is not wisdom, or piety, or Christian prudence, or religious moderation. It may be so, doubtless, in this or that Christian man, placed in the hard and perilous post of civil government. We are now inquiring about the profession, about the principle, so to call it, not about the application of it by a really Christian man in his own conduct and administration. But we cannot forget that neutrality is not the simple, sure, intuitive conviction of Christian wisdom and Christian courage, but the after-thought of policy, which is compelled to confess, however reluctantly, that all its first steps were as faulty in point of prudence as they were utterly opposed to Christian integrity and faith. The Church, we repeat, cannot be expected to receive this new profession without a very guarded watchfulness. The Church, no more than the State, can arrest events. The State may remain passive—the Church, as a body, may shrink from a full, a self-denying, a self-sacrificing witness for her Lord; but the Truth cannot be bound; the blessed Spirit of God will work; consciences will be stirred, even in heathen India, and aching hearts there will cry out at last, and that cry will pierce some Christian man; and then the pent-up fire will burn forth and spread, and some will be purified by it and some will be consumed.

The subject is one of the deepest importance; it deserves a fuller treatment than we have now opportunity to give to it. But we must say a word, in passing, which we deeply feel to be true. We, too, have fears for India, and for the English in India; we desire to estimate candidly and fairly, as far as we can, a statesman's difficulties; we desire earnestly to place before him the real grounds of fear. This mutiny has laid bare the whole great plague-spot of our rule in India; the world saw at once there must be a change in that rule, a strengthening and a compacting of our authority and power; but the India Bill of this Session has done nothing to heal that yawning wound. The real disease remains. War has embittered and deepened its pain. You have a heaving mass of millions of souls to calm down; you have a host of suspicions, and prejudices, and disappointments to disperse and remove. Victory has a heavy price to pay in the increased alienation of the vanquished. Victory is not peace. Where will you go for strength to your dominion, not assailed in vain? Where will you look for the turning back of heart of those vast heathen populations, in whom, for a year's space, the devil has rioted at his will? How will you allay that wicked cry for a wholesale vengeance which went up from so many Christian lips, which went up before the God of Truth, of Justice and of Mercy, and which

stands recorded, and needs a costly atonement, aye, a sacrifice of bitter humiliation and of hearty repentance?

Will you go and shelter yourselves in your "neutrality"? Will you look calmly on those strange, those mysterious multitudes, and trust that, while your arms are calmly folded, they will settle down once again, and be at rest? Will you, on the other hand, labour more earnestly at your schools and your colleges—proclaim ostentatiously that you will teach, without stint and without reserve, all British arts and the newest European philosophy; but that the precious revelation of that unknown God you will not, because you dare not, teach? Oh! be sure, the statesman's difficulties, upon such an hypothesis, are not merely what once they were; they are increased a hundredfold. Be sure that prudence is folly, that policy a very rope of sand. Keep to your neutrality; the word, the thing, the whole idea is of the world—it is not of God: but keep to it; for it seems, if we may so judge, that God has taken you at your word, and answered you according to your wish. A great, a noble work is still before the Civil Ruler in India, but not the noblest. Only let him confess that! Only let him do his own part, and rejoice to see another do his. Then only is there hope; else, which God forbid! else only a heavier and a more irremediable woe. The Word is written for us all, rulers and subjects, laity and clergy; oh, may that Word go to the heart of Christian Englishmen in India! "If a son shall ask bread of any of you that is a father, will he give him a stone?"

There is yet another difficulty upon which we must touch more briefly, though it needs as full, or even a fuller discussion. It is this: the Church of England is roused—is in earnest—is sincerely in earnest, about her Missionary work in India; but she is not yet fully convinced of the mistakes of the past; she is not fully convinced of the source of strength and help for the future.

We must not deceive ourselves. A very great change, God be thanked for it, has come over the English Church; but a great deal yet remains to be done. The establishment of the Colonial Bishopric Fund by the resolution of our united episcopate in 1841, is indeed an era in our ecclesiastical history; the fruits of that act of Christian faithfulness have been, beyond all hope, great and manifold. But one generation must not expect to work a full deliverance; the unbelief of the eighteenth century pierced deep, even to the very life-blood of the Church. Traditions have descended to us, which are wholly unscriptural, and which are, nevertheless, clung to by those who hold them, even as Scripture itself. We have seen, on the other hand, in many of our Colonial Bishops, powers and energies of

which we had not dreamt. We can point to true "Fathers in God," to men whose lives are indeed a shining witness for Christ. And this is not all: not to speak of living prelates, the Church of England will not soon forget the late excellent Bishop of London, who, amongst other acts of faithful service, showed most conspicuously a real, active sympathy, which was ever growing deeper and deeper, with his brethren in the Church abroad. All this may well make us take courage. Still many, very many amongst us have no real faith in the Church of Christ and her threefold ministry. The word may sound harsh, but we believe it to be just and true. You hear good and not uninstructed men try carefully to distinguish, where God teaches us to unite. You find timid jealous fears about the place of the blessed Scriptures, and the office of the Church. Many people, we almost fear, must be staggered at the boldness, and the freedom, and the simplicity of St. Paul: "There is one Body and one Spirit, one Lord, one Faith, one Baptism." Some of us, if we will confess it honestly, are almost afraid simply to preach what the Master Builder of the Christian Church preached, simply to unite what God has for ever bound together. More particularly, we have forgotten, many of us, or never have learnt, the very idea of the Church. Bishops, Priests, and Deacons; yes, that is the rule—the rule of the Church at least. But Bishops are "only needed to ordain and to confirm:" Deacons may take all the work of Priests, except the pronouncing of absolution and the consecration of the elements; and we hardly know, some of us, why they are excluded from these functions too; and Priests must preach, of course, but their ministry of reconciliation is the delivery of their sermons only! This is all very popular; it is with some "the Gospel." For ourselves, we freely avow it, we believe it to be most shallow and most unsound, and that simply because it is not the teaching of Holy Scripture, and not the rule of the Apostles of our Lord.¹

We are weary with the "cries" of a narrow-hearted party spirit. We appeal from these baseless, so-called Protestant traditions, to the pure, simple, unsullied word of eternal truth. We believe that God's blessed word is a living word, for all time.

¹ Our readers may like to see one extract from the answer of the *Church Missionary Intelligencer* of August last, to our remarks in April. "The learning and the holiness of a Henry Martyn" (they quote from us) 'cannot avail to do the full work of a Missionary alone. You must raise up in India, not merely godly men, but the Church of Christ.' It is not, then" (this is the comment) "so much the Gospel that is needed, as the Church 'planted in its strength.' . . . Better, in the conviction of many, if, indeed, they would honestly confess their thoughts upon the subject; better the Episcopacy without the Gospel, than the Gospel without the Episcopacy."

We believe that that word reveals distinctly the form and substance of a living Church; the living Body of a living Christ; the mighty instrument of the indwelling Spirit. Oh! for some true-hearted men in England and in India, who will gird themselves afresh for this His work, to lift up in strength the majestic form of the Church of Christ, simply as St. Paul, and St. Peter, and St. John lifted it up. Oh! for some trumpet-tongues to cry aloud throughout our self-complacent, self-indulging England, even as the great apostle proclaimed at Corinth: "Is Christ divided? Are all apostles? Are all prophets? Are all teachers?" Let us not fetter, and cramp, and even mutilate the work of God, and then in our helplessness fall down and do "sacrifice" to our own "net." Let us not have the gospel in our lips, and shrink from the keen truth of that gospel, even because it is so keen, piercing, even to the dividing asunder of soul and spirit. We have a great and a sifting work before us. The age is, with all its faults, thorough-going. The Church must be so too, she must be more, she must be unflinchingly honest, she must be fearlessly true to her Lord, she must not falter in bearing the cross, aye, bearing the one Name of her only hope and strength, as she has never yet borne it "before Gentiles and kings," as well as her own children.

What then do we propose as the great means for strengthening our Missions in India? We answer, undoubtedly, Set up in India, in God's holy Name, His living Church. We see, as well as our statesmen, as well as some of our Missionary Societies, difficulties, great and manifold difficulties, in our path. Perhaps we see them more distinctly, and feel more painfully their weight. We know, above all, the difference between the labours of Christ's people in the freshness of their first love, and amid the controversies and jealousies, the numbing doubts and fears of a sophisticated system of life and manners, where the truth is hardly struggling against the world. We are prepared for a sharp conflict of opinion; we have already learnt that our first and sorest difficulty is raised at home, and by our own brethren. There is nothing new in this, nothing unexpected to those who know anything of the Church's warfare.

India will not be won to Christ except by tears, and fastings, and the rending away of many a false support in which we have too long trusted, and the entire self-devotion of men of heart, who know nothing and care nothing about an angry world or its troubles, even because they bear themselves "the scars of the Lord Jesus." Whoever thinks that the conversion of those blinded, darkened souls of teeming Hindostan will be granted by God to a few straggling soldiers, to a dwarfed faith of human schools, seems to us not even to have a glimpse of the mighty

work of the Spirit of God. Sooner or later there must be a revolution in the whole plan and idea of the Christian Mission in India. If there be there a giant's strength to oppose the truth, and the wiles of subtlety itself to pervert and corrupt it, then let God's champion have only his shepherd's staff and his smooth stones out of the brook, but let him cast away, once and for ever, Saul's cumbrous armour, and let his hand be free to fight for his God.

And that day of the emancipation of the Church in India cannot be very far distant. Only our own impatience, only our own false steps, only our own want of steadfastness can retard it. Let us look the whole great work in the face; let us have no half-measures; let us accept no dangerous gifts of protection; let us clearly grasp our one great principle, press what we are thus persuaded is the truth in all quarters, and before all hearers, and in every legitimate way; and that principle, if it be indeed, as we believe, of God, will surely prevail, even to our astonishment.

At the risk of weariness, we must set forth that principle once more. We will do it in a few plain propositions.

1. Only the Church of Christ, Bishops, Priests, Deacons, laity, all together, each in their vocation and ministry, only this Church of Christ has the promise of the conversion of the heathen.

2. Only this Church of Christ, so developed, can work effectually for the evangelizing of a people, if it be placed amongst them, a united, visible system, a living body, "fitly joined together and compacted by that which every joint supplieth according to the effectual working in measure of every part."

3. Such a Church, before any aggression upon heathenism, must seek before all things to make "increase of the body unto the edifying of *itself* in love."

4. If the heathenism of India be not merely an idolatry but a false philosophy, if the corrupt life of those afflicted populations be not only a deep degeneracy but a blotting out of the truth, and the lifting up of a lie instead, then pre-eminently in India the Church must strive to show forth *all* her gifts; "the word of wisdom, and the word of knowledge," as well as the "gifts of healing and the divers kinds of tongues." Even as her Lord, the Church must, in her measure, through God the Spirit indwelling in her, be made unto all, "wisdom, and righteousness, and sanctification, and redemption."

5. More particularly the Church of Christ must be a visible law of order, and mutual submission, and union, in all its parts.

6. Hence there follows the necessity, not of one, or two, or three, but of many Bishops, wherever in the sound judgment and ripe experience of the Church itself they are needed:

7. Such Bishops, at first of course European, just as much as the other Clergy, must be, as much as possible, disconnected with every form and semblance of civil authority.

8. Such Bishops must be, in all respects, the chief Missionaries; they must be seen and known of all to be, under God's good Spirit, the very life-springs of all Christian activity in the Mission, the centres of unity, and in reality, and not in name only, fathers and pastors of the flock.

9. On the other hand, every new and critical step in the Mission-work, every controversy which may arise, every more solemn act of discipline, will be, according to the pattern of the apostolic Church, the act, not of the Bishop only, but of the whole Church in its regular council.

We have done our work very imperfectly we know well, but this sketch may suggest a thought, and, please God, prompt a prayer. We may return again to the subject. One word more, at present. Will the Clergy and the Laity of England's Church lay this great subject seriously to heart?

"It is a thought," wrote a former Missionary of Cawnpore, some years ago, "it is a thought which often presses itself on my attention when committing to the earth the bodies of those who have been baptized into Christ Jesus, that India is becoming more and more Christianized, even by the dust of those of the Lord's little flock who lie down in the tomb. It seems to be taking an unalienable possession of the land; a sowing it as it were with a holy seed, a peopling it with those who, though enrolled by one and two, shall, when the great call comes, stand up a great army."¹

Is this a fancy or a Christian hope? Abraham laid his dead in Canaan, when his only possession in that land of promise was the grave he had purchased. That grave and its occupant became, no doubt, a fresh source, a fresh pledge of his faith. Oh! how many a precious Christian body of martyred brethren has been laid in a hasty grave this one past year in India! Shall we not plant those graves of sorrow with the emblem of the resurrection? Shall not the redemption of India to Christ be the one vow of Christian England, the one triumph in which alone she will dare to rejoice?

W.

¹ See "The Cawnpore Mission," just published in the series "Missions to the Heathen," No. 35, and reviewed in this number. We would strongly recommend this most interesting narrative to our readers. It is drawn up with great judgment and feeling, and its price (8d.) makes it easily accessible to all.

BRITISH COLUMBIA.

ANOTHER colony has been added to the British empire. A portion of the wide-spread, almost undefined territory of the Hudson's Bay Company beyond the Rocky Mountains has been organized as a distinct dependency of the Crown, under its own governor. Never did a country so almost unknown, a country about which it is still difficult to acquire any accurate information, become all of a sudden so famous as British Columbia. Indeed, till within about six weeks, it had not even a name. Early in the year 1856 gold had been discovered on the Upper Columbia, but owing to the want of instruments, the floods, and the opposition of the Indians, the harvest of the finders and diggers was very inconsiderable. No doubt, however, seems to exist that gold may be found in great abundance on the Fraser River and in the "Couteau" country. Such, assuredly, is the conviction of the adventurous population of the Washington and Oregon territories, who are flocking to the new diggings in great numbers. This natural excitement too is stimulated by the interested reports of the owners of steam-boats, and others likely to benefit by creating a new current of emigration.

In a Parliamentary Paper just published, Governor Douglas says (May 8th, 1858), "Boats, canoes, and every species of small craft, are continually employed in pouring their cargoes of human beings into Fraser's River, and it is supposed that not less than one thousand whites are already at work and on the way to the gold districts." But, since May, that number must have increased enormously. Here, then, is something like a second California. The Government are taking measures to secure order in the new community. It is for the Church to lay there the only sure foundation of public morality and social happiness in the precepts and sanctions of the Gospel. It is reported that a body of engineers and others, charged with the establishment of the civil government, will be despatched at an early day. Cannot the Church contrive to send out one or two chaplains or missionaries with them? No time must be wasted, or a great opportunity will be lost. Surely it is an occasion for the *Society for the Propagation of the Gospel* to bestir itself.

That Society has on more than one occasion lately shown itself alive to its high responsibilities. The country owes it much for what it did in the matter of the Crimean Chaplains; and it was the first to enlist public sympathy in the cause of our suffering Indian Missions. We call upon it, therefore, to be again up and doing. Let it not be terrified by an empty treasury. Churchmen in this, and other lands too, will indemnify it for any expenditure it may incur in such a cause.

Again we say, time presses. Let at least one devoted and

energetic clergyman be sent out with the first expedition ; and then, as soon as the world has returned from its travels, let steps be taken to organise British Columbia into a Diocese with its Bishop and Clergy.

Correspondence, Documents, &c.

ADDRESS AT MORNING PRAYERS TO THE LIVERPOOL COLLEGIATE SCHOOLS, BY THE LORD BISHOP OF CALCUTTA, AUGUST 16th, 1858.

I HAVE been requested by my old friend, your Principal, to say a few words on a subject which is very near his heart,—that of Christian Missions. You may imagine that it is also very near mine, when you know that I have been called, in the Providence of God, to be the Chief Pastor in that country which is now the most important mission-field in the world, and which, above all others, has the strongest possible claim to the active and self-sacrificing exertions of us Englishmen ;—because we have taken possession of it,—I do not say wrongly or unjustly,—for the most part it was forced upon us,—but still it is ours,—we are deriving from it wealth, and power, and influence ; and therefore, unless we exert ourselves to the utmost for the good of its inhabitants, we are merely selfish and unprincipled invaders of their rights. And yet I feel that if I were to speak to you of any definite plan for missionary exertion in connexion with these schools, I should be interfering in matters of detail, with which, as a stranger, I have no concern, and which are better left to him who is charged with the responsibility of placing before you and helping you to discharge all your duties, both to God and man. And again, if I were to exhort you to go out to India as missionaries, I should be uttering an exhortation with which very few could in any case comply ; my words would fail to touch, in any way, the great majority of those whom I see gathered around me. I prefer, then, to speak more generally. I will tell you why I regard it as very good for you all to think about missionary subjects, and to feel an interest in them ; and I may hope to speak in this matter with the more authority, inasmuch as I do not speak without ample experience of the character, the temptations, and the moral dangers of schoolboys.

Now one of the chief characteristics of your age is its tendency to thoughtlessness, and one of the chief characteristics of a large English school is the absorbing interest of its various pursuits and occupations. While older people are obliged to provide for the daily wants of themselves and their families,—all the necessaries, many of the comforts, some even of the luxuries of life, are supplied you by the watchful love of your parents and friends, without any thought or care of yours. This has a tendency to make you careless : you do not perceive or know the real troubles and difficulties of life ; sorrow and anxiety are removed from your path, everything seems to you to go on smoothly, naturally, easily. And then, when you do think, the

school presents itself before you as the one great object which shuts out all others. Its games, its lessons, its examinations, its friendships, its rivalries, its thousand stories and rumours and jests and amusements; all these are apt altogether to occupy your minds. I do not complain of this in itself; it is very natural; I only warn you against the exclusive interest which you are apt to take in such subjects. What is good and natural, if pushed to excess, becomes evil. The relaxation and freedom from care which your Heavenly Father now in His love and mercy allows you, the educational advantages which surround you, the love for the school which every true-hearted member of it doubtless feels, may be perverted to bad purposes. They may have a narrowing, cramping effect upon you; they may make you careless, selfish, frivolous. Try, then, to modify them by other influences; try sometimes to raise, and widen, and deepen your thoughts.

In order to do this, let me exhort you sometimes to look without you and before you.

Look *without* you: remember that it is as true now as it was in the Apostles' days, that *the whole world lieth in wickedness*. Think of the sin and misery which pollute this great town in which you live; think of the ignorance and desolation of the heathen; remember how certain it is that God has placed us in this world to live for others, that Christ has told us to love one another as He hath loved us, that He died for all men, that all men—the idolaters of India, the outcasts of Liverpool—are alike our brethren, and that if we neglect them, if we do not use our talents, advantages, powers, and opportunities for their good, our condemnation will be far worse than theirs, because we shall sin against knowledge; and the servant who knew his Lord's will, and did it not, shall be *beaten with many stripes*. Look, then, upon the sin and sorrow without you to rouse your sympathies and to quicken your sense of duty.

Look also *before* you. You cannot always be young, free from anxiety, absorbed in present interests. Manhood must come, if God spares you to see it, with its claims, its perplexities, its sorrows. You must choose, each of you, some profession or calling. Now, I do not say that you need yet trouble yourselves as to what this should be; I only say this—When you are thinking about it, do not always consider how you may be most rich or prosperous, where you may have least work and most worldly advantage, but set before yourselves, steadily and earnestly, the purpose of loving Jesus Christ actively and practically. Liverpool will never be made a really Christian town, India can never be even a nominally Christian country, till those who have been taught to know Christ and to serve Him do so with all their hearts. Every baptized Christian is bound to be, in the highest sense, a missionary and preacher of the truth. He is bound to show forth the holiness of Christianity by the excellence of his own example. The future callings of Liverpool boys are sure to be sufficiently varied; the places where they will work for their livelihood sufficiently scattered. Some of you perhaps I may see hereafter, in my own diocese, as soldiers, as civilians, as merchants, as clergymen. Remember that

your first care and first duty must be to live as Christians among heathen, to try to win unbelievers to Christ by the silent influence of your lives. But, wherever you are, however occupied, and wherever placed, remember that Christ is your Master, and that to Him you must dedicate the willing offering of your bodies and your souls. In professions which appear in themselves the least connected with religion—such as that of a soldier or a merchant—it is the more necessary, in the midst of secular work, to guard against the intrusion of a secular spirit, and to remember that, in your baptism, Christ chose you and ordained you that you should go and *bear much fruit*.

Thoughts like these, my young friends, are likely, by God's blessing, to check those dangerous tendencies to which the cheerfulness of boyhood and the very advantages of this school expose you. I said that I was not going to urge you all to become missionaries: indeed, while I should truly rejoice to hear that some of you had chosen that holy and blessed work, yet I should be sorry if all the best of you were withdrawn from other professions of which they should be the salt and leaven, and concentrated in the ministry of our Church, while these other callings were thereby abandoned to careless ungodliness. But that you should all help on missionary work, by your thoughts and your prayers, by self-denial according to your means, that you should contribute to its extension by active support now, and still more when you are grown up, would be full of help, and safety, and blessing to you all. To this I earnestly call and exhort you all, in the name of the Lord Jesus Christ, who lived and died for you, and who strengthens, by His Blessed Spirit and intercession with His Father, the feeblest effort of the youngest and weakest among you to do his duty, to love God, and to prepare, in boyhood, for an active service of his brethren in manhood.

THE TRIBES OF SOUTH INDIA. BY THE REV. J. F. KEARNS.

(From the Intelligencer of Madras District Committee of the Society for Promoting Christian Knowledge.)

It is not intended in this paper to do more than give a very brief sketch of one or two tribes or castes with whom the labours of the writer bring him in daily contact, and, in endeavouring to exhibit or elucidate the manners and customs of these people, no more is intended than to induce the well-meaning and benevolent among us to lend their aid or their influence towards removing those blemishes and eyesores of their system which will not fail to arrest the attention of the most careless reader. The tribes which I have selected for this sketch are the Naicker and Reddies of Tinnevely. These form the bulk of the population of the northern part of this Province, and among them the *Society for the Propagation of the Gospel* has lately opened a Mission, the head-quarters of which are at Puthiamputhur. These tribes are not Aborigines of the Tinnevely country, as is at once perceived from their speaking Teloo-goo; this is not, however, the language of their every-day life; in trading, and in all business transactions abroad, they use Tamil, but within their

family circles or among themselves, Teloogoo. Though speaking the "Italian of the Indian Peninsula," not so much as one in a thousand can read it, and most certainly not one in ten thousand has any grammatical knowledge of it. To a resident in the Teloogoo country, the language called by that name in this Province would appear barbarous, and this should not be wondered at, seeing that for centuries the people who use it have been residing among strangers who speak a foreign tongue; rather, I think, the wonder is how that, under so many disadvantages and such facilities for contamination, they have contrived to preserve their language such as it is to this day. The effect of knowing imperfectly both languages is perceptible on almost a first interview, for if you converse with them in Tamil you will observe the conversation to be as it were garnished with a Teloogoo word here and there, or a Teloogoo root with a Tamil termination appended to it; so in Teloogoo, Tamil is introduced in the same manner; but on the whole, I think, their Teloogoo is much worse than their Tamil, and this may be accounted for by what I have already observed,—that few can read Teloogoo, still fewer have any grammatical knowledge of it, whereas the proportion of them able to read Tamil is as three to five or thereabouts.

At what period these tribes immigrated is indeed very difficult to ascertain; I have inquired of the best informed amongst them but without the slightest success, not one of them having any idea of the event whatever. Hoping to find among them some MSS. which might throw light upon the subject, I made, in my journeyings among them, most diligent inquiries, even among their Zemindars; but, beyond one or two genealogical charts, without date of any kind, I have not been able to discover a single MS., and my belief is that there are none. Like all nations they have their legends, and some of them are marvellously coloured not only with the improbable but with the impossible also; however, most legends owe their existence to the distortion of some real fact, and when it can be done, they should be stripped of the extraneous matter rather than be rejected *in toto*, that is if we are anxious to avail ourselves of every help in our researches. Among the legends of the Reddies is one which refers to their immigration, and although we may not be inclined to admit it as a real account of the transaction, yet I think that it should receive at least some consideration, namely, that it renders, as highly probable, the immigration of the tribes at a *very remote period*. The legend runs, that the Reddies accompanied Rama on his expedition into Ceylon; this would give the period of their immigration a date as early perhaps as the reign of Solomon. We need not stay to argue the truth or falsehood of this, there is no more claimed for it than already observed, *i.e.* that it indicates a very remote period as that in which they immigrated. However, there is one circumstance in the history of the Reddies which appears to throw an air of probability about this legend, namely, all the Reddies, in Tinnevely at least, style themselves "*Oude Reddies*." Let it be remembered now that the spirit-stirring adventures of Rama commence in Oude, and carry us from thence as far south as Ramnad. Taking these facts into con-

sideration, they would go much to strengthen one's belief in the legend, were it not that circumstances, presently to be mentioned, appear entirely to destroy it. Wilson, too, is of opinion that the ancient Chola Kingdom was established by a native of Oude or of some other place in North Hindoostan; and, again, it is supposed that the Pandion Capital of Madura owed its existence to an agriculturist from the north of India. These observations do not make anything for the Reddy legend; but they are of use, inasmuch as they go to prove at a very remote period adventurers from North Hindoostan found their way into the Carnatic and established themselves, and that some of these adventurers were very probably from Oude. Granting this, I think we may yet find reason to suppose that the Reddies of the Kalinga province, the "*Calingæ proximi mari*" of Pliny, accompanied these adventurers. The inhabitants of Oude appear to have been a bold, warlike, unsettled, predatory race, happier anywhere than at home, and continually emigrating as soldiers of fortune or worse. Wilson, in his *Vishnu Purāna*, says this much of them, and that *many of them settled in the Kalinga province*; now it appears to me at least probable that these may have been the Oude adventurers, and that they may have brought many of the Reddies of Kalinga with them. If this could be granted, it would settle a difficulty alluded to above as destroying the truth of their legend, for it would explain how it comes to pass that *Oude Reddies speak Teloogoo*, for it is more than probable that the Kalingas, who speak Teloogoo and who accompanied the Oude adventurers, called themselves Oude Reddies *because led by chieftains from that place*; and this I at least conceive to be a satisfactory account of the matter. That immigrations subsequent to those hinted at above did occur is more than certain. On the fall of the Reddy principality of Kondavir, we may rest assured that many of the fugitives found a home in the South; and perhaps this was the period of their greater immigration. It is but justice to add that the Reddies strenuously assert that Oude is their true country, even when confronted with the difficulty arising from their language.

The period of the Naicker immigration is scarcely less difficult to determine, though of this tribe there are many historical records extant. The Naicker of Tinnevely consist of eight families sprung from one parent, and are collectively styled *Kombelathar*, the origin of which designation I have not been able to ascertain to my satisfaction; some say that it is derived from the Teloogoo word for *Olei* (Kampua, the leaf of the *Borassus flabelliformis* or *Palmyra*), because the women of the tribe wear scrolls of *Olei* in their ears for ornaments; but this is frivolous: others, again, say it is derivable from the circumstance of their using a blanket (*Kambuli, Tam.*) instead of a carpet or mat to sit upon, and more say from a Tamil word which means the inhabitants of a cultivated country (*Kambeler*): there are strong objections to each of these notions, but it is scarce worth while to state them. It is sufficient to observe that, whatever be the origin of the term, it is considered by the Naicker as one of honour and distinction, and is guarded by them with great jealousy. I have said

that the tribe consists of eight families, but, properly speaking, it consists of nine, for the common chuckler is a Kombelathan, but lost his birthright, and therefore he is not reckoned as a Naick.

The story runs that a certain man had nine sons; that on a certain day he with eight of them was ploughing in the fields, the ninth and youngest having been left at home to prepare their food. During the day a calf died, which the young cook thought might add materially to the evening meal, accordingly he dressed it; supper had not been long waiting, ere the others returned from the labours of the field, tired and with keen appetites. They don't appear to have been very particular about their dishes, for there were no inquiries made until all had eaten, when the calf was missed, and on making inquiry they discovered, much to their horror, that it had provided them with their supper! In a rage they called down the most awful imprecations upon the head of the offending brother, but to give it a tangible form they disinherited him, merely allowing him as his portion the deceased and disordered cattle of his brothers, a perquisite which they enjoy to this day. Degraded as is the chuckler, the descendant of this unfortunate brother, on certain occasions he enjoys extraordinary privileges. Thus, for instance, the money of a Naick who dies without a direct heir falls to him, or money for which there is no claimant; and on some occasions he takes his place in the council of his more favoured brethren to debate the state of their affairs.

The Naicker is a brave warlike race; they are of rather tall stature, of a fine robust appearance, bold, and adventurous; and although their wild daring spirit has been considerably tamed, there is sufficient left to maintain the character given of their ancestors. The Naicker appeared in the Carnatic at a very early period, but the earliest authenticated notice of them I have been able to discover is as soldiers in the army of the Bignagur Rayer. That they visited the Carnatic prior to this period I make no doubt of, but I very much question if they *settled* before it. When the Rayer obliged the declining Pandion race to hold their crown at his hands, we may be sure that Naicker dwelt in the Madura kingdom to some extent; however, events soon occurred which afforded them the means of a surer footing than had yet befallen them. The Pandion's country was too much for the cupidity of the Tanjore Rajah, who was not long without discovering a pretext for war, whereon he led his forces against the Pandion capital, took it, and obliged its unfortunate prince to fly, who hastened to Bignagur, and throwing himself at the feet of his sovereign, recounted his distresses. The tale was only equalled in its thrilling power by the Rajah's potent rage. He ordered a large army to be equipped, and giving the command of it to his general, Nackama Naicker, desired him to proceed against the Tanjorian, recapture the Pandion's capital, and to restore its prince to his lawful throne. Nackama Naicker lost no time in seeking the army of his foe, and completely routing it, re-captured the capital of the Pandion, but stopped there. The age and imbecility of his master, the Rayer, appear to have encouraged him to gratify his desire of raising himself

and his family to distinction ; accordingly, instead of restoring the Pandion, he declared himself Rajah.

In a country where the people were, on many accounts, strongly attached to the deposed sovereign, where the exploits, the deeds of prowess, and the very errors of his fathers, formed no mean part of the popular literature of the day, the usurping Naick had discrimination enough to know that, at best, his throne was very insecure and the fidelity of his subjects very questionable ; however, of a bold, determined disposition, he equalled the emergency, and neutralised the effects of his most determined adversaries. He knew that to render himself secure he must import a new element into the atmosphere around him ; accordingly he established seventy-two Polygar¹ chiefs, to each of whom he allotted a barony, as we should call it, on consideration of military service when required : these formed as it were a net-work over the country, and as they were Naicker, and attended by Naicks who were cultivators as well as soldiers, the people of the Carnatic had no chance of success in a rebellion should they excite one. I should observe, that of these Naick Polygars there were several very powerful ones established in Tinnevely. Nackama Naicker was not permitted to enjoy his crown in safety, notwithstanding all his efforts ; for no sooner did news of his perfidy reach the Rayer than another powerful army was despatched to capture him, the command of this army was entrusted to Visavanathâ Naicker, own son of the usurping general. The son no sooner appeared in the south than he sent his father a summons to surrender, which was treated by the latter with contempt, for he immediately called together his forces and marched out to give battle ; both armies met, and, after a desperate slaughter, Nackama Naicker was taken prisoner by his son. Peace being proclaimed, the conqueror placed the fugitive Pandion upon his throne. The Pandion, having no children, out of gratitude for the services rendered him by Visavanathâ Naicker, adopted him, and dying soon after this event, the Naicker ascended the Musnud under the auspices of his master the Rayer. Here, then, we have a Naick dynasty seated upon the throne of the Pandions, and we may conclude that the immigration of the tribe at this period was very great, seeing there was no obstacle of any kind to prevent it. The Naick dynasty reached its meridian in the time of Tirumali Naicker, after whose death we notice a gradual decline. The Tinnevely country became the inheritance of a competitor for the crown ; the heir thinking, and perhaps wisely, that half a kingdom is better than no kingdom, offered no objections to the arrangement. From the period of that event the Tinnevely Polygars gradually increased in their demands, and at length became no better than a parcel of bold, predatory chiefs. The Naicker dynasty would have perished

¹ Polygar is the English method of pronouncing the Tamil words which designated the office of these chieftains, the words are "Paliam" a fort, and "Kâran" (plural Kâran) a defender, so that "Polygar" means "The guardian of a fortress." each Polygar was obliged to defend, at his own cost, a bastion of the Pandion capital in time of war.

beneath the hand of the notorious Chunda Saheb had not the Rajah of Hyderabad, from political motives, lent the expiring power a friendly aid ; however, it did not last long, for their sway soon passed into the hands of the Nabobs.

In the foregoing pages I have endeavoured to show by what means and at what period these tribes entered the south. I am sensible that a more elaborate and perhaps satisfactory history might be given, but with the scanty materials at my command my account cannot be otherwise than meagre.

THE LATE REV. J. WILLSON, OF THE DIOCESE OF GRAHAMSTOWN.

In the *Colonial Church Chronicle* of June last, p. 239, there is an account of the cruel murder of the Rev. J. Willson, of Port Elizabeth in British Kaffraria. We hope that the following letter, with which we have been honoured from Mrs. ARMSTRONG, the widow of his late diocesan, the Bishop of GRAHAMSTOWN, will meet with an abundant response.

"DEAR SIR,—May I hope that you will make known, by means of your magazine, the distressing case of the two sisters of the Rev. J. Willson, of the diocese of Grahamstown, whose melancholy death will be remembered by many of your readers. Mr. Willson entirely supported, out of his own small clerical income, his two sisters in England, who are both in weak health and unable to obtain a maintenance by their own exertions. An attempt is being made by a few who knew Mr. Willson's zeal and devotion to alleviate that part of the heavy burden of sorrow laid upon these poor ladies which is within the reach of human help, by securing to them a small yearly sum, which may afford them the necessaries of life. Donations, however small, will be thankfully received by the Rev. C. B. Riddell, Harrietsham, Maidstone ; by Alfred Whitmore, Esq., 17, Change Alley, Cornhill, London, E.C. ; by the Rev. John Hardie, Abbey Close, Kelso, Scotland ; or by myself.

Trusting you may be able to help in this urgent case,

I remain, dear Sir, yours faithfully,

FRANCES ARMSTRONG.

Bussage, Stroud, Gloucestershire, August 16, 1858."

COLLECTIONS FOR FOREIGN MISSIONS IN THE DIOCESE OF ADELAIDE.

In the Diocese of Adelaide there is an annual Sermon in all the churches for Foreign Missions. In 1857, the proceeds were given to Borneo. We think our readers will be glad to see the Bishop's Letter for the present year, requesting a collection to be made for Indian Missions.

"Bishop's Court, February 18, 1858.

REV. AND DEAR SIR,—On the occasion of the Annual Sermon for Foreign Missions, I desire to call your attention and that of your

congregation to the Missionary cause in connexion with Hindostan. The horrors of the late massacres at Cawnpore, Delhi, and other places, awakened not only the sympathy of all civilized nations, but, in a more especial manner, the deep interest of Christians. It was not merely the melancholy fate of gallant soldiers, but the indiscriminate butchery of helpless women and children, as well as ministers of the Gospel engaged in *the Lord's work, in the Lord's house, and on the Lord's day*, which sets before us in its true light the unutterable ferocity of the 'natural man,' whether in the fanatical Mussulman or the idolatrous Hindoo. The precious truths of the Gospel, the leaves of the Tree of Life, are for the healing of the nations; and it is the bounden duty of every true-hearted servant of the Lord Jesus, who loves his Master, to join in making known the glad tidings of salvation to all mankind.

Among other Christian efforts, it was the privilege of the *Society for the Propagation of the Gospel* to have established an effective Mission at Delhi, in 1854, which, up to the moment of the Sepoy Mutiny, was in active operation, and not only so, but owned and blessed of God. That inundation of blood swept it from the face of the earth.

The Rev. Mr. Jennings and his daughter, the Reva. Messrs. Hubbard and Sandys, were among the first victims. Two converted natives, Chimmum Lal and Ram Chunder, together with Louis Koch, who had lately joined the Mission from the College at Calcutta, are also believed to be among the slain, having thus sealed their testimony with their blood. And from beneath the altars at which they served they cry to us not for vengeance, but to open the blind eyes, and to call their benighted slayers out of heathen darkness into Gospel light, and from the power of Satan unto God. Christ is the power of God unto salvation to every one that believeth on Him. He alone can regenerate, as He has redeemed our fallen race. To Him then let us go in earnest supplication, that He will be pleased to take unto Him his great power on the earth, and pour out his Spirit upon all flesh, so that the fierceness of man shall turn to the praise of Jehovah. Let us urge upon our congregations the duty of increased Missionary efforts. Let it be our object, if it seem good to them, to restore and extend the Society's Mission at Delhi, of which the Bishop of Madras in his Visitation Report of 1857 makes the following honourable mention:—'Of the latter Missions, viz. those of the *Society for the Propagation of the Gospel*, I have already expressed my opinion that the one at Delhi is among the most hopeful and promising of our Indian Mission fields. The intelligent and well-informed converts, holding, as they do, high and important positions, independent of the Missions; the superior nature of the school, with its 120 boys—amongst the best I have visited in India; and the first-rate character for attainments and devotedness of the Missionaries and Schoolmasters, are making an impression which is moving the whole of that city of kings.'

Shall we not join in the prayer of the correspondent to whom we owe these details, the Rev. Dr. Kay, Principal of Bishop's College, Calcutta,—'Surely the place where they fell will henceforward be

a hallowed spot. May it prove the seed-plot of a future large harvest of souls, to be gathered out of that ignorant fanatical population.'

Let us count it a privilege to assist the Society in re-establishing this Mission, and pray for an abundant outpouring of the Spirit of God on the labourers whom He shall send into this portion of his vineyard, and a large measure of blessing upon their efforts and sacrifices.

Praying that God may prosper this our humble endeavour for his glory, and commending you to his grace,

I remain, your faithful friend and brother,

AUGUSTUS ADELAIDE."

MISSION AND BISHOPRIC OF NEW ZEALAND.

SIR,—I hardly know whether it is worth while troubling you with personal matters; but, so far as they affect important questions, I presume it will be allowable for me, through your pages, to reply very briefly to the remarks made in the July and August numbers of the *Church Missionary Intelligencer*, upon my article in your May number, respecting the New Zealand Mission and Episcopate.

I wrote in the kindly spirit which I feel to the agents of the *Church Missionary Society* in New Zealand. All the persons to whom I showed it, before and since the publication, expressed their judgment about it, that it was fair and temperate; and some of them are known to be well-wishers and friends of the *Church Missionary Society*.

I wrote as I felt, kindly. The writer in the *Church Missionary Intelligencer* will not believe that it is written in a friendly spirit; contrasts it unfavourably with the open enmity of another writer; calls it (in Latin, which I am willing to hope he cannot understand) the very essence of gall and bitterness, and the gnawings of envy that eats like rust into the iron it fastens upon. He calls me "the impugner," "the censurer," the man who is guilty of "one of those singular fictions, which, upon the principle that the end sanctifies the means, are sometimes indulged in, either to commend a favourite cause, or to disparage that of an adversary."

This shall not, however, provoke me to recriminate. I still assert that I feel friendly to the *Church Missionary Society's* agents in New Zealand, and have a great respect for them and their work.

I am not ashamed of my name being known as the writer of the article in question: indeed, I put my initials to it at the time. I should be glad to see the name of the writer of the articles in the *Church Missionary Intelligencer*, as I daresay I could induce him, by personal communication and interview, to believe the sincerity of my feelings.

I am, Sir, &c. &c.

C. J. ABRAHAM.

9th August, Wimbledon Common.

P.S.—I do not enter now upon the subject-matter of the reply in the *Church Missionary Intelligencer*. I simply say, that I stated facts that cannot be contravened by opposing opinions on another phase of the mission.

THE QUEBEC SYNOD.

THE *Quebec Mercury* gives us a full account of the opening meeting to form a Diocesan Synod, under the Colonial Act :—

“ The general meeting of members of the Anglican Church was attended by the greater portion, though not all, of the Clergy of the Diocese, and about one hundred and fifty lay members, of whom not more than ten had come in from the country parishes especially for the meeting.

His Lordship the Bishop, as a matter of course, occupied the chair, and the Rev. W. Woods opened the meeting by reading several appropriate prayers.

The Lord Bishop, in introducing the subject which had called the meeting together, said that, by permission of Almighty God, they had met for the purpose of considering and adopting the Act of Parliament by which synodical powers had been conferred on the Bishop, Clergy, and laity of the Church of England, and framing a constitution and regulations for the government of the Church. His Lordship remarked that for a period of sixty-five years the affairs of the Church had been conducted without the exercise of this power, and it was but very lately that the subject of synodical action had been prominently brought forward. In 1851 the initiatory movement was made in the matter by five Bishops who assembled in Quebec; he mentioned the fact of the subject having originated amongst the Bishops, as evidence of the confidence placed by them in the laity. The adoption of certain regulations and resolutions was the first step taken. Two years afterwards his Lordship went to England for the purpose of meeting the metropolitan of Australia (the lord Bishop of Sydney), to consult the highest authorities at home, and to obtain power to act in the matter from the Imperial Parliament. Objections, however, arose in England, as to the eligibility of that course of procedure, and it was afterward thought proper to apply to the Provincial Legislature. The Act, to adopt which they had met, was the consequence of that application: it had received the sanction of royalty, and the power of synodical action had thus been constituted. His Lordship said that the present meeting was not a Synod, but simply a meeting to prepare the way for a formation of a Synod; and in the furtherance of this subject, he had availed himself of the assistance of several gentlemen to draw up certain resolutions, which would be submitted to the consideration of the meeting. The first resolution had merely reference to the adoption by this meeting of the Act of Parliament; the second was for the purpose of establishing the principle of representation in the Synod, when formed, and was open to all persons, members of the Church, to propose such alterations thereon, and amendments thereto, as were consistent with the general principles which governed the Church. He hoped and trusted that the consideration of the subject, and the action taken upon it by this meeting, would be such as would receive the approbation of the

Church, the Clergy, and the laity of the Church of England, not only through all the places whose interests are identified in that action, but throughout the world; and that whatever discussion took place, it would be marked by that cool and calm reflection, that Christian candour and gentleness, corresponding with the importance of the subject, and not with minds clouded or prejudiced by personal ideas or considerations. His Lordship concluded by saying that they would now proceed to consider what that synodical action would be, without which they had done for sixty-five years; and he hoped that the first steps taken would be successful ones. Referring again to the fact that the movement originated with the Bishops, and the feeling towards the laity manifested by their so doing, he sat down.

Rev. A. W. Mountain was appointed Secretary to the meeting, and read the Act of the Provincial Parliament authorizing Synodical Action.

It was then moved by the Hon. W. Sheppard, seconded by the Rev. D. Falloon, D.D.

1. That we, the Bishop, Clergy, and Laity of the Diocese of Quebec, legally convened, adopt the Act of the Provincial Parliament, entitled 'An Act to enable the members of the United Church of England and Ireland to meet in Synod.'

The first resolution was then put to the meeting and unanimously adopted.

The second resolution was proposed by the Rev. S. S. Woods, M.A., seconded by the Rev. E. C. Parkin.

2. That, pending the adoption of a constitution by the Synod at its first meeting, the Synod shall consist of the Bishop of the Diocese, of the Clergy of the same, being in Priest's Orders, instituted or licensed to the cure of souls, or being Principals or Professors of Divinity in any College, or being Head Masters of Schools under the jurisdiction (in either case) of the Bishop, and not being under ecclesiastical censure; and of lay Representatives, as hereafter to be provided."

In the debate on the second resolution and the amendments to it which were proposed, there arose a very warm discussion on the right of the Clergy to vote as a separate order. Nothing was decided. Several propositions of adjournment were made, and the meeting was finally adjourned to the first Wednesday in September.

We extract the following observations on the proceedings of the meeting from the *New York Church Journal* of July 14th:—

"To us, who have for so many years enjoyed the power of freely legislating for ourselves in ecclesiastical matters, the crude attempts of those who are yet novices in the noble art afford sometimes matter of wonder. We insert a long report of the first meeting of the Quebec Synod, where the assembly finally adjourned without doing anything but adopt the Colonial Act. And the reason why they did nothing else was, because the laity would not consent that the Clergy should vote as a separate order! This absurd extreme of radicalism would swamp Bishops, Priests, and Deacons, under the vast numerical majority of lay votes. An extreme so wild as this has never, we believe, been even

temporarily adopted in any Diocese of these United States ; nor have we ever heard of any Diocese where any sane man has ever ventured to propose it. Everywhere among us, *as a matter of course*, the Clergy and the laity have coördinate powers. In some Dioceses the Bishop alone forms a third coördinate power, as, indeed, ought always to be the case ; but even where this is not expressed in the law, there is hardly a Diocese where it is not the case *in fact*.

In the present instance, the words of the Colonial Act are clear and express. The legislative power is given to 'The Bishops, Clergy, and Laity, members of the United Church of England and Ireland.' They are mentioned distinctly as being *distinct Orders* ; and in their action, the consent of the *whole three* is requisite, otherwise it is no action at all. 'The Bishops, Clergy, and Laity,' says the Act, 'may *meet and frame constitutions and make regulations*,' &c. If, when they '*meet*,' there be no 'laity' there, it is evident that no business can be transacted ; and no other construction than this would be tolerated by the laity themselves. By the same reasoning, the presence of the '*Bishops*' and the '*Clergy*' is equally indispensable to a valid '*meeting*' of the body. But if this be so as to the '*meeting*,' it is equally so as to the '*framing of constitutions*' and the '*making of regulations*.' The same use of the same phrase settles both points in one stroke. Hence in the transaction of business, if the *laity* oppose a measure, it is not the work of the 'Bishops, Clergy, and *Laity* : ' therefore it is nothing. If the *Clergy* do not agree to it, it is not the work of 'Bishops, *Clergy*, and *Laity* : ' therefore it is nothing. If the *Bishops* refuse their sanction, it is not the work of the '*Bishops, Clergy, and Laity* : ' therefore it is nothing. So long as each of the three is distinctly recognised in the law, they *must each* have distinctive rights in all action under the law.

What makes this clearer is, that precisely the same language is used in the second section, concerning the *Provincial Assembly*, as in the first section concerning the *Diocesan Synods*. This *Provincial Assembly* would be a body corresponding with our General Convention. And when the several Bishops of the Province come together, shall it be said that the whole Episcopate, and the representatives of the whole of the Clergy, shall be over-ridden completely by a numerical superiority of laymen ?

It is in admirable keeping, that those who advocate such a wild extreme of radicalism as this, should be found, in debate, to taunt the Clergy with gross and insulting language, and to *shuffle* the aged and venerable Bishop, whenever he addressed the meeting. Shame ! Such a course befits such a cause, indeed ; but the sober second thought of the laity themselves will destroy every chance of success for a notion which, if successful, would—*with laity of such a temper*—soon destroy the Church. The Bishop and his Clergy did nobly well in bearing kindly and patiently with the insulting treatment they received, and yet standing firmly to the clear rights of their Orders. The Bishop, *at present*, and until the adoption of a Constitution, concentrates all the ecclesiastical power of the Diocese in his own hands ; and there it will be likely to remain, and *ought* to remain, until the laity are willing to render to others that fairness and justice which,

in this whole matter of Synodical action, the Bishops and Clergy are so careful and so happy to concede to the laity. We doubt not that 'Apostles, and elders, and brethren' will agree harmoniously and courteously on the first Wednesday in September."

TRAINING OF MISSIONARY PUPILS.

"SIR,—As the subject of Missionary Pupils is at present being discussed in your publication, I think the accompanying Report may possibly prove not uninteresting to some of your readers. I shall be glad, therefore, if you could kindly find room for its insertion in your next number.

I remain, &c., J. E. P.

Wilton, Aug. 4th, 1858."

"HAVING been appointed a Committee by the Chapter of the Deanery of Wilton, for the purpose of taking into consideration and digesting a suggestion, put forth at the late Buri-Decanal meeting, as to the expediency of founding a Missionary Exhibition or kind of Mission Pupil-teachership in the said deanery, we beg to report to you the result of our deliberations.

After giving our very careful consideration to the matter in hand, we have come to the conclusion that a mission pupil-teachership of the kind proposed in a paper, read at a late Quarterly Meeting of the *Society for the Propagation of the Gospel* in London, and given in the *Colonial Church Chronicle* of March last, and brought forward at the Chapter, might be attended with certain disadvantages, and would in many cases prove ineffectual for the end for which it is proposed. The chief drawback to the plan appears to us that the matter in this case would rest too much upon an individual clergyman. Supposing him removed during the period of the five years of the pupil's training, it by no means follows that his successor, though perhaps equally zealous, would feel a like interest in the instruction and surveillance of a mission-pupil. Indeed we could hardly reasonably expect that such would be the case. The mission-pupil would suffer in consequence, and the intentions of the promoters of the pupil-teachership be in a great measure frustrated. It was suggested he might be the Ward of the Chapter, and might be transferred to another parish, but this would be an invidious step to take, and would seem to cast a reflection upon the zeal of the clergyman from whose care he was removed. And moreover as the best scholars are for obvious reasons more frequently to be met with in our larger parishes, the clergyman it is thought would have for the most part but little leisure time for cultivating and cherishing by personal intercourse a missionary spirit in the pupil. For these reasons principally we have come to the conclusion that a mission pupil-teachership is not exactly the best way of attempting to supply the want of labourers in the mission-field.

In place of the above scheme we beg leave to suggest the following, which we think is wholly free from the above difficulties and objections. The plan which we would submit to you is one in

which we are necessarily forced to look beyond our own deanery—it is this: Did several deaneries determine upon each looking out for a boy who might be trained as a missionary, and decide upon raising funds for his support, the boys so found, might, we think, be brought together, and placed under the care of some one clergyman who might devote himself exclusively to their instruction and training.

We are of opinion that, supposing six deaneries were to enter into the plan, a beginning might *at once* be made. Were the experiment (for such of course it is) found to answer, the thing might grow, and probably would before very many years, into a sort of *Missionary School*. Doubtless there would arise an endowment fund and a building fund, and one might hope that in time money would be given and bequeathed for so desirable a purpose.

The *local* feature, which formed a principal one, and was considered by many as a great recommendation to the first scheme, we hope still to *retain*. Each deanery would have its own boy, for whose support it would raise funds, and in whose well-being it would feel an especial interest. Were the *local* feature lost sight of, we feel the scheme would, very probably, fail in eliciting that sympathy to which we must mainly look for pecuniary support.

We have now to consider the *age* of the boys, the *class* of life from which they should be taken, and the probable *expense* of each pupil.

As it is the present practice of St. Augustine's not to admit young men under twenty years of age (Colonial Bishops for the most part not requiring their services before the age of twenty-three) we should recommend boys being taken at *any* age between fifteen and twenty. The object being to endeavour to *secure* any very promising boy who might be met with between those ages.

As regards the *class of life*, we think there should be *no* limitation as to rank or condition—that the boys might be the sons of professional men, tradesmen, mechanics, or labourers; once admitted, they would be treated on terms of perfect equality. The great point being to find boys in whom the grace of God manifests itself—who are possessed with some degree of missionary spirit, and who also appear to have sound and healthy constitutions. As a *rule*, we think that the parents should pay a portion of the boys' maintenance, but we are of opinion that exceptions might be made in the case of children of indigent parents, and those who would find it difficult to contribute towards their support. As regards the *expense*, something must of course depend upon the locality selected, &c. The mere expense of board has been set down by the master of a commercial school (who has been consulted by us) at twenty guineas a-piece, supposing there to be six boys—a fewer number he would put at twenty-five guineas. In this calculation he supposes that they would spend two months in the year as vacations with their friends. He adds 2*l.* for the laundress, and 10*l.* for clothes, thus bringing it to 33*l.* In addition to this there would be house-rent and taxes, which, perhaps, we might roughly set down at 50*l.*¹ We think

¹ At the commencement there would of course be an additional outlay for furniture.

it not unlikely that in the *first instance* some clergyman of private means might be found willing to undertake the charge of the boys, merely receiving for his services, his board and lodging. Did, however, more than six deaneries unite, there might be no great difficulty in raising a salary of 100*l.* per annum for the clergyman.

We feel tolerably confident that, should our scheme commend itself to the Diocese, money will not be our difficulty. The above plan has been mentioned by us to a neighbouring rural dean, who much approved of it, as have also other clergy of the adjoining deaneries to whom we have had any opportunity of speaking on the subject. We are truly glad to be able to inform you that a like movement has been originated in another deanery of the diocese, the members of which at their late Chapter were led to appoint a committee for a similar purpose.

As a proof that another diocese is also stirring, we may mention that we have learnt from the Secretary of their Association, that the Diocese of Exeter has already four students in training at St. Augustine's, and is shortly about to send a fifth. The Warden of St. Augustine's, although not so sanguine as some others as to the success of our plan, ends his last letter to us thus: 'But it is most desirable to be working at all ages—one of us at boys, and another at young men; and I shall heartily wish well to all attempts in such an urgent cause as we are seeking to promote.' We beg in conclusion to state our decided conviction, that were the subject of Missions brought more frequently and more prominently before our people, boys would be found to have their hearts stirred within them by the Holy Spirit, to volunteer for the service of our blessed Lord in the mission-field.

J. ERASMUS PHILIPPS,
JAMES J. JACOB,
WILLIAM RENAUD,

WILLIAM RIGDEN,
LLOYD B. WALROND.

18th May, 1853."

EXCURSIONS IN PALESTINE.—No. VIII.

'AIN JENNA—CHRISTIANS IN MOUNT GILEAD—THE DESERTED VILLAGE—THE CHRISTIAN SHEIKH—THE CASTLE OF RUBBAT—WADY YABES—ABIL—GLORIOUS SUNSET—SITE OF PELLA—AN ANXIOUS NIGHT.

June 16th.—'Ain Jenna.—We were no sooner encamped, than our tent was surrounded by a large party of villagers, with whom we had a lively and interesting conversation by the light of the tent fire. One man appeared so much more intelligent than his fellows, that we decided he must be a Christian; and, on inquiry, we found that such was the fact. We asked whether there were any other Christians in the circle. The reply was very simple, and made a deep impression upon us. Two or three men in the company, besides the one who had first attracted our notice, quietly crossed themselves; thereby signifying not only that they were Christians, but of the orthodox Greek Rite; for the Latin Uniates sign themselves from left to right, the Greeks from right to left. There is something, surely, almost grand in this avowal of faith in the Crucified by the disciples

of a degraded and despised sect, in the face of the followers of the dominant religion, to whom the Cross of Christ is both a stumbling-block and foolishness; and the act itself, be it remembered, serves as a continued remembrancer, not only of that mystery of the faith which it symbolizes, but also of the doctrine of the Holy Trinity, the mental profession of which always accompanies the act. Our hearts were drawn towards these our brethren in our common Lord with peculiar earnestness, and we conversed with them long concerning our holy faith, and "exhorted them that, with purpose of heart, they would cleave unto the Lord." The Moslems sat by, in respectful silence, and appeared to be impressed with the hearty sympathy and mutual love which they witnessed between these strangers from the far west and their own poor neighbours: and we trusted that Giovanni's description of Acre and the English,—the stock story with which he sought to impress the natives with just notions of our vast importance,—might produce also some good effect upon both parties by furnishing them with an intelligible proof that the faith of Christ does not everywhere exist under the same condition of subjection and oppression as in Palestine.

We inquired, as usual, into the circumstances of the Christians in these parts; and I shall set down the results, which will remind the reader of the remnant of the national dispersions of Israel, described by the prophets in language so strikingly applicable to these children of the Christian dispersion—"Yet gleanings shall be left in it, as the shaking of an olive-tree; two or three berries in the top of the uppermost bough, four or five in the outmost fruitful branches thereof" (Isaiah xvii. 6, compared with xxiv. 13). God grant it may be with this small remnant as with that tenth which a former heavy judgment spared from extirpation, and that the "holy seed" may be the substance of the Church, destined to shoot out fresh and vigorous branches (Isaiah vi. 13). Indeed, the preservation of the Christian faith amid the perils that here surround it is little short of a miracle; especially when it is considered that Islām has been dominant here now for twelve centuries, and that the agency of the Church for the supply of the means of grace is so utterly inadequate, as the following facts will show. They were derived chiefly from the intelligent Christian above referred to, whose name was Nussur-Ullah, of the village of *Kuphr er-Jân*, about an hour distant from 'Ain Jenna; but were confirmed or corrected by the other Christians, several of whom seemed to have a very fair amount of accurate local knowledge.

At 'Ain Jenna itself, are five families of Christians; at 'Ain Jerra, about half an hour distant, ten families, and a priest, but no church; so that the sacred offices are celebrated in the priest's house. At Kuphr Enji are three families; at Kuphr Abîl, three and a half hours distant, ten; at Halowa, one and a half hour distant, two; at Er-Jân, only one,—that of our informant, Nussur-Ullah; at Khirbi, three; at Phara, one; at Rasoron, in Wady Yabes, four; at Gedeta, three; at Beit Edis, three; at Hanseri, two or three; at El-Hossan, twenty, with a priest and a church; at 'Ain

Aymé, a small village near El-Hossn, all are Christians, with a priest. Ez-Zalt, however, is the Christian metropolis of all these parts; containing a Christian population of a hundred families, three priests, and two churches.

It must be admitted, that all alike, priests and people, are sunk into a very low state of Christian knowledge and practice. It would, indeed, be strange if it were otherwise, considering that the native priests have no opportunity of receiving training of any kind, and are very little raised, either in social position or in mental culture, above the level of the poor villagers to whom they minister, and have, like them, to gain their living by the sweat of their brow: it may be, however, that, under such circumstances, their simple belief in the fundamental articles of the Christian faith, however obscured by ignorance or overlaid by superstition, will have a far more blessed reward than our superior intelligence and more rational worship. At any rate, I am sure that it is no indication of a genuine Christian spirit to regard with contemptuous indifference and unconcern the phenomenon of this depressed community of Christians still existing among the mass of infidels.

Friday, June 17th.—Our friend Nussur-Ullah, and the Christian villagers, with several of the Mohammedans, were early at our tent this morning; and at five minutes to eight we took leave of them, to proceed on our journey. On quitting the village, the same lovely scenery which we had passed through yesterday continued. The only drawback was that the foliage was so thick as to obscure all distant objects; so we wound among wooded hills and valleys for two hours without any incident worthy of notice. At ten minutes past ten, we came to the ruins of 'Ajlûn, beautifully situated in a fruitful valley, surrounded by mountains, many of which were richly wooded; and above it, on a commanding height covered with foliage, towered the imposing castle of Kalaat er-Rubbat, like the princely mansion of all this grand domain.

The village of 'Ajlûn gives its name to this whole district, which is called Jebel 'Ajlûn, and is almost coincident in extent with the ancient Mount Gilead. The village probably occupies the site of an ancient town, although I have not been able to discover any one in the lists of trans-Jordanic cities with which it can be probably identified. The name, indeed, is identical with that of the fat king of Moab, who fell by the dagger of Ehud (Judges iii. 12, &c.); but as there is no historical record of the Moabites having extended their conquests thus far north, we cannot safely infer any connexion between the king and the town. Unfortunately, the names of the small towns of Havoth-Jair are nowhere given in detail (Numbers xxxii. 41; Judges x. 4).

We noticed near the entrance to the village the ruins of a large and well-built mosk, with a minaret; and, near to this, rather a handsome Saracenic fountain. There were many houses, mostly poor, but in good preservation; but all forsaken. 'Ajlûn was, in fact, a deserted village, without so much as one inhabitant, although the houses appeared to be in tenable order for this country. On inquiring the cause of this extraordinary phenomenon, we were told a strange

story, which we vainly endeavoured, during the remainder of the day, to unravel from the confusion in which it was involved ; and it is still a mystery. I can only tell it as it was told to us. 'Ajlûn was a Christian village ; and on this account Ibrahim Pasha appointed over it a Christian Sheikh, according to that impartial rule which certainly signalised his government. The Moslem Sheikhs of the neighbourhood looked with suspicion and envy on this promotion of a Christian to equal dignity with themselves, and watched for an opportunity of compassing his ruin. This was shortly furnished by his own impartial administration of justice. His sister's son committed some offence—we could not learn what—which he felt it to be his duty to punish with death. The Sheikhs of the neighbourhood, who certainly would neither imitate nor appreciate the virtue of a Brutus or an Omar, professed violent indignation at this act, and took the law into their own hands. They seized his flocks and herds, and other moveable property, took violent possession of his fields, olive-yards, and gardens, and forced him to fly for refuge to ez-Zalt, whither he was followed by all the villagers—whether influenced by attachment to his person and sympathy with his wrongs, or by apprehension of Moslem persecution, deponent could not say. Indeed, I am far from being confident in the correctness of this version of the story as far as it goes ; but this was the best we could make of it.

Passing through this oriental "Auburn," we ascended a steep hill skirted with wood, and observed a large pool in the valley on the left, the object of which we could not divine. At five minutes to eleven, we reached the castle, but could find no one to admit us. We were, therefore, forced to satisfy ourselves with reconnoitring the exterior. The situation of Kalaat er-Rubbat will have been sufficiently described in the distant glimpses which we had of it as we approached and receded from it. I need only here add, that it occupies the most commanding position in Mount Gilead, and was evidently in former times a place of great strength ; nor is it yet in a state of complete ruin. The buildings are of considerable extent, surrounded by a dry ditch cut in the solid rock. The masonry is of various dates and different styles of architecture. We had long since learned not to regard bevelled masonry as any indication of Jewish or even Roman architecture. The Saracens certainly adopted it ; so that these specimens at 'Ajlûn need not of necessity belong to an earlier period than the pointed Saracenic arches, which are most frequent, although there are also specimens of round arches and of flat-headed windows. On the whole, we were disposed to regard it as an ancient tower, strengthened and enlarged by the Saracens, probably in the time of the Crusaders, very possibly by Saladin himself. We had no cause to complain that the view was intercepted from this point, and we perhaps enjoyed it the more from the fact that a western prospect had been shut out for some days by the leafy screen. The old familiar objects now appeared with new faces : Hermon, on the north ; the Sea of Tiberias, north-north-west ; Tabor, north-west by north ; Beisan, north-west ; Gilboa, west-north-west ; and the Jordan winding its way along the valley to the west. We looked down upon 'Ajlûn, east-north-east, and beyond

that desecrated 'Ain Jenna, in the same direction, embosomed in trees. Kuphr Enji we now saw for the first time, south-west; and 'Ain Jerra, east by south, which we had heard of from Nussur Ullah as containing Christians.

No description can do justice to the rich verdure of the mountain forests of Gilead, in which this castle seemed to be enveloped. The oaks, which are the prevailing trees, are not perhaps of such large dimensions as we expected to find them; but even dwarf oaks would look imposing in such profusion, especially when viewed from an elevation, and the various tints of the foliage relieved the eye, which would have been wearied by a monotonous green. The only other trees which we noticed were the arbutus and the plane.

Leaving Kalaat er-Rubbat at eleven, we had some difficulty in finding our path. We descended steeply at first, in a direction west-south-west, from which we made a sharp angle to the north-east; and, crossing a valley, again ascended a steep hill to the north, from which we got by far the finest view of the castle; for at this short distance its dilapidations could not be discovered, and it appeared to be about as desirable a property as baron or prince could desire—nay, royalty itself might envy such a site.

We had sent our baggage by a more direct route, under the escort of our Sheikh's nephew, to meet us on our road, and had with us Ghudeiphé and Nussur Ullah from 'Ain Jenna. As we passed on through this lovely country, the Christian and the Bedawi beguiled the way with responsive song. At ten minutes to one we found a more open space cleared in the forest, and passed between the village of Listub on the left and a wooded hill on the right, called Mar Elias, on which we were told the ruins of a convent dedicated to Elijah are to be seen. At one o'clock we came to Birket Listub (the Pool of Listub), and were pointed out, in a hill on the right of our path, Bir el-Yehudi (the Jews' Well), but could get no explanation of the name. As we proceeded along a tangled path, very little frequented by horsemen, we found the overhanging trees very troublesome, and should have been in some danger of sharing the fate of Absalom had we possessed his flowing locks: as it was, the worst calamity which befel us was that our Sheikh broke his spear among the branches. At twenty minutes past one we reached the baggage road, and found the country more open. We presently descended into Wady Yabes (i. e. Jabesh), which we followed towards the east, and at half-past one had Baḏn on our right, and saw another village, named Ijdeda, at some distance on a hill to the north-west. Soon after this, we had to leave the valley and to take a road on the south, for we were informed that there was no way practicable for horses down Wady Yabes; and, indeed, the road on the south is very rugged and bad. We reached the village of Ossere at half-past two. We had made diligent inquiries all along for the ruins of Jabesh Gilead,—for the discovery of the synonymous valley convinced us that we could not be far from the site of that renowned city; but we were not successful in discovering any traces either of that or of Ramoth, the refuge city of Gilead. At Ossere we found

our baggage awaiting us, and had sad complaints of the road from the *mukeries*. Hassan's imposing turban had been sadly mauled by the branches, and was considerably reduced in circumference; while the heads of the servants had been stripped of their handkerchiefs, and had hardly escaped with *tarbûsh* and skull-cap. Having lunched at Ossere, we proceeded on our way at ten minutes past three, and descended again by a vile road, and through a rocky pass, into Wady Yâbes, which we followed for some time. At four P.M. we crossed a brook, and had Ijdeda on our right, on the north brow of the valley. Soon after, we left the valley on our left, and ascended the ridge, across which we caught sight of Kuphr Abîl, which we reached at half-past four, having left Kuphr Ūwân some distance to the left, ten minutes before reaching Abîl.

We were in a great state of excitement on approaching Kuphr Abîl, for we had persuaded ourselves that we were on the eve of an important discovery. All the ancient geographical notices of Pella, the sanctuary of the Christians during the investment of Jerusalem by Titus, pointed to this vicinity; and the similarity of name had almost convinced us that this must be the site. One distinguishing feature in Pella, which Pliny the Elder has recorded, is, that it had abundance of water; and our guides had informed us that, in this respect also, we should have no cause to complain of Kuphr Abîl. Accordingly, our inquiries for water were more eager than usual, and had an intenser meaning. We were directed to a well outside the village, where we saw some women drawing water. We rushed to the spot, and found a tank of rain-water, thick as mud, black as ink, which we were told was the only supply for the inhabitants of the village! A woeful disappointment, which we were fain to relieve by finding another identification for Kuphr Abîl, and seeking a new locality for Pella. We finally resolved to fix Abila, a city of Peræa mentioned by Josephus, at Kuphr Abîl, and to assign Pella, *ad interim*, to some ruins which we had heard of under the name of Bellûn, about an hour north of Wady Yâbes, but which we had no time to visit.

Having provided ourselves with barley for our horses, and with some difficulty procured a guide, we proceeded on our way at ten minutes past five in a westerly direction, and at five minutes to six commenced our descent to the Ghor, through a prettily wooded valley, in which we started two of those beautiful gazelles which enliven some parts of the country. They sprang up from their lair close to our path, and, bounding up the precipitous side of the Wady, skirted the brow of the hill for some distance until they disappeared behind a tree. We found the path rough and prickly, and at twenty minutes to seven we crossed a brook for which we could find no name. We had a beautiful view of the plain of Esdraelon before us as we descended from the heights, broken towards the east by Tabor, Little Hermon, and Gilboa, and bounded on the south-west by the range of Mount Carmel, behind which the sun was setting in gorgeous splendour just as we finished our descent, at five minutes past seven, and proceeded up the Valley of the Jordan, near the foot of the eastern

hills,—enjoying a landscape more beautiful than can be pictured by pen of writer or pencil of painter, in the exquisitely rich and varied tints of the clouds and the sharp outline of the indigo mountains standing out upon the western sky. This latter appearance was most remarkable towards the north, where the mountains of Naphthali were so unnaturally blue, that they would have required a bold painter to do justice to them; and when he had done so, he would not have been believed.

Very soon after reaching the Ghor, we crossed a copious stream, named Nahar Mûs, rushing down from a valley of the same name, in which it rises, as we were informed, about an hour from our path, and turns some mills in its course. Looking up *Wady Mûs*, we saw some rock graves in its steep sides, and were informed by our guide that there is the site of an ancient city to be seen near the fountain-head. We deeply regretted that we could not turn aside to explore the ruins, which are considerable, as described by Captains Irby and Mangles: for we did not now doubt that this was the Christians' Refuge of which we were in quest, which was a city of the Decapolis, forming the northern border of Peræa, as Machærus did the southern. A few minutes from *Wady Mûs* we passed *Bint Yakûb* (the daughter of Jacob); but what claim *Dinah* can have to be the *eponymus* of this site, or of the bridge that bears her name, I cannot explain.

As we proceeded up the valley in the twilight, we became sensible of an unpleasant altercation going on between the Arabs and our servants, which was presently referred to us by the former. It appeared that they had neglected to procure provender for their horses at *Kuphr Abil*, and had been urging our muleteers and servants to supply them from their store, which was only sufficient for our own beasts. We could only decide that our servants were right in refusing, and that the Sheikh ought to have been more provident. The Arabs said no more, but fell back in no pleasant mood. We wished to encamp at *Wady Mûs*, and again at *Bint Yakûb*, where our guide left us; our Sheikh would not hear of this, but told us that we should find good water at *Arbyîn*, which was, he said, a short half-hour distant. So on we went in the dark mile after mile, the Sheikh protesting all the time that it was just before us; and as we advanced northwards, we began to have no very comfortable feelings; nor was the temper of old *Ghudeiphé* at all reassuring. We knew that we had emerged into the Ghor considerably to the north of *Nablûs*, which was our destination; so that every step to the north was out of our road. We knew further, that, from some cause or other, the Sheikh was most unwilling to conduct us to *Nablûs*; and we knew, lastly, that he was beguiling us, by his false assurances of the proximity of *Arbyîn*, to the vicinity of his own encampment. It was therefore with no kind of satisfaction that, when we at length reached *Arbyîn* at ten minutes to nine, and had commenced pitching our tent, we saw our Sheikh and his nephew mount their horses and ride off without a word of explanation or a *salaam* of adieu, as we could not doubt that they had gone to their tents, and we knew not how soon they might return with an

overwhelming force to vanquish the Arsenal and make their own terms. We were, indeed, sorely perplexed, and my anxiety was not at all diminished by various stories of similar desertion practised on other travellers, which my friend narrated for the purpose of convincing me that this movement of our Sheikh could only mean mischief. We finally resolved that, as soon as the moon set, we would strike tent and be off,—whither we knew not. Accordingly, after reading about Tabor and Hermon in the evening Psalm, and getting a few minutes of broken sleep, about an hour after midnight we commenced making our preparations for a retreat ; at which critical moment we heard, as we imagined, our enemies approaching, and the Sheikh made his appearance with his sole attendant. The fact was, they had gone to his tents to procure barley for their horses ; but, fearing we might be uncomfortable at their absence, had not stayed to feed them, although they had been without corn all day, but had brought the barley with them to our tent. We did not hint our unworthy suspicions to the faithful pair ; but I believe we both felt very much ashamed of ourselves for the wrong that we had done them. We now slept much more comfortably until daylight.

Reviews and Notices.

Sermons and Addresses, delivered in the Chapel of Marlborough College, 1852—8. By GEORGE EDWARD LYNCH COTTON, D.D., Lord Bishop of Calcutta and Metropolitan of India. Cambridge : Macmillan. 1858.

THIS selection of Sermons, preached in Marlborough College Chapel, has been published in compliance with the requests from those who have been members of the School during Bishop Cotton's mastership. The thirty-eighth Sermon in the volume was preached on the 7th of last October, the day of humiliation on account of the Indian mutiny. We extract from it the following passage :—

"And if we are opposed to such evil counsel as this," (the preacher had been speaking of the cries for vengeance,) "scarcely less dangerous do we deem those advisers who would have our Government, if it is happily re-established in India, perfectly neutral between heathenism and Christianity. On the contrary, it should encourage the spread of Christianity by all fair and lawful means. Of course, we are not advocating compulsory conversions, or conversions for interested motives. Both are, in fact, contradictions in terms. Christianity is the religion of the heart and of the spirit ; no conversion except of the heart and spirit is a conversion to Christianity ; and therefore there should be no undue influence, no exclusion of heathen natives from posts for which they are otherwise fitted, no actual preaching by officers to their men, no attempt to interfere with the native religion by external force or authority, except where they sanction or require some immoral practice. But the English Government should avow itself Christian, and give every facility for Christian preaching, and above all, for Christian education. How else are the people to be raised from these awful vices of treachery and cruelty ? It is idle to talk merely of civilisation and refinement, of the English language and English manners ; no doubt these should be supported, as all tending in the right direction ; but remember that many of the Hindoos are refined and civilised, and yet this has not prevented the unspeakable atrocities of Cawnpore. But let us add to all this, the principle of faith in Christ, which alone can free the heart from its

national or individual corruptions, and teach men that they are the children of a just, and holy, and merciful God."—P. 382.

Missions to the Heathen. No. XXXV. *The Cawnpore Mission of the Society for the Propagation of the Gospel in Foreign Parts.* London: Bell & Daldy. July, 1858.

This is one of the most interesting works in the Series of which it forms a part. It is needless for us to make many extracts from it, as it is likely to become known to all our readers. It begins with an account of the ministrations of Henry Martyn at Cawnpore. In page 31, that striking passage occurs which is quoted in the opening article of the present Number, p. 330.

The following extract shows how great is the trial of a Hindoo when he is called on to leave his kinsmen for Christ. An aged Hindoo, of the writer caste, had received from a Missionary a copy of the New Testament, the whole of which he read. In order to be more perfectly instructed, he took up his abode in the compound of the Missionary at Cawnpore, the Rev. W. H. Perkins.

"In the case of this Hindoo, the Missionary's labour was indeed repaid. His love for Christ grew stronger as he understood more clearly the fulness and freeness of the Gospel. He besought Mr. Perkins, with tears, to admit him into the Church of Christ by baptism; and in May, 1843, in spite of all the endeavours of his relatives to shake his faith, the old man was baptized by the name of Shamun, or Simeon; 'being one,' writes Mr. Perkins, 'ready to *"depart in peace,"* having seen the Lord's salvation. There was something,' adds the writer, 'so pleasing and patriarchal in his appearance and deportment, mingled with a simplicity almost childlike, that every member of the Mission circle felt he had a peculiar claim on his tenderest sympathies.' After some few weeks, Mr. Perkins was led to believe that Simeon had not declared himself a Christian to his heathen relations so openly as he ought to have done; he felt it, therefore, needful to rebuke him, and, in plain terms, to point out to him his duty. 'The poor old man was deeply moved; the big tears,' says Mr. Perkins, 'dropped from his cheeks as he listened to me, and he replied: "Sir, you must not expect me to put off the vices and infirmities of seventy-two years of heathenism in a single day. I am a weak believer, younger than your infant; he is four or five months old—I was born but a few weeks ago." My exhortation seemed to have had some effect; but still I found there was some hesitation in boldly confessing his Master, and I was compelled again to introduce the subject, and to show him the exceeding sinfulness of his attempting, in any measure, to appear a Hindoo before his relatives, and a Christian before me; how his so doing would grieve the Spirit of the Lord, destroy his own simplicity, and ultimately bring upon him more suffering and dishonour. I entreated him to strengthen himself for the trial, and accompany me at once to his relatives, and fearlessly acknowledge to them whose servant he was.' Strong and painful must have been the struggle in the old man's breast; but greater was He who was with him than all who were against him: the Spirit prevailed over the flesh. He bowed his head in assent; and the Missionary and his aged convert went on their way together, that very hour, to Simeon's home, a dwelling-house in the centre of his native city. There they were received with kindness and civility; and word was sent out to his relatives, who were very many, and all in a respectable class of life, that Simeon had arrived. These soon gathered together, to pay their respects to one whom they all seemed to hold in great honour. Meanwhile, Simeon sat awaiting them under the shade of a spreading tree. A little nephew, who appeared a great favourite, sat on his lap, playing with him. What must have been the old man's thoughts, as he silently caressed the child! Here, in his own home, and the home of his fathers, how often had he sat beneath that very tree, with children playing at his feet, and their parents standing round him to listen

to his words, honoured and beloved alike by young and old. Well he knew that this was the last time the trees of his old home should shade him from the sultry sun—the last time its doors should be open to receive him from the scorching blast. Never would that little child, who clung so fondly to him, run into his arms again—never would the many dear ones come forth to welcome him. But there was One dearer even there—One who would never leave him nor forsake him—One who died and rose again for him—for him, a miserable sinner, to receive him to Himself—One whose name is Love : and for Him the aged Hindoo was resolved to take up his Cross, to leave *all*, and to follow Him ; knowing that He was faithful who had promised that He would repay him a hundred-fold.

When all his friends and relations were assembled, Simeon rose up in the midst of them, and lifting up his eyes on them, he said, with quiet simplicity, 'Well, brethren, I am a Christian.'—'Not a word,' says Mr. Perkins, in his narration of this touching scene,—'not a word was uttered in reply by any one. Every eye settled on the apostate (as there esteemed) with a gaze of mingled sorrow and anger ; the boy playing by him was called away, as if in danger of pollution by his proximity to his former friend ; and all the persons present retired to a little distance, and sat down. I interrupted the painful silence by the inquiry, "Did you not know of Simeon's having been baptized ?" "Know, sir !" exclaimed one, with the greatest bitterness. "Think you not we would have put a knife through his liver, rather than he should have lived to forsake the faith of his forefathers ! He is the head of our family, and he has disgraced us all." After some little time had passed, Simeon turned to me, and, with his eyes filled with tears, said, "Well, sir, now I trust you are satisfied. Why should we stay here longer ! We can do no good." And being fully satisfied, and sensible that our work was done, I returned with my aged friend, now more closely bound to me than ever. It is difficult for one who has never known the trial, fully to realize the sacrifice a man must make who thus rives asunder strong domestic ties for Christ's sake. The events of that forenoon gave me some practical insight into its painfulness. But it must be strong conviction and lively faith which can enable an upright convert to meet the pain of such a parting, the bitterness of which follows him into all his subsequent experience, and meets him at every step.'—Pp. 19—22.

The Church in the Colonies and the Church at Home. The Ramsden Sermon, preached before the University of Oxford, on Trinity Sunday, May 30, 1858. By HENRY M. WHITE, M.A., Curate of Andover, late Fellow of New College, Oxford, and Principal of the Diocesan Collegiate School, Capetown. Oxford and London : J. H. and J. Parker. 1858.

MR. WHITE, the preacher of this Sermon, has earned for himself a right to speak with authority on matters which concern the Colonial Churches. The following extract refers to a difficulty which before long will require a settlement of some kind :—

"And now the very success which has attended the extension of the colonial episcopate is raising a fresh set of questions, which must be carefully studied and discussed at home. What is the relation of the colonial Bishops to each other, and to the Church at home ? What are the limits of the power of each metropolitan over his suffragans ? Are all, or any, of the British colonies in the province of Canterbury ? What is the nature of the authority of the Archbishop of Canterbury towards colonial metropolitans ? What is the relation of colonial Synods towards the Synod of this nation ? These are practical questions well worthy of the attention of students of ecclesiastical history. What was the practice of the ancient Church in similar cases ? How far does the condition of this age require the practice of antiquity to be modified, in order to retain faithfully the principles of antiquity ?

It is a curious fact that the tendency of the colonial mind, or at least that portion of colonial Churchmen who pay least deference to the voice of antiquity, is to

attribute absolute authority to the See of Canterbury; the parties who feel that their own Bishop would pronounce them in the wrong, are ready to pass over him entirely, and to refer the dispute to the personal judgment of the Archbishop of Canterbury. It is easy to see how strongly a similar feeling must have operated in building up the authority of the See of Rome in ancient times, and in increasing the influence Rome naturally obtained as the seat of empire and the oldest Church of the West."

Histoire de la Réforme en Angleterre. Par le REV. F. C. MASSINGBERD, M.A. Traduit de l'Anglais. Édité avec une Préface par le REV. F. GODFREY, D.C.L. Oxford: J. H. Parker, &c. 1858.

THIS is the last publication of the *Anglo-Continental Association*, late the *Association for making known on the Continent the Principles of the English Church*. We are glad to see that it undertakes larger works than those which it has hitherto produced, and very glad indeed to learn, from a note to the Preface, that a French Translation of Dr. Wordsworth's *Theophilus Anglicanus* will soon be published. A German translation of the same work has been suggested to the Reviewer by the English chaplain of a German city as a book likely to be very useful.

We need say nothing in commendation of Mr. Massingberd's well-known work, and Dr. Godfrey, the editor of this translation, is well known as an accomplished French scholar. He has prefixed a very sound and sensible Preface, which appears to be intended as a reply to the popular objections urged by foreigners against our Reformation.

We have received a copy of *The Congregational Hymn and Tune Book*. By the Rev. R. R. CHOPE, of Stapleton, near Bristol. A correspondent writes:—"The extreme lowness of the price (6d.) leads me to suppose that it is well suited for use in the Colonies." The collection appears a good one. Orders for copies should be sent to Mr. Chope.

We have received from Messrs. Rivington the second volume of *Sermons*, by the Venerable Bishop of BANGOR, and we are thankful that he has been able to keep the promise which he made in the preface to his volume noticed in the *Colonial Church Chronicle* for January last. Messrs. Rivington have also lately published the very interesting *Report of the Tithe Redemption Trust for 1858*, and the *Annual Sermon* by the Rev. W. WYNDHAM MALET.

We have also received the Dean of CANTERBURY'S *Homilies on the Former Part of the Acts of the Apostles*, which contains the substance of a series of Expository Lectures at Quebec Chapel.

We have received from Messrs. Bell and Daldy *The Sweet Psalmist of Israel; or the Life of David illustrated by his own Psalms, newly verified in various metres*; by the Rev. WILLIAM SHEPHERD; and *Presumptive, Direct, and Miraculous Evidences of the Divine Authority of the New Testament*, by the Rev. E. C. KEMP, Rector of Whissonsett.

We have received from Messrs. J. H. and J. Parker (1) *Absolution, Its Use and Abuse*; and *Excommunication, or the Power of the Keys*,

to his words, honoured and beloved alike by this was the last time the trees of his old sun—the last time its doors should be blast. Never would that little child, again—never would the many dear was One dearer even there—One who died and rose again for to Himself—One whose name is to take up his Cross, to leave a who had promised that He w

(2) *How shall the the Rev. J. HARRIES the Holy Trinity and to the*

Latherine Ashton, in their new Amy Herbert.

Foreign, and Home News.

SUMMARY.

When all his friends and of them, and lifting up brethren, I am a Christ of this touching scene settled on the apost anger; the boy pl his proximity to distance, and you not know with the gr his liver. He is th had pr sir, no t.

to learn that the Rev Mr. Weston, who had been elected TEXAS, has declined the appointment. *appears in the Calendar (New Haven, Connecticut)* for Pardon.—A petition was forwarded recently to the H. T. Hicks, Governor of Maryland, signed by 114 ministers of the Protestant Episcopal Church, Black River Conference, asking for pardon and release of the Rev. Samuel Green, a coloured local preacher, who is now lying in the Penitentiary of that State, under a sentence of ten years' imprisonment, for having in his possession a copy of 'Uncle Tom's Cabin.'

In the (Roman Catholic) *Annals of the Propagation of the Faith* for July there is a letter from Father Poupinel to Cardinal de Bonald, Archbishop of Lyons, dated "Villa Maria, near Sydney, January 7, 1858," in which he says,—

"Three years ago, the Diocese of Sydney suffered a great loss by the death of the Archbishop's coadjutor. The remains of this venerable prelate were carried in procession through the streets of the town; the shops were all closed as the funeral cortège passed along, the bells of the Protestant churches tolled, and the Anglican Bishop sent his carriage as a mark of respect. This consoling sight was recently renewed in a small neighbouring town, Parramatta, at the funeral of the pastor; the boys of the Protestant schools even joined the Catholic schools. I have been told that English gentlemen, and even ministers, have been known to assemble a number of Catholic children on the day of their full communion, and serve them at table with their own hands. Hence, it is not unusual for heretics to call in a priest to reconcile them with the true Church on their death-bed."

At the time here referred to there was no Anglican Bishop in Sydney. Bishop Broughton was dead, and Bishop Barker had not arrived. Father Poupinel refers, we suppose, to the late (Roman Catholic) Bishop Davis.

In consequence of the legal formalities not being completed, the consecration of the Bishops of NELSON and WELLINGTON (New Zealand) has been postponed to the Feast of St. Michael and All Angels.

The *Society for the Propagation of the Gospel* announces that a site for the erection of the Memorial Church at Constantinople, of ample area, and in the main street at Pera, has at length been acquired by the gift of the Sultan. Mr. Burges, the architect, expects to begin

the work before the end of the year. The Building Committee will be glad to receive appropriate memorial offerings from those who have lost friends or relatives in the Crimean war.

BISHOPRIC OF PERTH (WESTERN AUSTRALIA).—In submitting the subject of this Memorial to the attention of the friends of the Church, the following extract is made from the last Report of the *Society for the Propagation of the Gospel in Foreign Parts* :—

"The Society has again to congratulate the Church at large on a further extension of the Colonial Episcopate. The Venerable Mathew Blagden Hale, D.D., was consecrated Bishop of Perth (with Episcopal superintendence over the Colony of Western Australia), at Lambeth, on St. James's Day (July 25th, 1857), by the Archbishop of Canterbury, the Bishop of London, and the Bishop of Ripon. The Bishop left England for his Diocese last September."

An appeal is now made to Churchmen at home, cordially and liberally to contribute towards the complete establishment of Episcopal superintendence in the Colony, by the erection of a Bishop's house. It is the earnest desire of the present possessor of the See that a residence should be built without delay,—not with a view to personal convenience merely, but for the more enlarged purpose of making the Bishop's house available for the use of the Clergy in his widely-spread Diocese, who from time to time will find it necessary or desirable to confer with their superior pastor. To quote his Lordship's own words—

"The Clergy in the Colonies are necessarily separated by considerable distances; and, for this reason, can see very little of each other in their own houses. I feel confident that the most important advantages would result from any measure which would have the effect of bringing them more frequently together, and of inducing a greater degree of intimacy amongst themselves and with the Bishop. My wish is, therefore, to make the Bishop's house a general 'rendezvous' for the Clergy. I hope to have 'Clerical Meetings' at certain fixed periods; and it is my earnest desire to afford to the Clergy upon such occasions every facility for spending their time, as much as possible, in each other's society. The Clergy Lodgings would, therefore, not only be the most valuable for these purposes, but they would be ready at any time for the reception of a Clergyman, who might have occasion to visit Perth for any purpose whatever. They would also be available for the use of young men directing their minds and studies towards the work of the ministry; and for other persons, assisting in supplying the spiritual wants of the Colony, who might wish to confer with the Bishop, and seek his advice or counsel."

The cost of erecting a plain but substantial residence, suitable for the above purposes, is estimated at about 2,500*l.*; towards which the Colonial Bishopric's Council has most generously granted the sum of 1,000*l.*, thus evincing its cordial approval of the plan. The Bishop has himself contributed 800*l.*; and it now only remains for those who feel an interest in the success of the Church in the Colonies, to testify

it by large and liberal contributions towards a scheme which promises such useful and practical results.

It may be said that the inhabitants of the Colony should themselves be called upon for these and similar objects; and it is not to be doubted that many will be found most willing to lend assistance to the work,—but it is entirely beyond their unaided means, and cannot be accomplished without a hearty co-operation on the part of Churchmen in this country.

Subscriptions will be received at the Office of the *Society for the Propagation of the Gospel*, 79, Pall Mall; by Messrs. Clode & Baker, 78, Mark Lane (E.C.); and by the Rev. B. R. Perkins, Wotton-under-Edge, Gloucestershire.

EXPOSITION OF THE HINDÚ SYSTEMS OF PHILOSOPHY.—The undersigned has been requested by His Grace the Archbishop of Canterbury and by the Lord Bishop of Oxford, Trustees for the adjudication of a Prize of 300*l.* offered by a Member of the Civil Service of the East India Company for the best Exposition of the Hindú Systems of Philosophy, and Refutation of their Fundamental Errors, to intimate, for the information of all whom it may concern, that the Examiners appointed by the Trustees having considered the three Essays which have been given in by the competitors for the prize, in pursuance of the advertisement signed by the Trustees on the 31st of July, 1855, have, in a Report, dated 13th July, 1858, which they have submitted to the Trustees, recorded their opinion that none of the said treatises fulfil the requisitions of the proposer of the prize in such a manner as to be entitled to claim the premium as of right. At the same time the examiners find that two of the essays, which respectively bear the mottos (1) "The worlds were framed by the word of God," and (2) "As the waters cover the sea," are, in different ways, possessed of considerable merit (the one supplying a careful, and generally accurate exposition of the Indian systems, while the other is distinguished by philosophical power), though they are both in other respects defective. The examiners therefore propose, as the best settlement which they can make of the respective claims of these two treatises, that the prize should be divided equally between the authors,—the Rev. Joseph Mullens, Missionary of the *London Missionary Society*, the writer of the first-mentioned essay, and James R. Ballantyne, Esq., LL.D., Principal of the Government College at Benares, in the East Indies, the author of the second. The proposer of the prize has intimated to the Trustees his assent to this recommendation of the examiners; and, under the peculiar circumstances of the case, leaves it to the authors of the two treatises in question to publish their works, or not, at their discretion, and, in the former case, to do so in any form they may think fit, provided only, in case of publication, a notice containing the substance of this advertisement shall be prefixed to each of the essays.

ERNEST HAWKINS,
Secretary to the Society for the Propagation of the Gospel.

THE
COLONIAL CHURCH CHRONICLE
AND
Missionary Journal.

OCTOBER, 1858.

INDIA, AND OUR POSITION IN IT.

IX.

A FRIEND of mine told me that about the end of 1856, when travelling through a part of the (recently annexed) territories of Nagpore, he had got into talk with his gareewan (or coachman), and among other things asked him how he liked the new government. "Oh! who can find fault?" he said; "the sahebs are very just and orderly; but, sir, the country is not as it was; we are not prosperous; there is no *burkut*."

This is a very expressive word, its original meaning being "blessing." It is, in fact, the very word used in the Hebrew of Ps. lxxvii. "The earth shall bring forth her increase; and God, even our own God, shall give us His *blessing*."

Nor is this a notion confined to Nagpore. It exists in our old possessions on the banks of the Ganges. There are people in the Allahabad districts, who believe that the land only yields one-half as much now as in former days.

I had frequently mentioned this anecdote to old Indians, but it was generally met with a smile of incredulity; so that (although I did not doubt its truth—my authority was too good for that) I was getting to be rather shy of it, when I suddenly found a new light thrown upon it by the following anecdote:—

"As Kobád was out hunting one day, he got separated from his attendants; and, the weather being hot, he was parched with thirst, and went wandering about in search of a spring, and the shade of a tree. At length he espied a black object in the desert, and galloping up to it, found a tattered tent, with an old woman and her daughter sitting beneath. As soon as the King came up, the old woman arose,

and holding the reins of his horse, assisted him to alight, and with great alacrity produced the best food that she had at hand. Hunger gave a relish to the hard fare ; and when the King had finished his scanty meal he fell asleep, and slept so soundly that he did not wake till it was too late to find his way back. So he made up his mind to pass the night there.

When evening prayers were over, the girl went to milk her cow, which had just come home ; and the King was astonished to find that one could yield so much. So he began to turn in his mind that there was a large tribe of these wanderers in the wild parts of the country who paid no rent nor tribute, and that if all their cows gave as much milk they must be very rich, and that it would be no great hardship on them to take the milk of one day out of the seven, while a great increase would be made to his revenue. The thought pleased him so much that he resolved to put the plan in execution, and fell asleep with his head full of schemes for spending his new wealth.

At dawn, when the girl went out to milk the cow, there was scarcely any ; and she came running back, in great alarm, to tell her mother that the cow had gone dry in the night. The old woman, with great calmness, replied, ' Depend upon it, then, the King has formed some scheme of injustice.' ' What makes you think that ? ' said the disguised monarch. ' Because, sir, it is an old saying, that whenever the King sets his mind upon violence, God withdraws his blessings from the land.'

The King, alarmed at these words, renounced his design, and desired the daughter might go once more and try what the cow would give. The girl did so ; and now came back, smiling, with the usual supply of milk. And the King returned to his palace, satisfied that justice and moderate taxation were the best means of increasing his own and his people's wealth."¹

I am simple enough to believe that this little story explains a great deal of the history of 1857.

X.

If the English had confined themselves to small settlements in the immediate neighbourhood of Calcutta, Madras, and Bombay, and had thoroughly attached the native population of these settlements to them by social and religious bonds, we might, by this time, have been exercising a far more powerful influence on the nations of Hindostan than we do at present.

The direct amount of beneficial influence exercised by the English, as governors of the country, is small. The civil servants spend the greater part of their day in *cutcheries*,—courts of justice, into which the respectable native can hardly be induced to enter. Here they are surrounded by officials, whose

¹ "Persian Stories," by the Rev. H. G. Keene. [*S. P. O. K. Supplemental Catalogue.*]

revenues are derived from a systematic obstruction of justice. Every judge and magistrate *knows* that this is the case, and yet all confess themselves powerless to apply a remedy. The witnesses who appear in these courts, are men who have no scruple about perjury. Even the documents produced, as from the Record-office, are in many cases forged. And, after all his most elaborate examination of a case, a judge knows that his decision may be reversed by the Sudder Court of Appeal, on the most pettifogging *verbal* grounds, such as neither law nor equity would recognise.

It is hardly to be wondered at, if the people believe the whole system of judicial proceeding to be only a contrivance for putting money into the pocket of Government.

Meantime the civil servant is working out his contract of labour. He moves from one station to another, rises from one grade to another,—but has no friendships among the native gentry, has no gratitude from the peasantry; and in many cases quits the country, in which he has lived twenty years, without a single pang of regret, or the slightest wish ever to return to it.

No great reformation was ever produced by agency like this.

XI.

The solitary spot where I live is connected with the high road that leads to the nearest town, by a narrow shady avenue, about half a mile in length. Often have I thanked the provident kindness of a former generation, for giving us so beautiful an approach. The trees were selected with admirable taste. The tall and majestic *casuarina*, the dark and bushy *debdari*, the *sirissa*, light, expansive and open-hearted, the bignonia, toon, kadumba, and other graceful plants, show that the work was not left to hap-hazard.

To keep the avenue in order, it is necessary to have a periodical lopping-off of branches. I was lately engaged in superintending this operation, and, after having gone up the whole extent of the avenue, was returning with some self-congratulation at the improved appearance of the walk. While I was thus engaged, a ryot came out of a hut by the side of the road, and, after saluting me, used the common prefatory phrase, "Sir, I have a representation." "Well, what is it?" "Sir, you see the large branches of this tree; it does great harm (*bura nukshan*) to my field." I looked, and saw that the tree spread some twenty feet over a well-tilled, garden-like piece of ground. I gave orders to have the tree lopped on *that* side. I had scarcely done so, when two other ryots appeared with similar requests.

In fact, now that I looked at the outside view, I found that the whole line of trees on both sides must be doing great damage to the crops.

Such, I said to myself, is too much the effect, I fear, of most of our English methods and systems. Great good taste and skill is employed in bringing together rare and beautiful materials, and arranging them in regular order, and keeping them neatly trimmed; but our cutcherries and sudder-dewannys, and orders, and regulations, and perpetual settlements, have all tended hitherto to injure the poor ryots who live within their shadow.

Valeat fabella, quantum valere deceat.

THE TREATY WITH CHINA.

BEFORE this paper is in the hands of our readers, the public will, doubtless, be in possession of the full copy of Lord Elgin's treaty with the Emperor of China; by which, as is already known, the protection of the Chinese law is extended to Christian Missionaries labouring in China. The clauses seem to amount to something more than mere recognition of missionary efforts, though they stop short of direct encouragement. It would be a curious, rather than a profitable inquiry, to ask what has induced the British Government, usually so backward to stimulate the extension of the Christian faith, to take a part in dictating such terms to a vanquished heathen emperor. We thankfully accept the sign of a distinctly Christian policy.

There is more, perhaps, of warning than of encouragement, in the history of the previous attempts of Christianity to penetrate that vast empire. In the seventh century, when Germany was the field for the missionaries of the Western Church, and particularly of England, Nestorian monks, with a bishop at their head, went forth from Mesopotamia, and diffused some knowledge of Christianity over a portion of China. But the Church which they planted died out or was uprooted. In the seventeenth century the Jesuits, after seeming to hold the conversion of China within their grasp, were driven with ignominy from the land. A monument of their labours still remains in the extensive framework of a Christian church. An imposing array of nineteen French or Italian Bishops is assigned (in the *Catholic Registry*, 1853) to China and the adjacent kingdoms: their converts are said to number a quarter of a million, and the crown of martyrdom has been claimed on more than one recent occasion for Roman Catholic priests in China. Early in the present century Protestant Missionaries from England, America,

and Germany began to establish themselves on the coast of China; the Episcopal Church of America sent a Bishop in 1837, and the *Church Missionary Society* in 1844 began a China Mission, which now includes nine European clergymen, under the Bishop of Victoria. From missions of such recent foundation it would be wrong to expect any large number of converts.

Three distinct efforts have thus been made for the accomplishment of perhaps the greatest task which remains for the Christian Church to fulfil. How small and how tardy has been the contribution of our own branch of the Church to the work!

Nestorianism and Romanism have succumbed beneath political influences, which are not likely to be again exerted for the suppression of Christianity in China. Seed has been scattered in the land, and a few feeble wild shoots are growing up. The present is a golden opportunity to strengthen and improve upon that which exists, and to plant a more healthy tree. Such obstacles to Christianity as Hindoo caste, and Mohammedan bigotry, never existed in China. When persecution is disarmed, and the prejudice against Europeans is overcome, we may perhaps find that the tendency of education in China has been to foster a disposition less averse than that of some Eastern nations to the reception of Christianity. It was the opinion of one who, at a far less favourable juncture than the present, surveyed the field with the experienced eye of a missionary—"Sinarum civitates si semel semen Evangelii acceperint, propter accuratissimum disciplinæ atque administrationis genus longe uberrimos fœtus edituros."—XAVIER, *Life by Tursellinus*, iii. 15.

Let us have a new and great effort by the Church of England for the evangelization of China. A stirring call was addressed by the Bishop of Victoria, at the beginning of the Chinese insurrection, to the *Society for the Propagation of the Gospel*, and the northern part of China was pointed out as an unoccupied field. Shall not an answer, though a tardy one, be sent to that appeal?

Is there no tried Missionary, who, having worked long and well elsewhere, is now able to offer the benefit of his experience to initiate a mission in this comparatively unexplored field? Cannot our Universities, and the Missionary College of St. Augustine, supply a few zealous labourers in such a cause?

The speech of the Bishop of Exeter, which has just reached us, is a gratifying sign that amongst the rulers of our Church there exists a spirit which can judiciously discern, and heartily embrace, the opportunity now afforded to the Church.

"It is impossible, in looking at India in connexion with the great subject of missionary exertions in that vast portion of our Queen's

dominions, not to remember that *a new, a much larger field has been opened* to our hopes, to our exertions, aye, and to the certainty of our success, if these exertions are carried out in obedience to God's laws, in dependence upon His aid, and in the application to it of all those powers that He gives to men to carry out His objects. CHINA must require a large effort of missionary labour, and I hope our Church will not be slow or backward in contributing fully to the great cause. You have heard how a gentleman has wisely offered that if nineteen gentlemen will meet him with 100*l.* each, he will give 100*l.* Now I know not how I can do better than follow that example, but I shall not be so liberal as he is. I shall give my 100*l.*, but I shall require a hundred hundreds. If one hundred hundreds are given before this day six months, I hope my 100*l.* will be demanded if it please God that I live, and I certainly shall endeavour that my departure out of this world shall not interrupt that intention."

K.

Correspondence, Documents, &c.

THE CHURCH IN BERMUDA.

WE think that the following extracts from a Charge delivered to the Clergy of Bermuda by the Bishop of Newfoundland, on Easter Tuesday in the present year, will be interesting to many of our readers. We trust that that zealous and energetic Prelate will have the blessing of God on his abundant labour of love.

"MY REVEREND BRETHREN :—I have now once more, and for the fifth time, performed and completed the usual duties of a Bishop's Visitation in this colony. It commenced, as you are aware, with an Ordination in St. George's parish church on the second Sunday in Lent; when the excellent curate of that parish was advanced to the priesthood. Since then I have held a Confirmation in every parish, except one, from which the candidates were brought to the church of the next parish, under charge of the same Rector. I have preached twice in all the churches, and in several more frequently. If I am spared to officiate another Sunday, I shall, please God, have administered the Holy Communion in every church but one. I have inspected and examined all the schools, and I believe I might say every child in all the schools, under your superintendence, or with which you are connected as parochial clergymen. I speak now, you will understand, of the week-day schools; but I have also visited nearly all the Sunday schools, and ascertained their state, as well by observation as by information from the superintendents and teachers. It only remains for me to address to you, my reverend brethren, as on former like occasions, a few parting words of advice, exhortation or encouragement, according to the various and varying circumstances of time and place.

SCHOOL FOR THE COLOURED RACE.

With regard to the attempt to introduce a higher School, or order of instruction, for the boys of the coloured race (of which I spoke with qualified approbation three years ago), it may be sufficient to say that it has failed, because, undoubtedly, such an attempt, having regard to the condition and prospects of the persons in question, without reference at all to race or colour, was premature. It could be of little advantage to boys or men of that condition of life, and often might be much the reverse, to be instructed in foreign or dead languages, and especially with only that degree of moral training and discipline which a day-school could supply. In justice, however, in this respect, to the originators and promoters of the intended college, it is right to remember that their design extended to those of the coloured race rising, as we understand they do in other colonies and countries, to higher places in society, and who find a difficulty in obtaining a suitable education. I am not aware of any persons of that race in this colony in such a position, or likely at present to occupy it, with any amount of education. Still I conceive it desirable that some opportunity should be afforded to all who do or may occupy that position in life, whether rising or falling, to obtain instruction and an education, somewhat better in quality and of a higher degree than what they at present can find in the parochial schools. And with this object in view I have much pleasure in learning that an attempt will shortly be made to render the funds of the Devonshire College available for the purposes of general education. In what way this will be attempted I have not been informed, and I believe no plan has yet been brought to maturity. In this crisis I imagine you would do well and wisely to meet together and agree upon some plan, or plans, to submit to the consideration of the trustees; since no persons in the community can be more interested than yourselves,—I mean, of course, with a view to the general welfare of the community,—none better qualified to suggest the best mode of applying the funds for the promotion of the desired object; none, I think I may assume, whose suggestions would be more willingly received or more carefully considered.

PUBLIC CATECHISING.

By the mention of your Sunday schools, and of the manner and matter of teaching in them (of which perhaps I have not said so distinctly as I intended, that all ought to be in connexion with, and in subordination to, the teaching of the Church in the Catechism), I am led to insist on the advantage, if I should not say necessity, of catechising occasionally in the church. You are all aware of the Rubric not recommending only but, it would seem, enforcing this duty upon the curates of every parish; and I am equally aware that this Rubric, generally speaking, is not, and therefore, I presume, cannot be, strictly obeyed. But it may not perhaps have been noticed by all of you, that the Rubric does not say upon *all* Sundays and holy-days; and I know not why, upon some Sundays and

holy-days, this direction may not, and still less why it should not, be observed. You will not, I am satisfied, plead in excuse that no children are sent unto you, until you have given them not only the opportunity but an invitation to come. Neither, I conceive, would you plead that the teaching of the Sunday school, which you do not attend, supersedes the necessity of your catechising in the church; rather you may be disposed to think the necessity is made thereby the more imperative, that you may discover, not merely what the children have not learnt, but what they have, and supply or correct accordingly. The only excuse, I think, you will be disposed to plead is that of fatigue to yourselves or your congregations: and with respect to yourselves, if the catechising be, as it may and I think should be, instead of a sermon, you will have little reason to complain; and as little will your congregation, if you only make the instruction interesting and edifying to all. To succeed in this point (and here, I apprehend, is the real difficulty) will require, it is admitted, some pains and preparation on your part, perhaps as much as, perhaps more than, on that of the children, but the pains and the preparation cannot, I am sure, be better bestowed,—in a way more in accordance with the will and purpose of the Church, or more likely, with God's blessing, to ground and establish your congregation in the principles of the doctrine of Christ. May I be permitted to add that in our Cathedral Church in Newfoundland, ever since its consecration, the children have been thus catechised after the Second Lesson on the first Sunday in every month, with benefit, I trust, to them and to the whole congregation.

CONFIRMATION CLASSES.

You will perhaps think that little need be repeated, and that nothing new can be said, on the subject of Confirmation; but as on every occasion I seem myself to learn something new, or at least to receive new evidences and instances of its importance, I must ask you to bear with me while I both add and repeat, with a view to our still further improvement of this holy rite. . . . And I have on a former occasion ventured to suggest that you should have continually, or at least for several months (I would say twelve or a whole year), before the Bishop's expected visit, a class especially for these catechumens or candidates for confirmation. This is the suggestion of former years. I will now mention what has occurred on the present occasion to enforce it. In the parish which has presented the largest number of candidates (upwards of a hundred), I am informed by the Rector there are still many persons of the competent age, who in the short interval taken for preparation could not be induced to come forward; and, I think I might venture to say, could not, if they had come forward, have been sufficiently and satisfactorily instructed. In another parish, which presented the smallest number (only three, and all females),—and I regret to say that in the same parish, at my last confirmation, three years ago, not one white male was presented, so that certainly for five years, and probably more, no white male person

has been there confirmed,—in that parish, I am informed, several young men of respectability, members of the Church, are growing up in neglect of this sacred rite. And it is probably due to their example that on this occasion not one coloured person, male or female, could be brought forward. It is right to mention that in this latter case the officiating minister is only at present a *locum tenens*, and has been but a very short time at his post, for I am well satisfied that no exertions have been spared, or would be spared, by him to produce a more satisfactory result.”

THE BISHOP OF CALCUTTA ON INDIAN MISSIONS.

THE Salisbury Diocesan Anniversary of the *Society for Promoting Christian Knowledge*, and the *Society for the Propagation of the Gospel*, was held on Thursday, August 26. There was Divine Service in the Cathedral in the morning, when the Bishop of Calcutta preached from Philippians iii. 7, 8. There was a meeting at the Council-chamber in the evening, the Bishop of the Diocese in the chair. At this meeting the Bishop of Calcutta spoke as follows :—

“Ever since my appointment to the office of Bishop, I have had very great difficulty in addressing meetings of this kind ; first, because when it is announced that the Bishop of Calcutta is to speak, it might be expected that I should speak with something like authority and experience, and that I should be able to give some information which is worth listening to, and tell the people something they did not know before. As for myself, however, I have hitherto been Bishop of Calcutta only in name, and am going to acquire my experience ; and possibly, if God should spare my life, I might at some future day relate it to you. At present, however, I have no more right to speak on this subject, than any one else in this room. But, besides this, I have felt another increasing difficulty. As the time approaches when I am to be Bishop of Calcutta, not only in name, but in reality, there sometimes comes upon me such an overwhelming sense of responsibility, that I really almost shrink from talking about it, and I have a real difficulty in rising to address you, to bring back my mind to all that is before me. Possibly, however, it may be good for me, and it may be good for you also, if at this time we think for a few moments of what is now doing ; if we revise, as it were, our intentions, opinions, and operations, and try whether the ground is firm below us—if we are certain that we have a worthy object before us—and if we are carrying out that object in a worthy manner. I say this, more particularly at this time, because not only are everybody’s thoughts turned to India, but everybody is expecting that something will be done there. Some felt distrust and discouragement, others felt hope and confidence as to the future ; and it is therefore well for all of us to think what we are about. Now, why are we contributing large sums, and taking so much trouble to evangelize the world ? We have heard a good deal about proselytism. It has been said that we send missionaries to India and other parts of the world, to propagate

merely our own opinions. The word proselytism has sometimes an ugly sound. We know that our Lord himself on one occasion spoke of it with severe censure ; you all remember that he told the Pharisees that when they had made one proselyte, they made him ten times more a child of hell than before. It is possible, therefore, as we see, that proselytism may be wrong, and even sinful. What is the difference, then, between that proselytism—that mere propagation of opinion of which our Lord spoke—and the proselytism to which we are devoting all our energies ? There are, I think, two tests whereby we can discriminate between false and true proselytism. In the first place, we are not seeking to proselytise for the sake of aggrandizing ourselves ; we do not wish to swell our own party, or to increase our own importance—to make ourselves leaders to add to the number of our spiritual subjects—we desire nothing but the highest and most lasting good of those whom we proselytise. This is one test—the good, the eternal, the universal good, of the object before us. The other test is, that this proselytism is, or ought to be carried out in the spirit of self-denial. If our object in proselytising is to aggrandize ourselves, it will be much better to sit and agitate at home. If we have a strong will, we may at home acquire great importance by making ourselves party leaders ; we may do exactly as the Pharisees did when they elicited a stern rebuke from our Lord. But as this is not the case, as we have no personal object in view,—and as men went forth, some of them giving up everything for the sake of doing the great work of proselytism, and in order to propagate, not opinions, but eternal truths,—I say, therefore, that we must not talk of proselytism, we must not talk of spreading our opinions in Asia or elsewhere, but we must see that we are really devoting ourselves to a great, a holy, and a blessed work.

It has been said that we propagate opinions : what are these opinions which we desire to propagate ? I suppose they are such as these :—We desire to propagate among the Hindoos that which will render them just and merciful ; we desire to propagate the opinion—if the offensive word must be used—that they are the children of one common Father—that they are the children of a Father who loves them, and not of a fierce destroyer, whom they sought to propitiate by horrid rites and sacrifices ; we desire to show them that they may be restored to the Father's love through a Son who had died for them ; we desire to propagate the opinion that if they tried to be just, and true, and merciful, they would not be left alone, but that the spirit of their Father would raise them up when they fell, strengthen them and make them holy. This is the work we are trained to do in India. We do not attempt to spread our own opinions in contradistinction to those of Asia, but to spread opinions which shall make those who receive them happy through life, through death, and through eternity. This being our simple object, we must be made to feel that the ground is firm below us—we must be made to feel that we have a high and worthy object before us—and that we are devoting ourselves to a work which will be blessed of God and man. As to the opinions of Europe, people sometimes spoke as if there were various religions

existing in the world, and that these religions were adapted to some different race or nation. They spoke as if Christianity were the religion of the West, as if Mahommedanism were a part of the religion of Asia, Brahminism of India, and I know not what form of idolatry and bloodthirsty worship of Africa and some of the islands of the Pacific. But even as a mere fact, which can be proved historically if necessary, that this is a mere delusion—the notion that Christianity was only the religion of Europe, shows an absolute ignorance of its origin. Christianity, as you all know, is of Eastern origin—it was an Eastern people who were its first dispensers, and it shows its universal power, its comprehensive character, because it embraced within it various races, various nations, and men of various realms. What it has done already it will continue to do, if we who have learnt its Divine teachings will only zealously devote ourselves to the performance of the task which God has set before us.

We know that there have been many hindrances to the propagation of Christianity in India, and we have been taunted with the little we have done; but it should be remembered that we have not only to do, but also to undo. Christianity has been more or less spread in India, I suppose, omitting all mention of the Syrian Churches, which existed in very early times; we may say, then, that systematic efforts have been made for three hundred years to propagate Christianity in India. But how? First, the Portuguese tried to do it by force—by persecution and massacres. Then the Jesuits tried to do it by fraud. The name of Francis Xavier stood out as an honourable exception; but, generally speaking, the efforts of the Jesuits were fraudulent efforts. They said they were not Europeans—they pretended to belong to some aboriginal tribe of Brahmins, and they forged Vedas, or sacred books, together with a decree of the Pope, sanctioning practices which he himself had condemned. This was the way in which the Jesuits pretended to spread Christianity in India. Then came the Dutch who had settled in Ceylon, and they sought to do the work by bribery, and by excluding from their employment all persons who did not side with their profession of faith. Such was the way in which Christianity had been sought to be propagated in India. This went on to the beginning of the last century. These efforts had done more harm than good, and had given a mistaken idea of Christianity, by leading the natives to think that fraud and wickedness formed part of a religion which they were told would save them. Then, at last, at the beginning of the last century, people began to see that the weapons to be used must be persuasion and conviction. Then came the Danish missionaries, to whom all honour must be given. Schwartz was the real founder of the Christian Church in the South of India, and his blameless life produced such an effect on the Rajah of Tanjore, that when he wanted a guardian for his infant son, he could find no one whom he could trust but this humble Danish missionary.

The fruits of this work now remain in the Christian province, as it might almost be termed, of Tinnevely. This work of the Danes was checked by the wars between the English and the French; at last, about the beginning of the present century, the work of conversion

was undertaken by Englishmen. The great hindrance was not that we set about the work in a wrong spirit, but that the lives of Englishmen were so very unlike the Christianity they taught to the natives. I might give you many illustrations of this, but I will only mention one, which came before my attention yesterday. One of the Bishops of Madras—I do not know which of the three who have occupied that see—was travelling on board a steamer for several days, and there was also on board a very learned and famous Brahmin. The Bishop had daily prayers in the cabin of the steamer, accompanied by an exposition of the Scriptures. He invited all who liked to attend these services, and the Brahmin was always present. At the end of the voyage he went up to the Bishop to bid him goodbye, and said that he had been greatly edified by what he had heard, adding that he would himself become a Christian, but for one reason—he could not believe what the Bishop had said to be true, because all the Europeans that he knew in India led lives so utterly unlike what the Bishop had described. This, then, was the great hindrance to the propagation of the Gospel in India. Let us hope that the warning we have lately received will enable us to proceed in a very different spirit. Let us hope and pray, that, after this dreadful mutiny, we may now begin to do our duty, humbly, earnestly, and zealously showing forth to the natives that Christianity contains within itself the sublimest morality, that it is the only religion that can bring them happiness, and faithfully and earnestly enable them to do their duty. I am going to India, to bear some little part in this great work. If it shall please God to spare my life to revisit England, I need hardly say what pleasure and delight it will give me to return to this ancient city, to this beautiful cathedral, and once again meet you in this room, and tell you all the experience that I have gained in India; and I hope that I shall be enabled to say that some good has been done, but I shrink from talking in this way. Everything is so uncertain that we must not look to the future; let us only think about the present. I ask you, then, for your prayers for myself and those who belong to me, and more especially for one who is now in this room, and who has been under my care for some years, who is about to share with me my cares in India. I ask you, then, for your prayers; and I feel assured that I shall derive much encouragement by the reflection, that, though separated from you by a long distance, you are still working together for the cause of our common Lord and Saviour."

THE MALAYS OF CAPETOWN.

IN No. 32 of the *Occasional Papers from St. Augustine's College* there is a very interesting letter from the Rev. T. F. Lightfoot, dated "Capetown, May 20, 1858." He gives an account of his voyage from Gravesend, which we should be glad to transfer to our pages, if our limits would admit. He left Gravesend February 14, and arrived at Capetown April 13.

His work is to be in the town, and is to be strictly missionary. He is to be the Missionary-Curate of St. George's, the cathedral church. The Mohammedan inhabitants of the town, about 5,000 in number, are to be the special objects of his mission; the other coloured inhabitants, many of whom are heathen, or altogether without religion, are also under his charge. He gives the following account of them:—

“Before I say anything as to what I have been able to accomplish, or what I propose with God's blessing to do, it may perhaps be interesting if I tell you something about these different races, whom I am to consider the special object of my future work. Foremost among the coloured people here are certainly the Malays. This is the name the Mohammedan population go by, although there appears to be but little pure Malay blood here. They are essentially a mixed race. In the old slave-holding days numerous immoral connexions are said to have been formed between Dutch masters and their Malay maid-servants; and in later times it is sad to know that some of our own countrymen and countrywomen have apostatized, and joined their ranks. This to some extent will account for the manifestly European features and complexions to be seen among them. On the other hand, a considerable number of negroes and other liberated slaves have been gained over to their ranks by the industrious agents of the Koran. As a class they are in many respects altogether distinguished from the rest of the community. The dress always indicates a Malay, whether man or woman, although in both instances it is fashioned after the European mould. The men universally wear jackets with large pockets; their lower garments resemble those of an ordinary English shopkeeper or artisan, but their heads are always bound round tightly with a red handkerchief; while over this, when abroad, they place a large hat made of plaited straw or wicker-work, and strikingly suggestive of the top section of a bee-hive, or of a whipping-top turned upside down. The men have now generally adopted boots, but the women still preserve the wooden sandal or clog, which is kept on the foot by means of an expedient which it almost makes one lame to contemplate—a large button passing between the great toe and its next neighbour. The women are to be seen going about usually without any head covering, except their hair, which is uniformly twisted back in a manner somewhat resembling a fashion adopted in England some time since. But the distinguishing mark of a Malay woman is her gown. It is very high-waisted, and the upper portion, though of the same sort of fabric, is always, without exception, of a different pattern to the skirt. So much does this seem to be looked on as a mark of Mohammedanism, that yesterday, on being told of a young Malay woman who wanted to receive instruction, and had been adopted by a coloured woman who is a Christian, it was mentioned as a very decisive circumstance, that she had already abandoned the jacket.

The language these people use is uniformly Dutch; of Malay they are almost entirely ignorant; many of them, however, can speak some English, which language is said to be much on the increase among them. They associate very little with other classes of the

community, and it appears rather a difficult thing to get at them. However, to do anything with them, one must have a good knowledge of Dutch as spoken here—I mean by the coloured people; a very different language from ‘book Dutch,’ or Dutch as used in Holland, or by educated people here. As a proof of this, I may mention the fact that the sermons in the Dutch church are said to be not at all understood by the majority of the poor coloured people. I am making it my first business to obtain this knowledge. Generally, they are very ignorant; their ‘sacred language’ is said to be unintelligible, even to their priests, and hence they know but little of the religion they profess. In fact, Mohammedanism here seems to be rather a social bond than a religion. As regards morals, they are said to be at the bottom of most of the vice in the town. Of their own family arrangements but little seems to be known. The possession of two, and, in many instances, three wives is said to be common enough. In other respects they are said to be clean and industrious, simple as regards their food, and therefore they are easily enabled to earn a livelihood, which leaves them time and means for the enjoyment of their numerous festivals, as well as for the support of their religious system, for which they are said to be very zealous.

But I must now turn to the other coloured people, though my account of them must be brief. They consist of numerous classes. There are Mozambique men from the east coast, and the representatives of numerous negro tribes from the west coast, liberated from slave-ships captured by British cruisers. There are also numerous representatives of inland tribes, who have been brought down as servants by officers, &c.; and within the last few months great numbers of the starving Kaffirs have been introduced into this part of the colony, where their services are very useful. Lastly, there are ‘bastaard’ Hottentots, and other mixed races, of all shades of black and brown. To furnish you with an idea of this diversity of race, I may give you the result of some inquiries I made as to the nationality of a certain number of men attending a night-school which I have three times a-week. There were thirty-four men; and among these were one Kruman, one Fingo, four Zulus, five Kaffirs, fourteen Mozambique negroes, five West-coast negroes from the Congo district, one escaped Brazilian negro slave, and three brown Africaanders. [The Bishop has since told us that the number has now increased to eighty.]

Hitherto, besides improving my Dutch with a master and among the people, I have done little but study the ground, and get in hand again a number of strings which have been once in use, but which, through unavoidable circumstances, had been lost for a time. It seems a Missionary of the *Society for the Propagation of the Gospel* was working here for some time, with but little marked success among the Malays, but with much encouragement among the other classes. After he left, this mission-work was carried on to some extent by the other clergy, but frequent changes and other duties seem to have prevented its being pushed forward with anything like vigour. I have thus been endeavouring to regain an influence with the objects of the former exertions.

In this, I am thankful to say, I have succeeded to a very encouraging extent, and I hope to have in this manner little *nuclei* to work from, in different parts of the town. I have now a school or class, for either men or women, on each evening of the week, and I have just arranged to have cottage lectures in different parts of the town, where, as I am now told, I can read Dutch very intelligibly. I shall hope to have prayers and Scripture-reading in Dutch and English (I should have said that many of the negroes do not understand Dutch), and a sort of semi-catechetical discourse. I have already found that in this way I can make what Dutch I know useful. I am looking forward anxiously to the time when I shall be able to use it fluently, for open-air preaching in some of the places frequented by the Malays, seems to be in some respects the key to the great difficulty, how to get at the Mohammedans. However, there are some other means which may be used as well, and I heartily pray that while I use the instruments which may be put in my power, God will bless His own cause, and by sending His own strengthening and life-giving Spirit upon the work, may more than compensate for the weakness and insufficiency of the worker.

Hitherto my services on a Sunday have also been required at the ordinary services at the Cathedral, through the absence and illness of two of the clergy; but as they have now returned, I trust to have services of my own in a schoolroom or elsewhere, in the morning and evening, as well as one which now takes place in the Cathedral on Sunday afternoons, specially for the benefit of the coloured people.

I had an interview with the Governor last week, and had a long conversation with him on the subject of my work, in which he seemed to take considerable interest. I was surprised to learn that representations had been made to his Excellency to the effect that serious results might follow any attempt at 'proselytising' among the Mohammedans, especially if undertaken by a clergyman representing to some extent the members of the Church of England here. Sir George Grey also told me that it was currently reported the Malays would not hesitate to poison any one whom they suspected of being likely to be converted to Christianity."

THE BORNEO MISSION.

THE following letter will, we think, interest our readers. It is extracted from the *Occasional Papers from St. Augustine's College* (No. 33), and is written to the Warden of the College by a Student who accompanied Mr. Chalmers, whose letter we had the privilege of printing in August, and who was ordained at the same time.

"Banting Hill, Linga, Borneo, June 9, 1858.

REVEREND AND DEAR SIR,—I should like to write you a long letter, if I were sure it would interest and gratify you; but as I cannot satisfy myself on this point, I must ask you to be as forbearing as you can, and wait till I have something more to say worth my telling.

What a long time it seems since we left St. Augustine's! And yet,

for myself, I must say I am only just beginning to work. Borneo seems as far removed from England as the circumference of the globe would allow it to be; and while we were coming hither, and reaching our several stations, others could go through their last term at College, and set out for, and even reach their fields of labour. What with the long voyage, the few days' delay at Singapore, the troublous voyage thence to Sarāwak, and afterwards waiting some time at the Mission-house for ordination, it was the 24th of April before I saw Banting, the present centre of the missionary work in this quarter. It is true our time spent in Sarāwak was far from being lost; we learned a little Malay, and assisted in the school, and had the great comfort and pleasure of the daily services of the Church, and Christian intercourse. But for getting hold of the language, whether Malay or Dyak, Sarāwak is not the place; nor do I think you can do much anywhere except among the people themselves. For my own part, I seem to have learned much more, both Malay and Dyak, since coming to Banting, than on the voyage out and while staying at Sarāwak. It is by patiently listening to the people themselves, by asking them simple questions, and drawing from them the names of things and actions, that one has the quickest and truest apprehension of the language as understood by them. This plan, followed or preceded by committing to memory a number of recognised words every day, is what I should recommend to any one coming out to these parts; still, of course, until arriving here, nothing can be better than obtaining all possible familiarity with the Malay by reading.

Of Banting, I will first endeavour to say something in reference to the place, then the people, and lastly the work; on each point I must be as brief as possible.

The situation of Banting is about fourteen miles from Linga, on the Clau, a small tributary of the Linga river, and about half a mile from their junction. The Linga Mountain rears its rocky crest almost directly to the west of us, at a distance of about two and a half miles. Our Mission-house and Church are situated on the so-called Banting-hill, which rises in a bow shape upwards of 150 feet above the level of the river, which almost washes its base at the north-west end. This end is the highest and most precipitous, and is crowned with the Mission-house, of fair dimensions, and entirely constructed of wood, a great deal of which is sinking under the moisture of the climate, and the repeated and destructive attacks of the white ants. A road winding along the top of the hill leads, at the distance of a few hundred yards, to the little wooden church; a good sketch of which was in the *Gospel Missionary* for last year. It is small, but well built, and intended to serve for a chancel when it becomes too small for the increasing congregation. There is an overgrown foot-path that leads on beyond the church to the end of the hill, and down to some of the Dyak houses situated round the base of the hill near the river. From our end of it, the north-west, we have a fine view of water, wood, and cultivated paddy-ground. The Linga and its tributary, the Clau, here wind about in an extraordinary manner, enclosing numerous curiously shaped pieces of land, which are all owned and cultivated by the

Dyaks. The rivers are their highways to and from their farms, and their prahus are their carriages. From the expanse spread out before my eye at this end of the hill, I should say there are at least four square miles of cultivated land here; beyond this there are the thick forests to the north and east, and to the west and south various hills and mountains, all covered with dense vegetation, most of them some distance off. These are sometimes, and especially in the evening after sunset, exceedingly fine, as they assume the various colours that a tropical sun and moist atmosphere alone can give.

Of the climate I have not been here sufficiently long to judge accurately; but it seems to be devoid of those distinctly wet and dry seasons which mark other parts of the Archipelago; at the longest we are never more than a few days without rain, and the state of one's books and clothes tells plainly that the atmosphere is constantly loaded with vapour. The thermometer generally stands between 83° and 87° at midday, and sinks to about 75° during the night; and upon the observations I have taken since coming to Banting, at 8.30 A.M. the average height is about 77.5°. The lowest point I have yet seen in Borneo is 72°, and the highest 92°.

The people here are not such savages as many suppose them to be; and even those that have not heard the voice of the Missionary, have not the same earnest desire to 'take heads' that they formerly had; nevertheless, it would be quite wrong to suppose that the practice is anything like extinct among them. Their social state is better than I expected to find it. They love and respect each other; and rarely, if ever, are found pilfering or stealing, or treating one another unjustly. They are fond of talking; and many of them take a pride in winning the attention and conversation of the Orang putih; and those who are most successful in this, are most thought of by their neighbours. Their affability is, no doubt, a good trait in their character; but unless properly dealt with, its natural result will be an increase of the feelings of pride and self-conceit: by Christian instruction, it may be improved so as to produce happy results, in leading others to become Christ's servants. One good instance of this has come under my notice; and I think, with God's blessing, others will occur.

Our work is of the simplest kind, and must for years, perhaps, be almost exclusively elementary: even those that have been baptized some time are 'babes in Christ,' altogether unfit for 'the strong meat' of God's Word. We tell them, therefore, of a heaven and hell, of the punishment of the wicked and the happiness of the good; of the Great God, Father, Son, and Holy Ghost, who rules over all, and is constantly doing good, 'giving rain from heaven, and fruitful seasons, and filling our hearts with joy and gladness.' We tell them particularly of Jesus Christ coming down from heaven for our sakes, because of His great love to us, of His dying on the cross, His burial, resurrection, and ascension into heaven; of His sending the Holy Ghost to dwell in, to purify, direct, and comfort our hearts. We try to teach them how to pray and praise their God, 'to flee from the wrath to come,' and at once to make up their minds to learn His laws, and become His servants.

The chief part of this work is done at the Mission-house, whither some of the people are constantly coming. On Sundays we have morning and evening service in church, and on other days every evening. For nearly a month past it has been my duty to read the prayers in simple Malay, and Mr. Chambers gives some short portion of Scripture to be learned by repeating it to them time after time, and then explains and exhorts from it. Could we but get our little church full, this would be very cheering, and, I think, productive of much good; but from the very irregular habits of the people, we have not many at our services: they seem to have but little notion of times and seasons, except as connected with their paddy-farms,—the times of sowing, weeding, and harvesting. Indeed, this is so much the case, it forms a necessary part of the catechumen's instruction to teach him the names of the days of the week; indeed, until we teach them new habits, we cannot be sure of Sunday being kept, or of catechumens coming regularly for instruction.

I am longing to speak with accuracy and fluency to the people, that I may be something more than a listener or a mere repeater of verses and hymns, and may take pleasure in talking with and instructing them. I ought to say, for the good of those that are, or will become, medical students, that they cannot pay too much attention to that subject. In almost every part of the colonial world, many instances of illness will offer themselves, when it will be something more than tongue can tell to feel anything like confidence in one's ability to relieve or cure. Already, instances too numerous to mention have been offered to me, even in the short space of a few weeks; and I have felt the greatest satisfaction in being able, to some extent, to relieve the body, when my mouth was all but sealed with reference to the good of the soul. What I now wish is, that I had more ability, and had taken more special note of treatment of particular cases in the hospital.

A few parting words, and I will lay down my pen. Please tender my kindest regards and remembrances to my friends at St. Augustine's, and to all old students of my acquaintance who still remain at College. I am very glad to learn, from the *Guardian*, that this year commenced with so many students.

P. S.—The Serebus Dyaks are just now very unsettled; they have lately attacked a small boat at the mouth of the Batang Lupar, and killed two women and wounded a man. The people killed were quite harmless, getting their living by fishing at the mouth of the river, and were reckoned as belonging to our Dyaks, who are in a very excited state, and will not rest until they have full restitution."

DIOCESE OF MELBOURNE.

OUR readers will be glad to see the following valuable paper, which has been printed by the Bishop of Melbourne. It contains a brief but clear view of the present condition of the Church in Victoria; and points out its most pressing wants. The Bishop's exertions are unremitting to render the Church both self-supporting and adequate

to the spiritual need of the people. Our readers will not fail to observe the great benefit of having a well-organized Church Assembly to appeal to on such an occasion; and we are sure they will join us in wishing that the Synodal movement may make as sure and speedy progress in other Colonial Dioceses as it has made under the auspices of the Bishop of Melbourne. Without this, the Church can have no real strength or influence in any Colony.

"The Bishop of Melbourne desires to bring the following statistics concerning the Church under the consideration of the lay members of the Church Assembly, and thus of the laity of the Church throughout the Diocese:—

By the census taken last year the whole number of members of the United Church of England and Ireland in Victoria was 159,677.

In the same year the number of the parochial Clergy was 56.

The manner in which these were distributed, together with the population under their ministry, is shown in the table which is subjoined.

Their incomes for the year, together with the sources from which they were derived, are also shown in a return, which has been already transmitted to all the members of the Assembly.

From that return it appears that the whole aggregate amount was 26,225*l.* 13*s.* 4*d.*, and that of this there was derived from

	£	s.	d.
Church of England portion of the 50,000 <i>l.</i> out of the public revenue, available for stipends of parochial Clergymen	9,333	3	0
Grant of the Society for the Propagation of the Gospel (England)	650	0	0
Diocesan Board, and donations for Diocese	984	18	9
Fees, surplice and surrogate	4,556	12	8
Local contributions, including in some cases payments for sittings	10,701	3	11

There have been some changes both as to Clergymen and districts during the present year; but it is not necessary for the object of this paper to notice them. They do not in any way affect the conclusions to be drawn from these statistics upon the two points to which the Bishop is anxious to call attention: viz. the inadequacy of the present staff of Clergy for the wants of the Diocese, and the necessity for adopting measures, as well to preserve an efficient Ministry in settled parishes, as to supply the ministrations of the Church to districts where the Clergy cannot be maintained by the people.

I. The present staff of Clergy is quite inadequate to the wants of the Diocese.

Of the whole number of parochial Clergymen, three-sevenths are located in Melbourne and its vicinity. This may seem an undue proportion; and yet, far from there being any to spare, more are greatly needed both for the city and for the suburbs and adjacent districts. It is very desirable, that there should be in almost every one of the parishes of the city a Curate, or assistant Minister: for it is impossible for the Incumbents single-handed to perform efficiently all their various public and private ministerial duties. It is also very desirable, that the opportunity of attending the ministrations of the Church should be afforded to the inhabitants of the many villages and agri-

cultural districts in the neighbourhood of Melbourne, in which there is no stated ministry.

But the want of additional Clergymen will be felt to be far more urgent, when the state of the country population is considered.

For, first, there are many gold-field towns of considerable size, where there is no resident Minister of the Church; and where Divine service is either never held at all, or only on alternate Sundays, or at longer intervals. Such are Maldon, Dalesford, Maryborough, Amherst, Creswick, and others. From several of these, earnest applications for Clergymen have been addressed to the Bishop.

Again; in the neighbourhood of every large gold-field town, such as Castlemaine, Sandhurst, Ballarat, and Beechworth, there are many smaller centres of population of a more or less settled character, for which in general no ministerial provision has been at present made.

There are also throughout the country numerous small hamlets in the midst of a scattered population, which are quite beyond the reach of the Clergy, and where the ministrations of the Church are unknown.

And, lastly, besides these more settled portions of the people, there are thousands of gold-diggers and others, who are continually removing from one place to another, on the report of a new gold-field being discovered, or of a rich lead having been found in an old one. This class can be supplied with the ministrations of the Church only by means of Clergymen willing to follow them in their continual migrations. There are none such at present in the Diocese.

II. There is a necessity for adopting measures, as well to preserve an efficient Ministry in settled parishes, as to supply the ministrations of the Church to districts in which Clergymen cannot yet be maintained by the people.

With respect to settled parishes; the tabular statement of incomes shows that, while some Clergymen have received from local sources, without any addition to their stipends except from the public revenue, what may be regarded as an adequate maintenance, the provision made for others—some of them eminent for their zeal and diligence, and ability in the ministry—has been quite insufficient. This has been the case in parishes where large sums have been expended on Church buildings, and where the people certainly cannot plead poverty as an excuse for having failed adequately to support their Minister.

Hence, to preserve an efficient Ministry in such parishes, it is essential that the Incumbents should have some better security than they now possess for the regular payment, without any trouble on their part, of incomes which would enable them to maintain their proper position in society, and relieve them from all permanent anxiety. Unless such security be afforded them, it will be impossible to procure for the ministry a body of men qualified by their character and education to be religious instructors of the people, and to exercise a due influence over the various classes of their parishioners.

Again ; the particulars of the incomes of the Clergy in districts which have been recently occupied, and especially on the gold-fields, and in the towns which have sprung up on them, show that the ministrations of the Church could not have been provided in such places except by extraneous assistance, either from the *Society for the Propagation of the Gospel*, or the Church funds of the Diocese, or some other source.

Hence, for the extension of the Church to meet the wants of a rapidly increasing population, such as that of Victoria, it is necessary that the occupation of new districts should be regarded as a missionary work ; and that the cost of introducing additional Clergymen from England, and of supporting them for a time in the districts where they are located, be defrayed out of a general Church fund. This fund must be chiefly formed by the contributions of the members of the Church residing in settled parishes ; who, in order that the Church may fulfil its office for the evangelization of the whole land, must be willing, as they are in general able, not only to support their own Ministers, but also to contribute towards providing Ministers for those districts in which they cannot as yet be maintained by the people.

The Bishop most earnestly entreats the representatives of the various parishes and districts of the Diocese to consider this important subject, with a view to the adoption of some plan for arousing the laity to a sense of their responsibility, and for calling forth, combining, systematizing, and wisely directing their exertions, for the maintenance of an efficient Ministry, and the progressive extension of the Church. The Bishop does not forget that the well-being and progress of the Church depend altogether upon the spiritual influence of the Holy Ghost ; and that no human organization can by itself avail, either to procure a supply of faithful and earnest Ministers of Christ, or to obtain from the people a due provision for their support. The Lord alone can send forth labourers into his harvest, and He only can incline the hearts of men to give of their worldly goods to the support of those labourers. Nevertheless, reason teaches us that human wisdom may devise and carry out means, which will be, under God's blessing, conducive to these ends : and experience confirms this. The Lord does ordinarily act through such means. He adopts, if it may be so said, and gives effect to the agency, which his servants, in dependence upon His blessing, employ. The members of the Church in this country are therefore bound, not as though they could accomplish anything independently of God, but looking to Him for guidance and success, to endeavour to devise measures which they may reasonably hope He will make effectual to the accomplishment of the desired objects.

As it may assist the Assembly to have some distinct propositions laid before them, the Bishop would submit the following as the groundwork of their deliberations at the adjourned Session, which is to commence on the 15th instant.

1. That, before a Clergyman is appointed Incumbent of any parish,

the amount of his income shall be determined, and an undertaking on behalf of the people, of such a nature as may impose upon them a moral obligation to provide that income during his incumbency, shall be entered into by the trustees, churchwardens, or Church committee of the parish.

2. That in every parish there shall be a parochial fund, to be raised and administered in such manner as the parishioners may think fit, upon which the Clergyman's stipend shall be the primary charge.

3. That a certain sum shall be appropriated by the Church Assembly every year for the introduction of additional Clergymen into the Diocese, and for supplying the ministrations of the Church to districts in which Clergymen cannot as yet be maintained by the people. The sum which the Bishop would desire to be appropriated to these objects for the year 1859 is 3,000*l*.

4. That in every district which is assisted out of this money a local Church fund shall be formed, the amount of which shall be applied toward the income of the officiating Clergyman.

5. That a statement of the number of Clergymen introduced, with the cost of their introduction, and also of the several districts assisted, with the several amounts appropriated to them and the local funds raised by them, shall be laid every year before the Assembly."

ERUNGALORE FEMALE BOARDING-SCHOOL.

WE have occasionally brought before our readers the necessity of educating the female children in India. We think they will be interested in the following accounts, which we extract from *The Intelligencer* of the Madras District Committee of the *Society for Promoting Christian Knowledge*. The following appears in the Number for October, 1857 :—

"To the Rev. D. Simpson, A.M., Secretary M. D. C. S. P. C. K.

REV. AND DEAR SIR,—In forwarding to you the Account Current of the Erungalore Female Boarding-school for the half-year 1857, I beg to subjoin a short Report of the Institution for the period under review.

Our present number of boarders is 13, and of day-scholars 3 ; one other girl will soon be admitted as a boarder, so that the total number will be 17. Of the boarders, *three* are supported by contributions from England, and are respectively designated the 'Broughton,' the 'Benson,' and the 'Twyford' scholars. These helps have been received with great thankfulness, particularly under the pressure of our present limited resources, and have enabled us to add three girls to our original number of 10. I cannot here refrain from noticing the self-denying manner in which the last of the above-mentioned contributions was got up. The Rev. Mr. Kitchin (apparently at the head of an educational institution at Twyford, near Winchester) writes as follows :—"My boys heard some time ago of the way in which chil-

dren are being educated both by yourself and by some of the Church Missionaries in Travancore, and God put it into their hearts to help you, *so that they have gone without sugar in their tea*; and as my house-keeper says that is worth 2*d.* a week each, and as my boys are here about thirty-eight weeks in the year, and as about thirty of them do without sugar—(there is no universal rule, and each has sugar or not as he likes),—I suppose I may set the present income at about 9*l.* a year. Consequently we are justified in assuming that (this year) we may support *two* children—one in your school, and another under the auspices of Miss Tucker, who has friends in Tinnevely. Next year perhaps I may be able to offer you another 3*l.* But just at present it is desirable to have a little reserve money, as boys' minds are changeable and I should not like to have to draw back.' How much encouragement this has afforded us in our work, I need scarcely assure you of! The strength of our confidence is this, that the Lord will, in his own good time, find the ways and the means whereby to accomplish his own designs!

During the past half-year, two of the girls who had attained womanhood left for their respective homes, and their places have been supplied in the school. When vacancies occur, it has invariably been our object to extend the benefactions entrusted to our care to orphans or to the most destitute in our district in the first instance;—this has been done in the present cases, as both the girls who fill the vacancies above referred to are orphans, insomuch as that they have lost their fathers, and their widowed mothers have been left unprovided for. Of the two girls who have left the Institution, one was lately married to Assistant-Catechist Ignatius (one of my assistants from the Madras Missionary Seminary), and the other is under an engagement of marriage, which I trust will soon be consummated. They were by far the more advanced of our girls, and since their leaving I have found it necessary to put back the others belonging to the same class a little in their lessons."

The following is from the April (1858) Number of the same publication :—

"Herewith I have the pleasure to forward to you the Account Current of the Erungalore Girls' Boarding-school for the half-year ending 31st December, 1857; and as I shall soon have to give over charge of this Mission to the Rev. Mr. Kohlhoff, for whom I have been acting for the past two years, I beg leave to append a few remarks in connexion with this most valuable Institution, the importance of which is now being more and more deeply felt, acknowledged, and appreciated by our people in the district. I have no hesitation myself in recording my testimony as to the benefits, advantages, and the good in general which have resulted from the establishment of this school.

The Erungalore Girls' Boarding-school was opened in January, 1846; so that it has now been in existence for twelve complete years. I believe I am right in stating that it owes its establishment, in

a great measure, to the ready and liberal assistance afforded by the *Society for Promoting Christian Knowledge*, under whose auspices and patronage the school was at first set a-going. The *Society for the Propagation of the Gospel* did not, at that time, make any grant for this purpose. Your Committee contributed largely also towards the erection of the buildings. These at last being completed, it was no easy task to collect a sufficient number of girls to begin work with. The people of the district, naturally apathetic as to education in general, and more so as to *female* education, showed no inclination to back the efforts of their Missionary by sending their daughters to the Institution, and it was after much persuasion and entreaty that they were eventually prevailed upon to consent to do so. The school opened with 10 girls; the contributions began to increase; the feelings of reluctance and indifference which were at first shown began to pass away; an interest began to be awakened; so also in proportion did the number of scholars continue to increase, at first to 15, and afterwards to 22. The *Society for the Propagation of the Gospel* then came forward with a monthly grant of 14 Rs., which is continued to the present time. Subsequently came the crisis which obliged us to reduce the number of boarders. In consequence of the reduction of your Committee's quarterly allowance to nearly one-fifth of its original grant, and the embarrassed state at the same time of the finances of the *Society for the Propagation of the Gospel* Committee, who were therefore unable to assist us more largely, the Institution began to suffer considerably: in fact, when I took charge of the Mission in the beginning of 1856, the school was actually struggling for its existence. By the timely assistance of a few friends, as well as by the present contributions from England for the support of *three* girls, we have been enabled, I am happy to say, not only to keep up our original number of 11, but also to increase it, during the first half-year of 1857, to 13; and, during the second half-year, to 16;—and what is more, as the Account Current will show, we are free from debt.

The School Register numbers 42 girls since the establishment of the institution. Of these 12 are married, 13 have been sent back to their relatives, one is dead, and 16 are with us. With the exception of a very few, the others are all the daughters, and some of them now the wives, of villagers whose chief occupation is husbandry, and who necessarily expect that their wives will render them every assistance in that portion of the work in their fields which devolves upon the female. Hence the question has frequently been asked, 'What then, after all, is the advancement or benefit these girls derive from the education imparted to them, if they are to return to their fields after leaving school?' I need not stop, I think, to show that such a query can be put only by those who either do not understand or who mistake the object with which this school has been established. We do not aim at elevating these girls above the *social* position in which it has pleased Providence to place them, but our endeavour is, in that very sphere, to ameliorate their *moral* condition, by removing them from the degrading and pernicious habits of early associations, by instilling

God-fearing thoughts into their youthful minds, by raising the tone of their morals,—in short, striving to teach them to live pious, honest, and virtuous lives. Our instructions are directed more to the *heart* than to the *head*; so that all that they are taught here will tend materially, unless I am greatly mistaken, to make them not only good *wives*, but especially good *mothers*; and who does not know the influence a mother has over her child either for good or for evil? 'First impressions are always lasting,' it is said, and we are aware that the impressions made by native mothers upon the minds of their offspring are not of the purest moral tendency;—what incalculable good then may be effected by those educated here in this respect. But this is only one of the various ways in which these girls may benefit themselves as well as those among whom their lot may be cast. Among other instances, perhaps I may be permitted to mention the following: one of my assistants in the Mission (Assistant-Catechist Ignatius) married one of the girls brought up in our school; and it is gratifying to see the influence she exercises over the little girls in the village where she is residing;—she has gathered around her quite a small knot of little ones whom she assists in instructing; and as she sings very nicely, this portion of the chapel service there is entirely conducted by her and her companions.

But to return from this long digression. The number of boarders at present in our Boarding-school is 16, and of day scholars 2—total 18. Of these, *three* (as I have stated before) are supported by contributions from England. Mariummall, the 'Broughton scholar,' is an orphan belonging to Periaverseelee, a village about ten miles distant from here. She is about eleven years old. Selvum, the 'Twylford scholar,' is motherless, and her father in very destitute circumstances, belonging to Silvaputty, a village about twenty-one miles from here. Pareepooranum, the 'Benson scholar,' is fatherless, and her mother very poor. She belongs to Erungalore. Her age is about eight. The first of these is in the first class, and the other two are in the second class. Since their appointment to their respective scholarships, I have observed with pleasure a marked progress in their studies, and a desire to show themselves worthy of the privileges which have been conferred upon them. The other girls have all behaved very well, and have given us satisfaction in their studies as well as their behaviour. There is only one other girl of whom I need now make mention—one of about eleven or twelve years of age, whom I had the gratification of preventing from being placed in the Nunnery at Porthagoody, a Roman Catholic village adjoining Erungalore. Our funds at the time were low and would not permit us to add to our number, but still the peculiar circumstances of the case prevailed with me to admit her at once. Her father is very staunch in his profession of Protestantism, and I believe him to be a sincere convert, but her mother is still undecided. The girl herself does not wish to go from us.

The course of instruction during the past half-year has been, for the most part, a continuation of the first half-year's studies, and is as follows:—

The First Class, comprising 6 Girls ; Lessons : The Journeys of the Israelites, Twenty Chapters of the Acts of the Apostles, Watts' Scripture History, Scripture Doctrine, 'Hundred Verses,' Fabricius' Hymns, Arithmetic, Writing.

The Second Class, comprising 4 Girls ; Lessons : Fourteen Chapters of St. Matthew's Gospel, Compendium of Scripture History, Gospel History, Explanation of the Church Catechism, Arithmetic, Fabricius' Hymns, Writing.

The Third Class, comprising 8 Girls ; Lessons : The First and Second Books in Tamil, the Church Catechism, Select Prayers, Fabricius' Hymns, Writing.

The sum realized by the needlework of the girls is Rs. 9-1-0. In this department Mrs. Nailer bears testimony that the girls are fast improving. Many of the younger girls are just beginners, but they evince great aptitude.

In conclusion, I would beg to thank the Committee for the support they have all along given to this Institution, and the lively interest they have taken in its prosperity ; and fain would I hope that they may soon be enabled to increase their grant towards it. I am well assured in my own mind that much substantial good is being done through its means, and as such it is worthy of your Committee's patronage. It is pleasing to observe the spirit of lively interest which is being created in the minds of English ladies for the enlightenment and improvement of the females of India, and it is earnestly to be hoped that, by such and similar efforts, this portion of the Native community, for so many years held in perfect thralldom, may gradually rise in the moral, intellectual, and religious world. The undertaking is a noble one, and, with God's blessing, it will prosper.

With the prospect of having soon to leave this sphere of labour, I would only desire to say that my best wishes accompany the Erungalore Girls' Boarding-school, and I pray that Mr. Kohlhoff may be spared to witness the full success of what he himself was the chief means of establishing, and that the school may flourish and prosper under his unwearying, diligent, and paternal care. Commending it also to the prayers of the Committee, I am, &c.,

A. R. C. NAILER,
Missionary.

Erungalore, 7th January, 1858."

THE ATLANTIC TELEGRAPH.

At the late Annual Convention of the Diocese of Western New York, the Rev. William B. Otis, as Chairman of the Committee in reference to the Atlantic telegraph cable, offered the following Report:—

"The Committee to whom was referred so much of the Bishop's address as relates to the Atlantic cable, beg leave to report the following preamble and resolutions:—

Whereas, an event of extraordinary character has been just announced, to wit: the successful laying of a telegraph cable across the Atlantic Ocean, an event affecting not only the social, political, and commercial interests of the world, but bearing also upon the progress of education, morals, religion, and the extension of the kingdom of Christ on earth; and whereas the successful achievement of this stupendous enterprise has sent a thrill of electric joy throughout two hemispheres, filling nations with new hopes, and individuals with brighter views of the future; therefore, be it resolved,

1. That this Convention, as a body, participates in the general rejoicings inspired by the accomplishment of this great event, and sends its congratulations to the men who have been the instruments in bringing it to its hoped-for issue.

2. That while honour is due to those whose time and energies and means have overcome the mighty obstacles before them,—yet, inasmuch as an overruling Providence permits and orders all things, the glory belongs to God.

3. That we see in this achievement a bond drawing still closer the sympathies between a daughter and a mother-Church, and that nothing on our part which desires and prayers can accomplish, shall be wanting to give force and perpetuity to the injunction, ‘What God hath joined together, let not man put asunder.’

4. That in this leading event of the age we recognise another and more effectual link than heretofore vouchsafed to us, in that chain of agencies which is to help on the Church of God in its mission to the world; and that while we look at it with profound thankfulness, we hear in it the voice of God calling us to unusual action, and a more self-consecrated zeal in doing our humble part in the performance of the duty with which this Church stands charged, of diffusing the saving truths of the Gospel throughout the world.

5. That we accept this blessing as a boon from God, and hail it as we would every achievement of science and triumph of human enterprise, as a powerful auxiliary in extending the knowledge and kingdom of Christ, and promoting unity and concord among nations—peace and good will to men.

WM. B. OTIS,	} <i>Committee.</i>
WM. SHELTON, D.D.,	
THOMAS L. FRANKLIN,	
HORATIO SEYMOUR,	
WASHINGTON HUNT,	

These resolutions were discussed very ably by several gentlemen, and among the rest by ex-Governor Hunt. After some appropriate comments on the grandeur and importance of the event referred to in the resolution, he alluded to its bearing on political and commercial relations, and then proceeded to a brief discussion of the subject in its moral and religious aspects. He considered it as a new agency for the diffusion of religious truth and a spirit of brotherhood among the nations. An achievement so wonderful filled the mind with feelings of awe and delight. In comparison with it the fables of mythology

are insignificant, and the exploits of heroes and demigods 'pale their ineffectual fires.'

He alluded with becoming national pride to the fact that American genius and intellect had snatched the lightning from heaven, and made it a medium for the transmission of thought over mountains and under the seas to the uttermost parts of the earth. This wonderful triumph of thought and energy he regarded as a rebuke to the spirit of scepticism and infidelity, and a new proof of the celestial origin and immortal existence of the spiritual part of our nature, and a new argument in support of the credibility of miracles.

He expressed the belief that it would prove conducive to the highest interests of civilisation, religion, and humanity.

A motion was carried requesting the Bishop, in behalf of the Convention, to send a message of congratulation to the Archbishop of Canterbury."

The following verses of Ps. xxix. were sung, closing with a Hallelujah Chorus, in the regular course of the services, and without any intentional application, at the church of the Holy Cross, in the city of Troy, on the Sunday after the accomplishment of the undertaking:—

"Give the Lord the honour due unto his name ; worship the Lord with holy worship. It is the Lord that commandeth the waters ; it is the glorious God that maketh the thunder.

It is the Lord that ruleth the sea ; the voice of the Lord is mighty in operation ; the voice of the Lord is a glorious voice.

The Lord sitteth above the water-flood, and the Lord remaineth a King for ever.

The Lord shall give strength unto His people ; the Lord shall give His people the blessing of *peace*."

TRADE WITH THE RIVERS OF WEST AFRICA.

(From a Correspondent.)

ALTHOUGH it may be hoped that the question of the blockading squadron on the coast of Africa has been shelved for many years to come by the decisive majority which negatived the motion for its removal, there are special reasons which induce us to recur to this subject, in order to direct attention to one aspect of it which does not seem to have attracted sufficient notice. We allude to the bearing of the question upon our commercial relations with the rivers of the west coast of Africa.

The fact is, we are so accustomed to connect Africa with the slave trade that we are apt to lose sight of the fact that there is a large and perfectly legitimate trade carried on by British merchant vessels in the principal rivers of the western coast, chiefly in cotton and palm-oil, and that this trade demands a far stricter supervision than can be exercised by our few consuls scattered at long intervals at the ports along that coast. Owing to local circumstances, to which we shall have occasion to recur more pointedly in the sequel, it has been

found necessary to invest the officers of our blockading squadron with very stringent powers of police, which must, however, be rather extended than diminished before we can hope that our commercial relations with the natives of Africa can serve to civilise them, or cease to brutalize our own people.

We have lately been presented on the high seas with a notable example of the idea which a captain of a merchant vessel entertains of his own inherent powers, and of the interpretation which he is apt to put upon the laws which the State has rightly devised to insure the obedience of his crew, and to secure him and his employers against the danger of mutiny. According to Captain Franklin's construction of law, the vulgar taunt that "his ship was a floating hotel and he the landlord," was sufficient to justify him in placing a passenger under arrest, loading him with irons, and confining him for ten days in a close and ill-ventilated berth, from which he was only released on a medical certificate that his health was being seriously impaired. We have no reason to believe that the captain of the *Undaunted* was an unfavourable specimen of his class. So far from it, he has borne an excellent character for twenty years; and as his vessel was evidently one of a high class, it is natural to suppose that he possessed some special recommendations for so important a post.

Now let us imagine a man of ungovernable temper and strong passions, with Captain Franklin's notions of authority, far removed from the control of Mr. Ignatius Krog and from the humanising influences of more refined passengers, with no appeal from his arbitrary rule, and with a crew entirely at his mercy. It is not difficult to conceive what brutal tyranny might be exercised under such circumstances, and we know that the most disgraceful scenes of outrageous cruelty are enacted by the captains and supercargoes over the unfortunate seamen, the influence of which is most injurious to the cause of civilisation and a disgrace to the national flag. We will give one instance, within our own private knowledge, as a specimen of many cases which occur, but are never brought to light, as this happened to be by the accidental visit of a Queen's ship to the scene of the outrage for quite another purpose. The commander happily had the consul in his company, and these two officials were legally entitled, by a special Act, to investigate the case. The charges brought against the captain by some of the white crew were of a most serious nature, involving cruelty to his crew generally, and, in particular, brutal treatment of one of the seamen, who suffered from ulcer in the leg, from which and from fever, aggravated by the conduct of the captain, the poor man died. The witnesses, who were most respectable men, were examined on oath; the charges were proved, and the captain was dismissed from his ship and sent to England. The consul and commander had no further power; but a full report of the proceedings was sent home by the former. It is barely two years ago since this case occurred; and already the captain, notorious as he is for his cruelty among both the black and white men in the river, has been actually sent out again by his employers in Liverpool.

We have heard other well-authenticated stories of similar brutality on a larger scale, showing an ingenuity of ferocity worthy of the worst ages and the most barbarous nations, which we can merely allude to; such, *e. g.*, as marching a whole gang of white men some miles into a swampy forest to cut wood, and keeping them out all night exposed to malaria known to be almost certainly fatal to an European constitution; placing men loaded with irons on the beach under an African midday sun, for a punishment, in an atmosphere reeking with the pestilential vapours of mangrove swamps; handing over white men to native chiefs, to be disposed of at their pleasure,—a novel mode, it must be admitted, of repressing the slave trade.

Now, although it is true that the consular establishment has been lately increased on the coast of Africa, yet it must be considered that the consuls would be almost powerless if unsupported by the naval force in those waters, and there can be no doubt that, should the blockading squadron be withdrawn, there will be no bounds to the capricious tyranny of the captains, and to the sufferings of the crews of the traders, and that the consular authority will be reduced to a farce.

We have directed attention to the condition of the trading vessels on the African coast at this time, because the Consuls for Lagos and the Bight of Biafra are now in England, and ought before they return to their posts to be examined on the subject, with the view of ascertaining more fully the existing abuses, and devising a more effectual remedy.

EXCURSIONS IN PALESTINE.—No. IX.

THE VALLEY OF THE JORDAN TO NABLŪS.

FORD OF SHIBBOLETH—THE GHOR—ROBBERS—TIRZAH—ANCIENT SITES—THREE-NIGHT MARCH—NABLŪS—ALARMING CRISIS—ANGELINA—ARAB FIDELITY.

Saturday, June 18th.—We were stirring betimes this morning, and saw the sun rise at fifteen minutes past five; ten minutes after which, we set out from Arbyin for the fords of the Jordan. We had some difficulty in finding our way to the place of the ford, as our Sheikh did not seem to be at all familiar with the place; and on reaching the river at half-past six, we had still greater difficulty in discovering the actual ford. The river at this place was wider than usual, the stream exceedingly rapid, and for more than three-fourths of its width very shallow, rushing impetuously over a pebbly bed; but near the western bank it flowed on silently in a deeper channel, and we could discover no indications of a fordable passage. Our Sheikh stripped himself and his horse, and swam down the stream several times without finding a bottom; and the nephew had no better success without his horse. At last my friend and myself stripped and swam down the stream near the western bank. It was not, however, until our second essay that we discovered a ledge of natural rock crossing

the bed of the river, at a depth of about four feet, not more than a few yards in width—so narrow, indeed, that I had to stand on the ledge in order to guide the baggage-mules over, and, even so, one or more slipped from the rocky shelf and floundered in the stream, baptizing our books and baggage in the sacred water. We were thus detained at the river until forty minutes past seven, and had time to become well acquainted with this most important of all the ordinary fords,—for so indeed it is from its historical associations. There may be some doubt whether this is the passage of Shibboleth, which proved fatal to forty-two thousand Ephraimites in the days of Jephthah (Judges xii. 5, 6); but it is certainly that by which the valiant men of Jabesh-Gilead, in grateful recollection of the timely succour against the Ammonites (1 Samuel xi. 11), crossed on their night march to Bethshan, and carried off the bodies of Saul and Jonathan his son, and burned them in Jabesh (xxxi. 11—13); and here probably it was that Pompey crossed the Jordan on his march from Damascus to Judæa, by way of Pella and Scythopolis (Bethshan) (Josephus, Ant. XIV. iii. 4; War, I. vi. 5). We were now at no great distance from the ruins of this last-named city, the acropolis of which we had seen from Jezreel, and could now descry distinctly across the plain; but, as we had lost so much time, and had a long day's journey before us, we reluctantly turned our backs upon it, and set our faces towards Nablûs at twenty minutes to eight. As we proceeded in a direction south-south-west down the Ghor, or valley of the Jordan, we fell in with two Bedawîn, who pointed out to us, on the other side Jordan, Wady Mûs, the mouth of which we had crossed last night; the source of the stream being marked by a dark patch of herbage or foliage high up the valley. To the north of this they also pointed out Bint Yakûb, and close by it, on the north, the site of Sukkât—the Succoth, no doubt, where the patriarch, the father of Dinah, “built him an house and made booths for his cattle” (Gen. xxxiii. 17); afterwards occupied by the city whose princes and elders insulted Gideon as he pursued Zebah and Zalmunna, and were afterwards *taught* with the thorns of the wilderness and with briars (Judges viii. 61-6); between which place and Zarthan, in the plain of Jordan, was the clay ground where King Solomon cast the brazen ornaments and utensils for the temple at Jerusalem (1 Kings vii. 46).

At nine o'clock we came to a wide but shallow stream, running rapidly down from the south of Jenin to join the Jordan. As we were about to enter the water, a party of Bedawîn, twelve in number, rushed down from a slight eminence behind which they had been concealed, shouting a wild war-cry, and drew up in a line on the opposite side, intercepting our passage. They were armed with matchlocks, knives, and bludgeons, and the character of their demonstration left us no doubt of their hostile intentions. They were headed by a Sheikh on horseback, whom we had encountered in the plain, driving two oxen, and with whom we had been conversing amicably, until he had suddenly vanished in a mysterious manner to reappear as suddenly at the head of these robbers. Our suspicions at once

returned to our Sheikh, for the ruffians were evidently expecting us, and we could hardly doubt that he had contrived this ambuscade at his tents last night, and had now led us into the trap which he had laid. We drew up on the opposite side of the stream, with no comfortable feelings. "R——," said I, "what are we to do—to fight or run? because, if we run, the sooner we are off the better." We watched our Sheikh with intense anxiety. He rode on without hesitation and without looking round, but waved his hand above his head, beckoning us to advance. We did so; and the file of black, murderous-looking villains opened us a passage, through which we passed without the slightest molestation. They belonged to the Anezzi tribe, which is happily less powerful than that of the Beni Sakhar, to which our escort belonged, or it would have gone ill with us, especially as the Anezzi with two other tribes have joined the Government in an expedition against six Arab tribes which have revolted from its rule, of which the Beni Sakhar are one. As it was, our Sheikh had to pay 150 piastres to this tribe for a passage through their territory. We now learnt the true cause of old Ghudeiphé's unwillingness to conduct us to Nablús. It appeared that, some time ago, two tax-gatherers, who had been sent to collect the *furdkeh*, or capitation-tax, among his tribe, had been murdered at one of their encampments, and that the Pasha of Acre had marched to exact punishment for the outrage. We learnt from the Sheikh of the robbers, who had contributed a contingent of one hundred cavalry to the Government force, that the Pasha's head-quarters were now at Nablús, so that our Arabs were very anxious to hand us over to this Anezzi Sheikh to conduct us to Nablús, as his alliance with the Pasha would have allowed him to do without any risk. To this arrangement, however, we demurred, and told Ghudeiphé that he could hardly expect us to trust ourselves in the hands of those who would have robbed us the minute before, had he not been with us. The poor old man said not a word more, but put his life in his hand, and walked deliberately into the lion's mouth, in order to fulfil his engagement; I have now no doubt that, had we acceded to his request, the robber-chief would have faithfully performed his engagement.

As we proceeded through the Ghor we met two more mounted Sheikhs, each with a single attendant, who exchanged a few words with our Sheikh, and then allowed us to go on our way. These incidents, which showed how narrowly all parts of this vast plain are watched by the eagle-eyed Bedawin, and how jealously they guard their territorial rights, made us congratulate ourselves that we had firmly resisted Ghudeiphé's proposition to leave us at the Jordan; for it would be impossible to pass through any part of this region without the certainty of being robbed. In both cases our Beni Sakhar chief had to pay a toll of fifty or a hundred piastres for our passage through these tribes. We found the plain intensely hot, and there was not a shrub or particle of vegetation to relieve the eye. We had started without breakfast, and were suffering much from hunger and thirst. At ten minutes to ten we met three stray camels

running over the country, belonging to an encampment of the Beni Sakhar which had been attacked by the Pasha's troops on the preceding day, and abandoned by the Arabs. Our poor Sheikh endeavoured to drive them back in the direction of his people. At ten minutes past eleven, to our great relief, we emerged from the plain through Wady el-Kushney, up the right side of which we mounted to an elevated plain, which we reached at twenty minutes to twelve, and found it covered with corn, on which the reapers were hard at work. At ten minutes to one we descended into a small plain, which we crossed, and then mounted again to a high *saal*, on which stands the village of Tezareh, surrounded with olive-trees, which we reached at a quarter past one, having been in the saddle eight hours (with the exception of our bathe) fasting, under the excessive heat. We were actually frantic for water, and it went hard with a poor lad who had the cruelty to ask for *bakshish* before he would give us drink. We sat down under the olives outside the village, thoroughly exhausted, but were told we could be supplied with nothing until the Sheikh of the village arrived. He soon made his appearance, and we found him to be a very respectable good sort of man, capable of giving sensible answers to the questions with which, as soon as the cravings of nature were satisfied, we plied him, as usual, touching ancient sites in the neighbourhood. We had not a particle of doubt that in this village we had recovered the name and the site of the royal city of Tirzah, where Jeroboam, the son of Nebat, established the seat of his government (1 Kings xiv. 17), and which continued to be the residence of his successors (1 Kings xv. 21, xvi. 6, 8, 9, 15, 23), until Omri transferred his court to Samaria. The Sheikh told us of Tobáz, which we should pass on our road, which we had no difficulty in identifying with Thebez, also celebrated in the earlier history of Israel, under the Judges, where the fragment of a millstone from the hand of a woman broke the skull of Abimelech, the son of Gideon (Judges ix. 50—55). He mentioned also as ancient sites Yirza, on the left of our road to Nablús; Dotán, four hours distant from this place, on the left of the road from Jenin to Nablús, one hour and a half from the former—the Dothan, no doubt, sometime garrisoned by the angelic protectors of Elisha (2 Kings vi. 13), mentioned also as Dothaim, in the history of Judith, as lying near to Bethulia (Judith iv. 6), perhaps identical with that more ancient patriarchal Dothan, where Joseph found his brethren, and was by them sold to the Midianites (Gen. xxxvii. 17); and Khubr el-Yehâdi (the Jew's tomb), three hours distant, in ruins. He pointed out to us Bezík, towards the north, in sight, above this village, which we identified at once with the Bezek where Saul mustered the children of Israel for the relief of Jabesh Gilead (1 Sam. xi. 8), not, probably, identical with the old Canaanitish city that gave its name to Adonibezek, which appears to have been situated in the tribe of Judah (Judges ii. 5); but certainly that described by Eusebius as lying between Scythopolis and Sichem, seventeen miles from the latter, which was our destination to-night. He told us also of Sâlim, near Nablús, still inhabited, and with a plentiful supply of

water, which we had already identified with the Salim of St. John (iii. 23). He knew also of Ainûn (Ænon, St. John iii. 23), of which we had already heard, but said it was not near Sâlim. There are no Christians at Teazareh.

Leaving this village at four o'clock, we passed a mass of masonry, which looked like ancient work, the only trace of ruins we discovered, being too much fatigued to explore the place thoroughly. Crossing over a low ridge, we came in sight of Tobâz (Thebez), pleasantly situated on a steep hill, with a wide and fruitful plain on the north, through which ran a fine broad road, following the line of the old Roman road between Scythopolis and Nablûs. The olive-yards seemed to be cultivated with great care; and the place had an appearance of greater and more substantial prosperity than is commonly seen in the villages of Palestine. We passed the village on our right at ten minutes past five, but did not enter it. It contains a population of about a thousand, of whom there are about ten Christian families. Soon after passing this, we followed for half an hour an old road of great width, cut in the rock, along the side of a steep wady (Farrâh), and at a quarter to six came by a steep descent to the side of a water-course, fringed with oleanders, which we skirted on our left, and presently passing beneath an old tower on our right, came at six o'clock to a flour-mill of very primitive construction, driven by this stream. Half an hour beyond this, our general direction being still south, we came in sight of a wide valley, running down to the Ghor, for which we had two names given us, Wady Kasseia and Wady Messahûd, a name which our Sheikh pronounced not without some reasonable alarm; for there, sure enough, was a division of the Government troops encamped, the advanced guard of the Pasha's army, which lay to-night at Nablûs. We had a fine view from the high ground which we here traversed, commanding the country beyond Jordan, south of the Jabbok, and our path now lay for some distance among the hills to the west of the valley, from whence we witnessed a glorious sunset at seven o'clock. In twenty minutes more, having descended into Wady Bethân, we passed some large ruins, with columns, &c. on our right, to which a miller, whom we found near the site, gave the name of Farephe, and described as a large Christian town. I never saw anything more picturesque than his water-mill, with a copious stream of water gushing out of a sylvan screen, and pursuing its way down the wady in the midst of oleander blossoms. Whether it was contrived by nature or by art, or a combination of the two, I could not discover; but certainly, if the miller had any hand in it, he would have made his fortune as a landscape-gardener in England.

From this point our road lay up a deep and rocky pass, nearly in the dark, for the young moon scarcely illuminated our rugged path. It served, however, to throw the precipitous sides of the ravine into all manner of fantastic forms, and to invest the crags with the character of a gigantic castle, with massive towers, ramparts, and bastions, girt by a fosse hundreds of feet deep, through which we rode, from

half-past seven to ten minutes past eight, when we left the valley, but still passed through very wild scenery, skirting the eastern base of Mount Ebal. It was forty-five minutes past eight when we reached the valley of Nablûs, and fifty minutes past nine when we entered the city, passing through the encampment of the Pasha's troops, just outside the walls. In the gate we saw a group of officers and civilians; and as we rode up the first street of the city, some soldiers made a dash at the Sheikh's nephew, and attempted to drag him from his horse. Our escort had been recognised in the gate as belonging to the Beni Sakhar, and the soldiers could not be blamed for trying to get possession of their persons. Our duty was very different. Having driven off the assailants from their prey, by an application of the *corbush*, our next care was to recover our Sheikh, who, at the first alarm from his nephew, had dashed off like an arrow, and disappeared in the dark and narrow streets. We had to awaken the echoes of the silent town in order to recall him, and at length arrived at the house of our friend Abu Shullabi, the old Samaritan, at whose house we had promised to lodge when we returned to Nablûs. He was at home, but could not receive us; for as it was now the Feast of Weeks, all his tribe were worshipping on Gerizim, and this great Sabbath must not be profaned. It was a terrible disappointment, for we must needs venture out into the streets again, at imminent peril to our faithful Arabs, who had lost all presence of mind, and were pitiful objects of terror, skulking away into holes and corners, and imploring us not to give them up to the soldiers, which we certainly had not the slightest intention of doing. We had to go through great part of the city from the house of Abu Shullabi to that of Angelina, to whom we had resolved to apply in our emergency, but could not, of course, accept her hospitality until we had informed her fully of the critical posture of our affairs. I shall not readily forget the generous answer of that noble-hearted Christian lady, when she had learnt the peril in which we had placed our unfortunate Arabs, and our fixed determination to protect them at all hazards. "Come in, gentlemen," said this Christian Judith; "my house is a castle!"

We had now been travelling seventeen hours, and I had no sooner reached the terrace of the house, than I sank down on the pavement, and fell fast asleep. I had not slept long, when I was awakened with the intelligence that a colonel and three soldiers had come from the Mutsellim, to demand the surrender of our Sheikh and his nephew. We immediately held a consultation, and resolved at once to insist upon sharing the fate of our Arabs, whatever that was to be. It was, however, determined that R—— should accompany the colonel to the Mutsellim, while I remained with the Arabs, who were embracing our knees, and fawning upon us in most abject terror, imploring us not to leave them. After an anxious half-hour, R—— returned, and set us completely at rest. It was now past midnight, yet he had found the Mutsellim in full divan, giving his last instructions to the officers, who were to march at daybreak for the Ghor. My friend had no sooner entered, than the governor recognised him as an old acquaintance,

rose to meet him, placed him in the seat of honour at his side, and amid the customary civilities of pipes and coffee, declared himself entirely at his disposal, and asked what he could do to serve him. Our tale was soon told, and the Mutsellim acted like a perfect gentleman, as he was. He at once declared, that as the Arabs had come to Nablûs in our service, and under our protection, he should not think of molesting them, though specially anxious to get them into his hands: so far from this, he would give them a safe-conduct back to their tents, and send a trustworthy officer with them to-morrow, to prevent them from falling into the hands of the soldiers, who were to march before sunrise.

Most grateful were our poor Arabs for this intelligence, and now at last we could sleep in peace, although we should find on waking that our apprehensions for the safety of the trusty pair were not yet entirely removed. If, last night, in the valley of the Jordan, within a few miles of their own tents, we had found reason to admire their fidelity, how much had the experience of this day served to prove that these children of the desert remain true to the traditions of their fathers, recorded by the father of history, more than two thousand three hundred years ago, and that without the solemn sanctions which then gave weight to their treaties, and under an entirely new form of religious belief, they yet reverence treaties more than any men: nor do I believe that the annals of all their tribes would show a more noble self-sacrificing regard for their plighted word, than that exhibited by old Ghudeiphé towards two strangers, when entirely at his mercy, and utterly powerless to enforce compliance with their demands.

Reviews and Notices.

A Charge to the Clergy and Churchwardens of the Diocese of Salisbury, at his Triennial Visitation in August, 1858. By WALTER KERR, Bishop of Salisbury. Salisbury: Brown & Co. London: Rivingtons. Oxford: Parker. 1858.

WE learn from this Charge, what St. James means by the words "meekness of wisdom." We pray God that He will long spare the Bishop of Salisbury's life, and make him useful to the Church. If ours were not a missionary Journal, we should not know whence to quote, but the objects of this publication limit us to the following extract. We commend the Charge itself to our readers.

"The claims of the missionary work of the Church have ever possessed their own very special power over the hearts of the Pastor and his flock; but this power has lately been, almost beyond all precedent, intensified. If we cannot hear the voice of Jesus speaking to our inmost souls on behalf of our emigrants, as He permits them to spread themselves all over the world, and to contribute by their prosperity to the wealth and glory of England, we cannot be so deaf as not to hear his voice, whilst, as we look at Delhi, Cawnpore, and Lucknow, He first touches our ears with the blood of those who are our brothers and sisters in Him, whether our

fellow-countrymen or native Christians, and then, having so given hearing to our ears, He speaks to us, as our God and Saviour, in words both of rebuke and mercy. I say of *rebuke*, because He is telling us that we are 'guilty concerning our brethren'—that He made us 'keepers' of the heathen, and that through our unfaithfulness to his charge, many of our brethren have perished at their hands; and I say of *mercy*, because He testifies that He has now opened the door of hope to the heathen; and that, if we would still enjoy the blessings of his kingdom, we must try to bring the heathen into our and his inheritance. I trust, my beloved brethren, that we shall all give heed to such a rebuke, and do our utmost to obey our Lord's most merciful bidding, and that you will keep the details of this work of the Church constantly before the minds of your people, and so, to their own souls' well-doing, secure for it the support of their alms and prayers. He who has received the Book of God's providence and decrees seems to have opened one of its seals, and to have announced his work with his angel's trumpet. It is a glorious season for sowing the seed of God's Word in those vast uncultivated lands of India; and if we in faith throw ourselves heartily into the work, and with like faith use God's ordinances as instruments, mighty through God, and instead of wasting our energies in trying to stereotype individual opinions, endeavour to give to the heathen what we ourselves have, the doctrine and fellowship of the Apostles, I am bold to hope that we may win many dominions for our Lord. I lay the more stress on our faithfulness to our Church, because the one discouraging circumstance connected with this opening of God's providence is, that the heathen will be brought into contact not only with the one Church of God, but with the countless divisions and infinitesimal claims of rival sects. Now then, more than ever, should we seek to draw into our souls the full meaning of the prayer of our Lord and Master for all who believe in Him through the word of his Apostles, 'That they all may be one, as thou, Father, art in me and I in thee, that they also may be one in us, *that the world may believe that thou hast sent me.*'

I should also mention that I have received a letter from his Grace the Archbishop of this province, telling me that the want at the present moment is as much of labourers in the vineyard as of means of paying them, when hired, their necessary wages. And this being so, it gladdens my heart the more to inform you that associations are being formed in different parts of the kingdom to found Missionary Studentships, and that the subject of educating boys whose hearts seem to be drawn by the Holy Spirit to this high calling is now occupying the attention of the members of the Chapter of the Rural Deanery of Wilton."—Pp. 64—66.

The Anglo-Indian Magazine. A Soldier's Friend and Home Companion.
No. 1. May, 1858. Simla.

We give a hearty welcome to this new periodical. We transfer from it "A Glimpse of Sir Henry Lawrence, being an extract from a letter from one of his old assistants to another, on hearing of his death."

"Since I last wrote to you, what a loss have we sustained in our ever dear friend Sir Henry! There seem doubts in the Delhi camp about it; but Lord Canning's letter to — mentions that General Neill received the news in a letter from Lucknow, so I conclude it is quite true. It would be too selfish to wish it otherwise; for what a happy change for him, after his long battle of life—his restless strife for the benefit of others, the State, the army, the native princes, the native people, the prisoners in jail, the children of the English soldiers, and all that were poor, and all that were down,—to close his flashing eyes for the last time on a scene of honourable struggle for his country, and open them again where there is no more evil to resist, no wrong, all right, and peace, and rest, and patient waiting, with all who have gone before, till earth's trial comes to an end, and a perfect heaven begins. It must be the only real happiness he ever has felt, poor fellow; and we could not wish to bring him back to the dust and noise and misconstruction."

tion of even so great and good a labour as the reorganization of our army and empire in India. Fine, brave old fellow, he has fought his fight and won his victory; and now let him lay his armour down and rest!

You cannot think what a comfort I find in the memory of the eight days I spent with him in April last. Seven years ago his dear sister L——, in England (who is exactly like him), asked me in her abrupt way, 'whether I thought her brother Henry was merely a philanthropist, or really a Christian?'—and I was much hurt and offended at the question. But she was quite right to ask, and to have it much at heart; and in this last visit, her question (doubtless, her prayer) had been very plainly answered. In the days when you and I first knew H. M. L. he was heart and soul a philanthropist; he could not be anything else; and I believe truly that he was much more, and had the love of God as a motive for the love of his neighbour. All good and sacred things were precious to him, and he was emphatically a good man, influencing all around him for good also. But how much of the man there was left in him! How unsubdued he was! How his great purposes, and fiery will, and generous impulses, and strong passions raged in him; making him the fine genuine character he was, the like of which we never saw: and which gathered such blame from wretched creatures as far below the zero of human nature as he was above it! He had not been tempered yet, as it was meant he should be. And just see how it all came about. He was removed from the Punjab, which was his public life's stage, and he was equal to the trial. His last act at Lahore was to kneel down with his dear wife and pray for —. We who know all that they felt must see in that action one of the first and loveliest pictures that our life has ever known. Nothing but Christian feeling could have given them the victory of that prayer. What a sweet creature she was! In sickness and sorrow she had disciplined herself more than he had; and as they walked along their entirely happy way together, she went before, as it were, and carried the lamp. So she arrived first at the end of the journey, and dear heartbroken L—— was left alone. All of trial must have been concentrated to him in that one stroke—he loved her so thoroughly. But again, and for the last time, he had the necessary strength given him, and his character came slowly out of that fire, refined and sweet to a degree we never saw in him before. I do so wish you had been with me, and dear —, and indeed all our old circle who loved him so;—to see him as I saw him at Lucknow. Grief had made him grey and worn; but it became him like the scars of a battle. He looked like some good old knight in story. But the great change was on his spirit. He had done with the world, except working for it while his strength lasted; and he had come to that calm peaceful estimate of time and eternity—of himself and the judgment—which could only come of wanting and finding Christ. Every night as we went to bed he would read a chapter in the New Testament (out of the Bible she had under her pillow when she died), and then we knelt down by his bed, and he prayed in the most earnest manner, dwelling chiefly on his reliance on Christ's atonement, to which he wished to bring all that he had done amiss that day, so as to have nothing left against him and be always ready; and asking always for grace to subdue all uncharitableness, and to forgive others as he hoped to be forgiven himself. The submission, humility, and charity of these prayers were quite affecting; and I cannot say how grateful I feel to have been led, as it were by accident, to see our dear chief in these last and brighter days of his bright and good career. For the same reason I tell it you all, and have told it to B——, because it completes that picture and memory of our lost friend which will ever make him our example. Oh, no! we had better not wish the news untrue, but try and follow after him!"

We have received from Messrs. Longman, *Margaret Percival*; the last volume published in their new edition of the Tales by the Author of "Amy Herbert." This book was written, as the authoress states in the Preface, "with the view not of entering into the Romish controversy, but of setting before young persons the difficulty of engaging

in such a controversy, and the danger of allowing our affections to be engrossed by persons, who, however excellent in other respects, are likely to lead us into errors of faith."

We have received from Mr. Masters, the First Series of *Rosa's Summer Wanderings*, reprinted (with additions) from the "Churchman's Companion." It treats chiefly of the Lake District in the North of England.

Colonial, Foreign, and Home News.

SUMMARY.

THE Feast of St. Michael, September 29th, is appointed for the consecration of two new Bishops for New Zealand. The Venerable Charles John Abraham, Archdeacon of Waitemate, has been appointed Bishop of WELLINGTON in the Northern Island, and the Rev. Edmund Hobhouse, Bishop of NELSON, in the Middle Island.

A third Diocese, TAURANGA, on the Eastern Coast, is to be established, of which the Venerable William Williams, Archdeacon of Waiapu, will be the first Bishop. We suppose that his consecration will take place in New Zealand. We record this progress with deep thankfulness.

On July 22d, the Bishop of HURON held a Confirmation in Grace Church, Brantford, when 300 Mohawks were present, and 60 of them were confirmed.

At the late Annual Convention of WESTERN NEW YORK, the sum of 1,500 dollars was voted to enable the Bishop (Delancey) to take a suitable vacation, and to visit Europe.

The consecration of the Rev. Samuel Bowman, D.D., as Assistant Bishop of PENNSYLVANIA, took place at Christ Church, Philadelphia, August 25. The Bishop of WESTERN NEW YORK preached the Sermon.

The minutes of the proceedings of the Conference of the Clergy and Laity of NATAL have been published. We regret that we can do no more at present than chronicle this step in the Synodal movement. The 15th rule is, "That the members of the Conference shall give their opinion in two bodies, viz. of the Clergy and Laity." The members are required to make the following declaration: "I declare myself to be a member of the Church of England and Ireland." We fear that this will not secure even that they who make it have been baptized.

A volume of Sermons preached by the late Rev. C. M. Betts, will shortly be printed at St. Augustine's College, Canterbury, at the request of Mr. B.'s parishioners at Goulburn, New South Wales. A short memoir will be prefixed. Mr. Betts was drowned in crossing a stream near Goulburn, July 28, 1857; and mention of him will be

found in our last Volume, p. 436 (November), and in the January Number of the current Volume, p. 34.

The Secretaries of the Cawnpore Memorial Church have announced that the Bishop of Calcutta, who is about to leave England for his Diocese, has kindly undertaken to make personal inquiries in India, with a view to determine the most eligible site for the proposed Church, so as to carry out the designs of the promoters with as little delay as possible.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.—*September 10, 1858.*—The Annual Report for the current year has been printed, and is in course of distribution.

A meeting of the Standing Committee was specially convened, on August 26, to take into consideration the expediency of sending a Mission to the newly proclaimed colony of British Columbia; and it was resolved that a Mission be established immediately in British Columbia, and that the first Missionary or Missionaries be despatched as soon as possible.

The Rev. J. Gammage, curate of Newton, Hyde, Manchester, has been selected as the first Missionary. By the liberality of her Majesty's Government, a free passage has been granted for Mr. Gammage and his wife on board the *Thames City*, which is to sail from London on the 15th inst., with troops for the new colony.

Mr. Gammage's mission is to the gold-hunters at Fraser's River, and elsewhere on the mainland. In the same week the Society is despatching a Missionary to the native Indian population of Vancouver's Island, the Rev. R. Dowson, who has been kindly allowed a passage on board the Hudson Bay Company's ship which sails for Victoria about the 16th inst.

While the Society has been induced by the exigencies of the time to undertake these new missions, it is right that the friends and supporters of the Society should be informed that the monthly statement of its receipts up to the present time does not warrant the hope of an increased income this year. It is, therefore, earnestly hoped that no exertions will be spared by the Society's friends to prevent the prospective excess of expenditure over income which, without such exertions, will ensue.

SYDNEY.—DEATH OF ARCHDEACON COWPER.—(*Extract from a Private Letter.*)—"We are just now lamenting the demise of the most excellent Archdeacon Cowper. And yet not so much lamenting as rejoicing; for he died in a good old age and with a hope full of immortality. His has been a most valuable life; and his death is calculated to bring the glories and the joys into which he has entered nearer than usual to the expectant believers who loved and revered him—and they are many. How sweet to contemplate a Christian departing to be for ever with his Lord! The Governor has expressed publicly his wish that the funeral should be a public one."

THE
COLONIAL CHURCH CHRONICLE
AND
Missionary Journal.

NOVEMBER, 1858.

SOME OF OUR ISLAND MISSIONS IN THE EAST!

CEYLON AND MAURITIUS.

THE missionary work of the Church of England is now so vast, that it is becoming very difficult to follow its different lines of operation, and still more to combine into one clear view the real progress and present results of the labours of our evangelists. When our Dioceses abroad have increased to thirty-five, it is absolutely necessary for those who wish to maintain any real acquaintance with the subject to endeavour to reduce the great field of observation into some manageable compass; and this of course not by omission of any part of it, but by seeking to gain points of view which shall command, so to say, the general outline and the main characteristics of the whole.

But here we are met by another difficulty. Our information about the state of our Missions, very much as we have improved in this respect of late years, is still very defective; and the labour of arranging what is really attainable, is much more than most persons will undertake. This arises mainly from two circumstances, of which the first is as much a matter of satisfaction as the last seems to call for sincere regret. On the one hand, the very desire, now so widely spread, of gaining early tidings of our Missions has led to the publication of numerous extracts from letters and reports, which supply of necessity very disjointed and fragmentary information; on the other, partly from a honest reluctance it may be to give premature and incomplete, and so far unsatisfactory statements, partly, we fear, on less sufficient grounds, many of our distant Missionaries leave us (and some year after year) almost wholly in the dark, not about their prospects only, but about the results of the past.

We do not intend to enter more at length upon this subject; and we have so far alluded to it, chiefly in order to explain the purpose of the present paper, and at the same time to account for some of its deficiencies and possible errors.

Only let us remember that we are really arrived at a very important stage in the history of our Missions. We who are at home have a very great work to do, no less than to try to enlighten the mind of the Church upon this her most glorious, but most anxious and difficult duty, and under God's help to quicken her zeal to discharge it. On the other hand, our Bishops and Clergy abroad, we hope, will remember that it is a real and a very important part of their work, to place as clearly as possible before the Church at home the exact state of their labours, whether they seem to be in vain, or whether they seem to prosper. We have the highest authority surely for the Evangelist and the Apostle "rehearsing before the Church all that God has done with them."¹ St. Paul we know "declared *particularly*, ἐξηγήσατο καθ' ἑν ἑκάστων, what things God had wrought among the Gentiles by his ministry."² Some of our most excellent and most hardworking Bishops have admirably fulfilled this task from time to time. It is one additional advantage to the Church in their office, that they are bound really to oversee the labours of their Clergy, that they can from their position and knowledge duly estimate that whole result of which others see but the separate parts; and we can hardly conceive for them a more useful, or indeed a more appropriate function out of the many which it must be their burden as well as their honour to discharge, than to instruct their Mother-Church, how "God opens the door of faith to the Gentiles," and how the "ignorant worship" of the Brahmin or the Buddhist, or the fanaticism of the Mahometan, may be won over to the truth as it is in the Lord Jesus Christ."³

This Journal has, from time to time, attempted to give such a comprehensive view of the state of particular Dioceses of the Church in the colonies and dependencies of England as we are now recommending; and we hope it may be in our power, with the help which we thus solicit, to do this for the future more frequently and more fully.

It has long appeared to us that Ceylon and Mauritius, the first especially, present peculiarly strong claims upon our most

¹ Acts of Apostles, xiv. 27; cf. xv. 4, 12.

² Ibid. xxi. 19.

³ We hardly see what good and intelligent progress we can make in England towards the training of Missionaries for India, till we have from competent authority such an insight into the present state of the caste question for instance, and again of Mohammedanism as we had, e.g. now some years ago, about the moral and social condition of the Tinnevely Shanars from Dr. Caldwell.

active sympathy, and that they hold out peculiarly favourable opportunities for a great and most influential Mission work. Even merely as islands in that vast Indian Ocean, they would always have had a singular attractiveness to a people whose destiny it seems, like Athens and Carthage of old, to reproduce their own image in the waste places amid the seas, to extend their imperial rule, as Thucydides says on one occasion of Athens,¹ very strikingly, "upon the island principle," and "because they are masters of the sea," and whose nobler Christian vocation we trust it yet may be, if we may appropriate humbly more thrilling because sacred words, "to blossom and bud, and fill the face of the world with fruit."²

But these two islands have not only temptations for the keen eye of an adventurous commerce or a grasping ambition. Pre-eminently beautiful as they both are, and rich as Ceylon is especially in the gifts of a most bountiful Providence, to a Christian they have a far deeper interest, and they inspire a more yearning hope. Look at them once again as they lie midway between the Atlantic and Pacific, Mauritius a mere speck upon the water, Ceylon, as some have called it from its shape and position, with a very natural touch of fancy, "a pearl-drop on the brow of the Indian continent." See how the first is placed in our path, just a resting-place, rather let us hope now a shrine and shelter for the faith, between Africa and India, not only a stronghold, as God grant it may be, for His Church, but a home where those two helpless races, the negro and the Hindoo, meet together, as if rescued and brought away from their old bonds within the shade of the Cross; and for the other, who can refuse to see in Ceylon a point of most momentous importance in the diffusion of the Gospel in reference to that mysterious Asia, to which, year after year, we are called, almost in spite of ourselves, by such remarkable leadings of the hand of God?

True it is, that that beautiful land has had a sad and a bitter experience of the Western nations, and, alas! of the Christian name. True, that now for three centuries and a half Ceylon has been, till comparatively of late, rather the spoil than the care of men professing the faith of the Gospel. Portuguese, Dutch, English, all in turn have had long possession of "the Holy Land" of that Eastern world. What thoughts of shame rise up at the retrospect! Almost every form, so to speak, of moral misgovernment and of perverted Christianity has been exhibited by the stranger before these ignorant worshippers of the unknown God. Before the British rule, the island, it has been said, "had passed through two eras; that of artifice practised by the early Portu-

¹ *vil. 57.*

² *Isaiah xxvii. 6.*

guese, and that of coercion by the Dutch." The first "soon reduced the whole of the northern peninsula under the authority of their Church. They even divided it into parishes, each of which was provided with a chapel and a school, and some with magnificent churches and convents. But they seem to have had recourse to the same faulty system of conciliation which has stamped so deep a stain on the South India and South America Missions of the Roman Church. Baldæus, who went to Jaffna, A.D. 1658, immediately upon the retirement of the Romish priests, describes their churches as fitted up with stages for theatrical representations of the Gospel history. And to this day the Roman Catholics in the north of the island celebrate their worship with fireworks and tom-toms, and in their processions drag decorated cars bearing garlands and idols, differing from those of the Hindoos in name only." The second rulers of the island employed means hardly less objectionable for the diffusion of their creed; in fact, if we must choose between two forms, both of plain and unquestionable error and wrong, we may lament the harshness, and the want of feeling and consideration, of the rugged Protestants of Holland even more than the most mischievous yet less offensive suppleness and pliancy of the Missionaries of Goa. The same writer whom we have already quoted dwells minutely "upon the small amount of knowledge exacted from the candidates for baptism." Many of the converts were actually forced into receiving that holy Sacrament; and the efficiency of the pastoral superintendence exercised over these may be judged of from the fact, that "in 1663 there were only two, or at most three, Reformed Ministers where there had been upwards of forty Romish Ecclesiastics." Again, "towards the middle of the last century, the Dutch reduced their original scanty supply of chaplains. In 1717 there were only five in all Ceylon, and of these only one understood the language."

What wonder if the Dutch themselves described their converts as "*Sine Christo Christiani*," or if, in 1806, "Buchanan, who visited the island, described the Protestant religion as extinct in the northern province!" It is surely remarkable to hear that the Roman Catholic converts have adhered "to their religion," however that religion may have been terribly overloaded with error, and however false and sinful a compact it may have made with idolatry, "for three hundred years with great tenacity in the face of Dutch persecutions, that they still form by far the most numerous community of Christians in Ceylon, and, even now, that Portuguese is still in almost universal use in the maritime towns, while the Dutch is all but extinct."¹ Man's mind, alas!

¹ These extracts are all taken from an article in the "*Calcutta Missionary*," upon Sir J. E. Tennent's "*Christianity in Ceylon*."

has no preservative against error, and we do not use, of course, the fact of an adopted foreign language and religion, striking as it is, as any proof, by itself, that the creed so received is pure; but the treading out of almost every trace of the later and the longer dominion is surely most significant and full of warning. There is still in suffering humanity everywhere a sense that returns love even for the show of love and kindness, as long as that love can be at all trusted; and there is a true and irrepressible instinct that revolts against all injustice, and most of all against that crowning injustice of using force in the service of the God of Mercy and of Truth.¹

But it is time to consider briefly the third era of the later religious history of Ceylon, before we take up the account of our present Missions. In 1795 the British dispossessed the Dutch, and Ceylon has been from that time to our own days under the direct government of the English Crown. It might have seemed that warnings had been written with terrible distinctness upon the face of that twice-conquered island. It might have seemed, now that the policy of deception and of force was seen in all its deformity, that there was no other refuge even for a reluctant Government, or a timid Church, but to try the power of a pure faith and to exhibit the simplicity and the integrity of the Gospel. But those were still dark days for England, and for England's Church. Another, and surely a far worse, sin than that of Portuguese or of Dutch was unhappily still possible for a Christian people; and the English rulers had the miserable distinction of making even policy and violence in the propagation of religion wear something of the semblance of a virtue, in comparison with that apathy and indifference to the truth of God and the highest welfare of man, which is, in one plain word, simple infidelity.

"For three years after the conquest of Ceylon, the religious welfare of the natives occupied no part of the attention of the new governors." The Dutch clergy died out; no English succeeded them. Already before Buchanan visited the island in 1806, "a strong appeal had been made to the British Government from Tranquebar, for missionaries and schoolmasters for 130,000 native Christians in the province of Jaffna. But only one native catechist was placed there; only a small additional expenditure was made for the purpose of education; and numbers of native Protestants every year apostatized." In 1808 Buchanan reports, "there were two, and only two, English clergymen in the island."

¹ It is only fair, on the other side, to remember the zeal and real services of the Dutch. "Everywhere we see traces of large and substantial churches, which they erected in the 240 parishes into which they had divided the island. Not less munificent was their zeal for education." See "Monthly Record" of the *Society for the Propagation of the Gospel*, 1854, p. 250.

Doubtless the Dutch greatly erred in much of their religious practice, but they did raise a bold witness against idolatry. "They allowed no single idol temple to be built within their bounds; they allowed no single native to enter Jaffna with the stamp of idolatry on his person." When we consider the almost inseparable connexion between idolatry and immorality, there is surely much to be said in support of such exercise of authority; the very fact of the possession of a heathen land by Christians seems to involve, as a necessary consequence, that the occupied part shall be kept pure from heathenism, where heathenism is only another name for gross sin; a line is surely possible, and *ought* to be drawn by a Christian people between persecution of mere opinion, and connivance at acts of shame. But British governors at first thought otherwise. "In the first year of British rule not less than 300 temples were built in this single province (Jaffna), and out of every ten natives we now meet [this was written twelve years ago], nine will be seen with the mark of heathenism visibly stamped upon the forehead."¹

Alas! for our English unbelief in these miserable days; alas! for the spirit which has descended to us from that unbelief, and against which we have now to contend, even that spurious liberality, which in Mauritius has lavished support upon an alien Church, while it has utterly neglected its own, and which almost everywhere abroad has made a loud assertion of toleration, almost convertible with a depression, if not with a restraint, and an unjust control of that one creed which is still the national faith of England.

It was only in 1816 that Bishop Middleton publicly represented, as it were, before Christian and native, in his Visitation in Ceylon, that the Church of England cared for this distant dependency; only, that is to say, after twenty years of secure occupation that the efforts of such a Christian ruler as Sir Robert Brownrigg were strengthened and encouraged by the active co-operation of one who had at last the charge of building up the Church again, where it had been twice planted, and twice had failed to live.

Without such a summary as this, meagre as it is, it is quite impossible at all to enter into the difficulties of our work in Ceylon. We have not time, nor is it necessary, here to dwell on the events of that long interval between Middleton's first Visitation and the appointment of the first Bishop of Colombo in 1845. Heber, and Bishop Spencer of Madras, exercised at

¹ These notices of British misgovernment and apathy have been taken from a sketch of "Missions in Ceylon," in the "Monthly Record" of the *Society for the Propagation of the Gospel*, 1854, p. 251—253. It is admirably written, and is full of information.

distant periods the personal superintendence which ought to have been constant, and ever at hand. But precious years were lost. The reproach has been wiped out at last, however tardily; but we must expect our efforts in Ceylon for years to be embarrassed by our past miserable neglect.

However, the appointment of a resident Bishop gives us a sure confidence that we shall not be allowed any more to forget our great responsibilities in the charge of the heathen of Ceylon; and if the Bishop's chair continues to be filled as it is so admirably by its present occupant, we have a no less strong conviction that the Church amongst the Singhalese will not be a feeble dependent and pensioner upon the Church of England, but that it will take really vigorous root in its native soil, and expand naturally and healthfully by the development of its own native resources.

And now, so far as we are able, we propose to place before our readers some of the religious statistics of the Diocese of Colombo, and to illustrate these according to our means of information, thus supplying, we hope, some little help to those who wish to form a better notion of the state and progress of Christianity in this, perhaps the most promising of all our Indian Sees.

We find from the reports of our Missionary Societies, which are just published, that they have at present, the *Society for the Propagation of the Gospel* fifteen, and the *Church Missionary Society* twelve clergy in the Diocese of Ceylon. Of these, two out of the whole number of the Missionaries of the last Society are natives, the rest are European; while in the case of the fifteen clergy of the Gospel Propagation Society, we believe, ten are either Singhalese or Malabar by birth. The whole number of the clergy of the Diocese is only thirty-eight, according to the Clergy List of 1857; the excess representing, we suppose, the Government chaplains.

But this number, small in itself for a country equal in area to half of England, and with a population represented at present to be 1,627,849, will be found still more inadequate when we deduct from it the clergy who are most usefully employed, but still only indirectly and remotely concerned with the office of evangelizing the heathen. We allude, of course, to the educational establishments at Colombo, Cotta, and Kandy, maintained by the two Societies, and to the chaplains of the Government. There must be another abatement made from the effective force of the ministry by the usual furloughs for sickness, so often reducing our Indian clergy; with these deductions, we doubt if we can state our actual number of Missionaries in Ceylon as much above thirty.

How, then, are these distributed? Here the disparity of our numbers to our work is still more apparent. Only about Colombo,

and in the southern districts of the island, and there chiefly at a few places on the coast, can the Mission work be said to be at all active. At Colombo there may be about fifteen clergy, and there are several Mission-stations occupied in the neighbourhood; Cotta, the seat of the Church Missionary "Institution," being one, and Milagraya and Galkisse, where the Gospel Propagation Society has so interesting and hopeful a work going on under the charge of Mr. Thurstan, another. On the coast there is only a thin and broken fringe of Christian encampments here and there, even in the south. Then at Kandy, the old capital of the island, each Society has a Mission; but neither can report, we fear, much progress. "Only two Kandyan adults have been admitted into the Church by baptism," is the statement of Mr. Oakley to the *Church Missionary Society* this year; and there is, we observe with regret, an entire blank without any returns from the station of the other Society in the same place, and this, if we mistake not, for a second year. But what is the description of the northern and eastern districts? There is indeed on the north-west a Mission at Manaar, but from the single-handed ministry of one labourer amongst a population returned at 28,050 we are not surprised to find the report only of 91 members of the Church. Again, on the eastern coast, Trincomalee has its chaplain, and lower down Batticaloa has two Missionaries of the *Society for the Propagation of the Gospel* superintending the work; but the province of Jaffna, once in days gone by so rich in promise, and even in our own times not wholly barren, has at present only the feeblest signs of our Church's exertions. Of the two Missionaries stationed there in 1857, one is obliged to return to England, and his comrade is almost disabled by severe indisposition. What wonder that in his Report to the *Church Missionary Society* for this year, he can only state, as he does most candidly, "no adult members have been added to the Church at Nellore and Chundicully, and only one at Copay."¹

(To be continued.)

W.

ON THE PRACTICAL DIFFICULTIES EXPERIENCED BY A MISSIONARY TO THE HEATHEN.

WE trust that our readers will be glad to have this valuable paper, which has been prepared by one who has had practical experience in the matters of which he writes:—

"I intend in the present paper to take notice of some of the practical difficulties which the Missionary encounters; and my

¹ See Report of the *Society for the Propagation of the Gospel*, 1858.

remarks will allude more particularly, though not exclusively, to his proceedings among savage tribes.

And here I would remark, that, so far as my experience goes, savages are much more accessible to the impressions of the Gospel than civilised heathen. The reason seems to be, that with the former both the intellectual powers and the moral and religious faculties are found equally undeveloped, and are therefore capable of being developed together in a corresponding ratio; while, in the latter, the intellect has been so stimulated, and so accustomed to look at everything in a worldly and selfish point of view,—a view in which moral considerations are to a great extent ignored, while, at the same time, the religious faculty is scarcely ever evoked at all,—that the intellectual development of the man is altogether out of proportion to his moral development. Add to this, that the civilised heathen looks at everything exclusively as it bears upon his own advantage or disadvantage, and thus contracts a thoroughly selfish habit of thought; while the savage, being habituated to war, is thereby, to some extent at least, accustomed to the idea of enduring, fighting, triumphing, and dying for others.

The prime obstacle to the propagation of the Gospel among heathen, whether civilised or savage, is exactly that which meets us at home,—viz. a dislike of religion altogether, from the consciousness on man's part that he does many things which religion condemns, while, at the same time, he has no inclination to leave off doing them. As this is a feeling with which we are all acquainted, I shall say nothing more of it here; but you will see that many of the Missionary's difficulties are but exhibitions of this one, modified by circumstances.

The first difficulty I shall treat of which the Missionary experiences, and one which he finds to a greater extent among civilised than among savage heathen, is a general indifference to unseen things. The daily wants of their daily life seem entirely to have engrossed their attention; and their minds, enchained by these, appear incapable of arising beyond them. This, of course, is exactly such a difficulty as we often meet at home, but it is much greater, and their devotion to the world much denser than is generally seen amongst us. Here there are many things, such as poetry, history, music, which, by making the past, the distant, or the future predominate over the present, tend to prevent the exclusive influence of the things of sense upon the mind; but, there, there is no counter-acting influence whatever, and the affairs of this world reign with undisputed sway. Of course the only true way of meeting this difficulty is to show them the enormous importance of the future life as compared with the present; but this topic alone,

and at first, is found to be very dry, and very ineffective. It is very useful to tell them of the marvels of Europe, and thus to excite their wonder and stimulate their imagination; and it is seldom difficult to introduce a sentiment or an idea which shall have a religious tendency, and yet shall not be felt to be out of place. In this manner they may be gradually brought to think of some other things than their boats, their houses, and their paddy; and thus, if they do not in this manner receive religious truth, they may be gradually prepared for its reception.

The next difficulty which I shall treat of, and one which would appear to exist in an inverse ratio to the last, is the influence of their own superstitions. But though it would naturally seem *à priori* that where the greatest devotedness to this world existed, there the influence of the national superstition (which is a kind of religion) would be least apparent; yet this in reality does not seem to be the case. The most worldly and least elevated minds are those most devoted to superstitious practices,—practices to which they are blindly and bigotedly attached, and which they generally follow from the hope of procuring worldly advantages.

Among civilised heathen, where their mythology has been wrought into a system, its influence among the mass is very considerable, and consequently its power of excluding Christianity is very great; but among savages, whose religion consists of a series of disconnected legends, and almost unconnected names, there is no difficulty at all in getting Jesus recognised as a superior Being, and getting accorded to Him that mental respect which they entertain for their own superior Powers. This, of course, however, is not what we want; as not only must He be set up, but also they cast down, and this is no easy matter. If we tell them, for example, that the spirits in whom they believe do not exist, they will simply think that we do not know any better, and will treat our assertion much in the same way as if we were to assert that alligators do not lay eggs. They would freely admit that, as regards England, that might be the case, but as regards Borneo they know better. Our only way, then, is, not to deny the existence of these spirits, but to tell them that they have no power over good Christians, that God takes Christians under His protection, so that, if they obey His laws, no one can hurt them. And thus, as we declare Him to be omniscient, omnipotent, and omnipresent, we set Him up as supreme above all other powers, most of whom exist in the imagination of those who have received Christian truths, alongside of Him, and with little reference to Him—much in the same way that fairies, Kelpies, and Brownies existed in Scotland. As a belief in these latter, however

logically inconsistent with Christianity, did not prevent our forefathers from being Christians, so neither, in my opinion, does a belief in ghosts and spirits, which has no influence on the conduct of the baptized, prevent them from being sincere Christians likewise. Indeed, their belief in their own ghosts and their belief in Christianity are two things, quite different in kind. The latter is, like our own, precise, historical, and distinct; and as well adapted as any fact within their knowledge can be to influence their conduct. The former is shadowy, indistinct, and doubtful; and much more a matter of conjecture than of knowledge. Most of these spirits, I have said, exist in their imagination, alongside of God, and with little reference to Him; but their class of evil spirits they have identified, of their own accord, with Satan. As soon as we speak of the devil and his angels, as being always on the watch to do men harm, they generally exclaim, 'Oh, yes! we know them; these are the "Lantu Girgassi." They have great big teeth as big as my arm, and they kill men and eat them.' I generally try to draw their thoughts from the harm they might do to our bodies to the evil they do our souls by involving us in sin.

It will thus be seen, that, among the Dyaks at least, and I should be inclined to say among most savage tribes, their native superstitions have not in themselves much power to prevent the spread of Christianity. No doubt if we were to attempt to eradicate the one before implanting the other, the case would be hopeless; but the very hopelessness of the case is, to my mind, a proof that it is not required. We must sow the good seed as best we can, and trust the result to Him who giveth the increase. If it be received in an honest and good heart, it will spring up and bear fruit, and ultimately overshadow and destroy the noxious weeds by which it has been surrounded. Teach them the truth, and let them assimilate it to their own minds and accommodate it to their other ideas in their own way. If these ideas modify it wrongly, correct the result, and you will thereby also tend to correct their previous ideas; but if the result is on the whole right, leave the previous ideas alone.

Among civilised heathen, however, as I have said before, the influence of their own superstitions, in preventing the spread of Christianity, is very great; and this proceeds not merely from the hold which it has over their minds, but also, in a still greater degree, from the belief that giving up their own religion denationalizes them. This is the case among the Brahmins and their followers, as we have all read. It is equally the case among the Parsees and Chinese; and though the Malays are not heathen, yet this feeling is so strong among them, that with the Dyaks, to become a Malay and to become a Mahomedan

are synonymous terms. The heathen generally say, that every man ought to follow his father's religion, that all religions are ultimately the same, and all lead to the same result: and that our form is best for us and theirs best for them. It is to no purpose to point out to them the opposition between their own religion and ours, and to argue that if one is right the other must be wrong. Such a mode of procedure is generally met by some vague generalities, or by a polite laugh and a turning of the subject; or, if the arguer be fairly brought to bay, by giving a contemptuously compassionate approval of the Missionaries for following *their trade*, accompanied by bitter imprecations upon the persons who go near them. Sometimes, also, I have been told, they will, if worsted in argument in the presence of their countrymen, resort to horrid blasphemies in order to drive the Christian away.

The difficulty, then, arising from the belief that giving up their own religion denationalizes them is one which cannot be directly met, and is best let alone to fall of itself. It is not an objection which they ever make in words, and is perhaps rather a feeling than a belief; consequently, it is not a subject to which the Missionary need ever allude, and it is one from which it is wise to abstain. The difficulty will not come practically upon any man till he has begun to think of becoming a Christian, by which time other influences are at work upon him, and, if he manifests any hesitation on this score, he may generally be shown that he may become a good Christian without changing his social condition at all. Where there is already a native Christian Church, the difficulty, of course, is very much lessened.

But if the difficulty arising merely from their own superstitions be not great, that arising from the clashing of Christian requirements with their own habits is very great. It is, indeed, the greatest difficulty of all.

Christianity requires in them a much stricter morality than they have ever been accustomed to exercise, and this they are wonderfully quick at perceiving, without ever being expressly told of it; and hence a decided repugnance on the part of a great many to Christianity. Even savages are by no means slow at following out principles to results; as an instance of which, I may mention a Dyak who objected to become a Christian because he should have to liberate all his slaves; and this, though a legitimate conclusion from Christian principles, is certainly what he had never been told.

Again; most heathen, both civilised and savage, have some national habits which are closely intertwined with the national life, and which are yet utterly repugnant to Christianity. As

examples of these, I may mention, among the Chinese, the worship of their ancestors, and, among the Dyaks, head hunting; and those familiar with the social life of heathen nations will doubtless have discovered that in each of them there is something equally entwined with their social life and equally repugnant to Christian principles. Now the only way of meeting the difficulties which arise from the existence of habits of this kind is by first showing that they are inconsistent with principles which they would admit to be true, and that, therefore, they are in themselves wrong; and then telling them that God has forbidden these things, and that they must forsake them if they would become Christians; that they ought to forsake them because they are wrong; and if they do not forsake them they will be punished, because God is the God of all men,—of heathens as well as of Christians.

Now though the existence of habits of this kind is the main obstacle to the spread of Christianity, yet it is advantageous, in so far as that it forms a test of sincerity and of earnestness. But for some such thing, involving a sacrifice on the convert's part in embracing Christianity, we could have no guarantee of his sincerity; and, although we might in this way get a larger number of converts, the state of native Churches would be much less satisfactory than at present.

The next difficulty which I shall take notice of, and one which, while it is felt in some degree among civilised heathen, is experienced in full force only among savages, is the mode of teaching them. Any attempt to teach them the *doctrines* of Christianity, at first, is almost sure to prove uninteresting, and even, from the entire novelty of the subject, unintelligible; and very soon the auditors will either drop off or manifest utter inattention to what is being said. The way to overcome this difficulty is to give them only the *facts* of Gospel history, allowing them in a great measure to draw their own conclusions; and their attention being thus kept alive by the interest of the narrative, the subject is remembered and thought upon afterwards. The narrative being thus received, and thus familiarised to their minds, gradually but insensibly modifies them. Their world of thought is enlarged, and to some extent reconstructed, by the entering in of a new element, and its recognition slowly but surely alters their habits of thought, and so fits them to receive and embrace Christianity.

Even this, however, is not the best plan. We found it best to conjoin with this the singing of a Christian hymn containing the principal articles of the Creed, and even to give to this mode of instruction the first place. The method which I ultimately followed, with any who knew little or nothing of Christianity,

was somewhat of the following: After a little introductory conversation, I would tell them that I had come to teach them true religion, and how to worship God. "Do you know God?" "No." "But you know Battara" (a name applied by the Dyaks to—both individually and collectively—the three principal deities of their pantheon; such is Battara, yet they form only one Battara). "Oh, yes, we know Battara. He lives on the hill-tops." "Oh, no, he lives higher than the hill-tops; he lives in the sky." "We Dyaks say he lives on the hill-tops." "Oh, he is on the hill-tops, and he is here, and he is everywhere; but his home is in the sky. He knows what you and I are doing just now, doesn't he?" To which appeal they would sometimes answer, "Yes," and sometimes they did not know. To this I would reply, "Oh, yes, he knows what we are doing, and what everybody is doing; what they are doing in Sarāwak, and in Europe, and in China, and in India, and in all the countries of the earth. We white men know this, because he has given us to know true religion. He sent his son (Tuhau Isa) to teach the Jews, and the Jews taught the white men; and here am I, a white man, come to teach you. Will you learn?"

This appeal was generally answered by "I don't know," or "I am not clever," or some such evasion. "Oh, but I want to teach you," I would tell them, "because it is right. See; listen to me." I would then repeat to them the first verse of a hymn containing the chief articles of the Creed, and then,—in company with some Christian boys, whom I always took with me on missionary expeditions, and who generally followed me even at home,—I would sing it to one of our chants. With this they were invariably delighted, and invariably expressed a desire to learn it; when I would slowly repeat each line of the first verse, explaining its meaning where necessary, and then make them repeat it after me. With some, of course, when the novelty wore off, the attraction ceased; but many others went on, and thus they gradually learnt the principal articles of the Christian faith, with pleasure as well as profit. When in this manner they had learnt something of Christianity, and of its requirements in faith and conduct, we found out whether or not they were willing to become Catechumens; and, if they were, we would then proceed to teach them, in a similar manner, the Creed, the Lord's Prayer, and the Ten Commandments, as preparatory to baptism.

Another difficulty which is experienced by the Missionary is that of getting proper theological terms. All have heard of the difficulty of finding a word for God among the Chinese; and a difficulty of a somewhat similar kind is experienced in every

Mission. It must be overcome either by employing the native word which nearest expresses the idea, and then restricting its use to that; or by adopting a word from a foreign language, and explaining the meaning in which we use it. Among the Dyaks we had a long controversy as to what was the best term to use for the name of our Lord; whether the Malay (or rather Arabic) form, *Isa*, or the English form, *Jesus*. The chief argument against the use of the former was, that *Isa Ben-Daud*, as the Malays term our Lord, was the subject among them of many absurd and ridiculous stories, which they would be sure to tell the Dyaks, and so either corrupt the faith of the baptized, or preoccupy the minds of the heathen disadvantageously to us; that their account of Him was so entirely different from the reality, that it might be said with truth that they were different persons; that no argument could be used on its behalf which would not equally go to prove that it ought to be used in every country, from Spain to New Guinea, in which Mahometanism had ever prevailed; and that the name of *Jesus*,—the name of the Saviour,—the only word common to the Dyak and the English Christian, would alone form a bond of communion between them. On the other hand, it was contended, that *Isa* was much more consonant to the genius of languages of the Malay family, and that the use of this word would be a standing testimony in the midst of Mahometans that *Isa Ben-Daud*, whom they revered as their sixth prophet, was in reality the Eternal Son of God.

The last difficulty which I shall take notice of is that of managing a few Christians isolated from the Missionary; a very grave difficulty indeed, and one which opens up the whole question of organizing a native Church. Into this I do not intend to enter; but evidently the principle on which we ought to proceed is, that no Church can be regarded as established until it has been supplied with Bishops, Priests, and Deacons who are natives of the country. To this end, then, we should direct our endeavours; and upon this principle should we act when providing services for an isolated body of Christians. We should seek out those who are best qualified to be leaders of the worship, and must trust very much to them; giving the congregation only such occasional superintendence as other duties will permit. It must be confessed that, though this is the best that can be done, the results will not be found very satisfactory, and many difficulties of many kinds will be experienced. These, however, will be very much like those of a cure at home; and as the Mission extends, the *peculiar* difficulties of the Missionary will cease.

Having thus supposed the Mission to have so increased that it may be considered a Church fairly planted, though under the guidance of foreign pastors, I shall now take leave of the subject. I have endeavoured to give an account of the various difficulties which the Missionary to the heathen meets in the first stages of his operations, and the best means of overcoming them. The main difficulty, as I said at first, is their unwillingness to have anything to do with religion, from a consciousness that it condemns actions which they are in the habit of doing, and which they have no inclination to leave off; but even where this difficulty does not manifest itself in a very high degree, there are still many others of no small weight. All these, however, may be overcome, through God's grace, by remembering that those whom we address are men like ourselves, capable of being won by a sympathising, and repelled by an ungenial disposition; and by making them know and feel that our only object is to do them good. There will always be scoffers and those who hate religion; but the well-disposed will come to find *that* in the Missionary and his teaching which opens their hearts; they will know and, in some degree, love the truth; and their conduct, imperfect though it may be, will yet, from its contrast with that of their countrymen, give evidence of the operation of Christianity upon their hearts. Those only who have lived in a heathen country, have watched the inner and outer life of the heathen, can know the difference between the moral atmosphere of a heathen and a Christian country; and can thus feel the social benefits of our religion. If it be true that, so far as the final end of Christianity is concerned, many be called but few chosen, it is not less true that as a civilising instrument it is the most powerful of all; and, no doubt, this was one of its intended effects from the beginning. Regarded even in this point of view, it is a success; and even those most bitterly hostile to it are, though perhaps unconsciously, under the deepest obligations to it.

Even in those Missions, then, where little fruit appears, the heaven is working; and the Missionary, in reliance upon the Great Head of the Church, will yet find realized that promise, 'Cast thy bread upon the waters, and thou shalt find it after many days.' "

A. H.

Correspondence, Documents, &c.

THE CHURCH IN TRINIDAD.

THE following extracts from a sermon preached at the consecration of St. Matthias' Chapel, Trinidad, on June 3d, 1858, by the Bishop of Barbados, will place before our readers the state of ecclesiastical matters in that island. We wish that there was the name of a London publisher on the title-page, that they might be able to profit by the remainder of the discourse :—

"What the future of this rich and splendid country may prove, especially in a Christian view, it would be almost idle even to conjecture. Perhaps, whilst its vast resources are developed more and more by the influx of low-caste heathen immigrants, the religious prospects of the island may become more and more overcast; so great are the difficulties of bringing these semi-barbarous pagans under the blessed influences of Christianity: yet remembering in whom we trust, and calling to mind our past experience of His mercies to us, we would not counsel despondency, but would go on still in the work of the Lord, trusting that the mountain of difficulties now in our way may gradually be removed.

Time was, not forty years since, when one small room in Port of Spain sufficed for the only congregation that met together in this land to worship God in connexion with the Church of England. Even so late as the year 1835 we had only one church; *that*, indeed, a noble one, but it stood alone, the sole representative of the English communion throughout the island. At length the spell was broken: slavery was abolished: Christianity began to spread; our places of worship raised up their heads; a church was built here, a chapel there; and the work, blessed be God! is still going on. Last month I had the happiness of consecrating two parish churches in distant parts of the country; and now we have been dedicating to God this chapel of ease (at once beautiful in its form, and of substantial materials), being the thirteenth of our places of worship already completed, whilst another chapel is nearly finished in the quarter of Carapichaima, waiting only for help to be also ready ere long for its sacred purposes.

One of the trials which our Church has to encounter in this island is the largeness, for the most part, of the parochial cures with which our Clergy are charged. The consequence is, that to the indolently inclined pastor they furnish an excuse for doing little, where so much more is to be done than any one individual can possibly accomplish; whilst to the zealous clergyman the temptation is to over-exertion: his energies are rapidly exhausted, his strength and his health fail him, or at best his activity is absorbed in his more public duties, with little leisure for personal improvement or pastoral visitation. The work, if it is to be done well, requires many more hands to be employed in it than it can now command, and more Clergy especially

than our present staff comprises. May He whose resources are inexhaustible, our great Master in heaven, help us in this our need, and open up a way for the supply of our wants!

* * * * *

The work, as I have admitted, is a most difficult one: and the prospect before us is dark; yet, as I have said, not hopeless. Already indeed we begin to perceive here and there 'dawnings' of light, and 'promises of day.' Not only have we natives of Africa in large numbers even among our communicants, and walking worthily of their Christian calling, as much so perhaps as many of European extraction, but we have Chinese immigrants attending our Sunday-schools, and admitted to holy Baptism, while from the lips of Hindoo children we may, in different parts of the island, fifty miles asunder, hear books of Christian instruction read, and Christian hymns recited, not only in their own language, but in ours also. Yes, God has been graciously putting it into the hearts of some of His servants, but few indeed as yet—a privileged few, a bright example to us all—to feel for these heathen, and to exert themselves on their behalf; and He has moreover been pleased to encourage their efforts with appearances of success. While the dark cloud which for the most part hangs over the moral condition of our immigrants may teach us that the work of their conversion is one to which Divine grace and blessing alone can insure success, the bright spots to which I have alluded are indications that if we will but make the effort honestly, humbly, religiously, success will not be withheld.

I might add more, and advert to circumstances full of encouragement as regards the adult Hindoos, of whom I have already, in the rite of Confirmation, admitted four into the full communion of the Church. But the time forbids me to enter upon a subject which could not be done justice to in a few passing words.

I will therefore conclude by calling upon you first, to thank God for His past favour to our Church in so wonderful a multiplication of our congregations and their numbers, and in particular for this last instance of His goodness—the erection of this chapel for a district in which one was so much needed."

The following appendix on the "English Church Establishment in Trinidad," is added to the sermon:—

"Trinidad became a British dependency in 1797, with a population under 18,000, which had increased at the Emancipation (1834) to 39,000, and is now (1858) about 80,000. In 1800 the Rev. J. H. Clapham, M.A., was appointed minister of Port of Spain, and officiating minister to the forces in garrison. The latter office afterwards devolved on a regular Garrison-Chaplain, and remained distinct till 1846, when, at the death of the Rev. D. Evans, who had held the office since 1821, it became connected with other clerical duty.

Trinity Church, in Port of Spain, was first used for Divine service on Trinity Sunday, 1823; Mr. Clapham being still minister. In 1824 Mr. Clapham retired, and was succeeded by the Rev. George

Cummins, B.A. (the present Archdeacon of Trinidad), who had been Assistant-Minister of Port of Spain during part of 1823.

In April, 1825, the newly-appointed Diocesan, Bishop Coleridge, paid his first visit to Trinidad; and from June in that year, Savanna Grande was provided with a resident clergyman, with some interruptions till 1829, when the Rev. George Cummins was again left; and, with the exception of a few months in 1831, for some time remained, the only clergyman of the English Church in Trinidad, besides the Chaplain to the Forces.

So matters stood in 1835, when an Assistant-Curate was appointed to Trinity Church, Port of Spain; and his place, being left vacant almost immediately, was again supplied in 1836. In 1836 also the *Church Missionary Society* sent out two clergymen, to labour at Savanna Grande, and in Naparima (north and south). A clergyman was provided in 1837 for Couva, and in 1838 for Tacarigua.

In 1841, besides the army chaplain, the number of clergy was five; officiating at the following places: Port of Spain, Couva, Savanna Grande, San Fernando, Tacarigua.

In 1842 the Archdeaconry of Trinidad was constituted; and in the same year a separate clergyman was appointed for South Naparima.

A similar appointment was made in 1843 for Chaguanas, and in 1845 for Diego Martin; making in all nine clergymen, besides the Chaplain of the Forces.

In the last year (1845), an Ordinance of the Council of Government was passed, dividing the island for ecclesiastical purposes, so far as regards the Established Church of England in Trinidad, into sixteen parishes, and constituting seven of these (two being united) into six Rectories, with a provision for the addition, when sanctioned by the Governor in Council, of an Assistant-Curate to each Rector, and of an Island-Curate in each of the parishes not included in the Rectories.

At present (August, 1858) the actual provision allowed is for sixteen Clergy, who are all resident; namely, one Archdeacon, six Rectors, five Island-Curates, and four Assistant-Curates.

The parish churches are nine in number: Trinity Church, Port of Spain; St. Paul's, San Fernando; St. Andrew's, Couva; St. Philip's, Savanetta; St. Mary's, Tacarigua; St. Stephen's, Savanna Grande; St. Thomas's, Chaguanas; St. Michael's, Diego Martin; St. Matthew's, Oropuche.

The chapels are four: St. Barnabas, South Naparima; All Saints, Port of Spain; St. Clement's, North Naparima; St. Matthias', Laventille.

There are, besides, eight temporary places of worship, at the following places—Cocorite, Carenage, Aricagua, Dunmore Hill, Williams-ville, Arouca, Claxton's Bay, Turure; and Divine service is also held in borrowed buildings at Cedros, Erin, Free Port, Gasparillo."

MISSIONS TO THE KAFIRS IN THE DIOCESE OF GRAHAMSTOWN.

(*From a Letter to a Friend in England.*)

King William's Town, British Kaffraria, *August 6, 1855.*

I AM here with the Bishop, who is on a round of visitations to the Kaffrarian Missions. Next week we are to go to East London, on the coast, and to a Mission Station on the Kahoon River, not very far from it; and then to St. John's, to attend a General Conference of the Missionaries from all the Stations, which is summoned for Wednesday, August 18th. There are many matters to talk over and arrange. Among others, the question of translations of the Prayer-book, and other books for use in schools: plans for the prosecution of Mission labours in new spheres and fields open before us; arrangements for the conduct of Mission Stations; treatment of Catechumens and Converts, and so on. We have, I find, altogether ten Stations, at which Mission work is going on to a greater or less degree, viz.—

1. *At Grahamstown.* A Kafir school for children and adults. The children's school, in the morning, from ten to one o'clock. The adult, in the evening, from seven to nine. (This is at present in abeyance, waiting for a native teacher.)

2. *At the Mouth of the Coovie River,* where several hundred Kafirs are engaged in some public works, with a view to making a good harbour. This Mission is under the care of the Rev. J. P. Syree, a German, ordained by Bishop Cotterill. He has learnt the language, and speaks it fluently already. He has an English Service on Sundays as well.

3. *At East London,* near the coast. The Rev. W. Greenstock has charge of this Mission. He also speaks the language well. Mr. Greenstock was first at Umhalla's kraal; but that chief is now in prison, and his place is quite deserted.

4. *St. Matthew's Station,* Keiskamma Hoek. This is a school with twelve Fingo children as boarders, training as Christians, and with preaching at two outlying kraals, one three, one six miles off. I went to one of the kraals last Sunday, and preached through an interpreter. A school hut was filled with from sixty to seventy children, and as many adults, nearly all in native costume, and squatting on the ground before me. Oh, how I longed for the gift of tongues, that I might proclaim in their ears the unsearchable riches of Christ!

5. *St. John's Station,* in Sandilli's country. This is a school, with between seventy and eighty Kafir children, of both sexes and all ages up to fifteen or sixteen, given up to us by their parents to be trained as Christians, or rescued from starvation by ourselves, and having no friends whatever to look after them. This place was in the very midst of the dying people during the famine of 1857, and was the means of saving the lives of multitudes; though many perished around them. In the small graveyard of the Station, sixty-nine bodies were

interred in a few months. Many of the children are baptized, and there are one or two adult converts on the Station. This St. John's Station is chiefly under a Miss Harding, a person long engaged in missionary work among Kafirs, who knows something of the language. There is also a Catechist from the *Society for the Propagation of the Gospel*, who exercises a general oversight and teaches the boys.

6. *St. Luke's* or *Newlands*, on the Kahoon River, near East London. This is under the care of the Rev. J. C. Lange, a German, who speaks the language, ordained by the late Bishop. I cannot give you particulars. We go there next week.

7. *St. Mark's*, over the Kei River, in British Kaffraria. This is in a very promising condition, with large schools and a good number of converts—how many I cannot say. A letter was received yesterday from Mr. Waters, the clergyman in charge, who reports the baptism of thirty-three Kafirs (adults and infants together, I suppose).

8. *St. Peter's*, among the Tambookies under Queen Ilizmi, by the Guytyre River. This is in charge of a Mr. Mullins, and is prospering greatly. There are schools here with 120 children attending, and schools at three outlying kraals. Adults attend evening schools also, and there are a few converts, walking consistently, on the Station. Last St. Peter's day there was a gathering at this place. The Revs. H. Waters and R. G. Hutt were present, and administered the Sacrament to thirty *Kafir converts*, from various adjoining Stations. 200 natives at the least were present on the occasion.

9. *St. John Baptist*, on the Bolota River. This was begun in July, 1857, by the Rev. R. G. Hutt. He had at first only himself and his Kafir servant at his service: now he has thirty-four men, fifty-five women, and ninety-eight children, Kafirs; and forty-five Hottentots under Christian instruction; and from amongst them a class of Catechumens who have asked for baptism. Here also some Kafir children (fifteen) are boarded and fed, clothed, and taught at Mission expense.

10. *St. Barnabas*, a new Station in the same locality, just commenced under the care of the Rev. W. H. Smith.

These last four Stations are all to the north-east of King William's Town, some seventy or eighty miles away, quite among the Kafirs, and apart from European influence, save of the Missionaries themselves. They are prospering beyond our hopes, and we sincerely trust a great work is really going on.

THE TRIBES OF SOUTH INDIA.

By THE REV. J. F. KEARNS.

(Continued from p. 339.)

In the former extract from the *Madras Intelligencer of the Society for Promoting Christian Knowledge*, a brief history was given of the Naiker and Rheddy tribes of the South. The writer then proceeds to give an account of their religion, manners, &c.; and first of

"THEIR WORSHIP.

Perhaps it is not the least interesting fact in the history of the Hindoos that the majority of the people hold a faith, if I may be permitted the use of that term, widely different from that of the Brahmins. One would naturally expect the possessors of any creed to endeavour to make proselytes thereto; and, were it not easily accounted for, the fact noted above should appear to us passing strange. The genius of Brahminism, like that of every other idolatrous system, troubles itself but little concerning the welfare of the people; indeed, its wisdom consisted in the perpetuation of ignorance. To open up their own system to the gaze or scrutiny of the learned, or to expose it to their polished shafts, was that which they desired to avoid; hence, to raise the semi-civilised, semi-barbarous races in the world of intellectual or moral enjoyment formed no part of their system. Entrenched within their caste customs, multifarious rites, unmeaning ceremonies, and extraordinary privileges, they looked with indifference and contempt on the less-privileged castes. . . .

The general ignorance of these tribes is such as to forbid the idea of expecting to find among them any *digested* system of worship; and that system whose adherents they profess themselves to be, is scarcely known to them beyond its name; certainly I have not yet met one of them able to give me any account of it further than that their fathers before them did so, and therefore 'we must do likewise.' The Rheddies divide themselves into twenty-four families, according to an ancient practice. They are *all Vaishnavas*, by profession at least (for, as I have said above, they are totally ignorant of the tenets of their system), and consequently, as followers of Vishnoo, they have no bloody sacrifices among them, nor do they set up any idol in the village churches which properly belong to them. Those which I have seen contained nothing but a brass lamp, which they light at night, and before which some devotee occasionally hangs up a garland of flowers. They assemble before their rude churches on stated occasions for worship, which seems to consist in nothing more than meditating on the attributes of Vishnoo, or repeating his salutations: none of the worshippers are permitted to enter the church; that honour is reserved to the priest *and his wife*; the priest is generally a Rheddy. The priest enters the church with flowers, &c. &c., and repeats certain mantras, during which time the congregation outside preserve profound silence; as soon as the priest comes out, he is saluted by all present, each one calling out, 'I'm your slave.' All present then cook before the church, a large portion of the food is given to the priest as his fee, and should there be persons present whose circumstances are so poor as to deprive them of the pleasure of helping to provide the sacred meal, they are allowed to partake of the mess of their more favoured brethren. Though followers of Vishnoo, they use on these occasions spirituous liquors. Dr. Wilson seems to question the veracity of the Abbé Dubois when the latter states that the sectaries of Vishnoo partake of spirituous liquors: had

the good doctor lived down here, I doubt not that he would have discovered not only that the Abbé's statement was quite correct, but also that Vaishnavas in the Deccan are very different persons from Vaishnavas in Bengal. Why they use spirits I am unable to divine; and on inquiring the reason of one of their priests, he was unable to tell me more than that this part of their worship was called 'Thirumantram,' which may be translated 'the divine *mantram*.' I could not repress a smile on hearing it, for I believe that this is the true spirit which *inspires* their worship. As Vaishnavas, they are very degenerate; and I dare say that even Ramanuja himself, anxious as he was to make converts to his system, would scarce acknowledge the Rheddies for disciples could he see them now. However, this degeneracy may be accounted for in some measure, for, as already stated, they are a foreign race, and living among a people whose religion, such as it is, has permeated the whole Rheddy family. However, they boast of three sacred places, where, they say, their faith is upheld in all its truthfulness; the principal of these is Rannivadi, in the Madura country; and to this place many of them, on certain occasions, journey for holy purposes. In all my wanderings, and in all my conversations with this people, I never met one who had the slightest idea of his own accountability, the individual immortality of his soul, or an hereafter. They had *some* idea of a god, but God, as the rewarder of the virtuous and the punisher of the wicked, I never yet met one of them who *pretended ever to know*. One only object appears to them the *end of religion*, and, to put it in the coarse homely garb of every-day life, that one object is 'a *cloth for the body and food for the stomach*.' The god who is *reputed* able to do this, either in fable or fiction, is the god for a Rheddy, whatever his *professed* faith may be; and all their worship is with this object, namely, to conciliate God, and so induce Him to give them wealth.

I have said that as religionists they are degenerate; this does not require proof, for with the Shanars and others they are worshippers of every demon, real or supposed, and with these they will sacrifice and assist in all the rites of demonolatry, and will besmear their bodies with ashes in the same manner as devil worshippers, though this is positively forbidden to Vaishnavas.

The Rheddies, however, have demons and little divinities as good and as bad as any of those venerated by their neighbours, and whose aid and assistance is very frequently sought for by them. The principal one of these is a departed saint of their sect, and as the legend is not a very long one, I add it here:—

In days gone by there lived in a village called Roothalapuram, somewhere in the Madura country, a man of the Paller caste, rich, ignorant, and devoted to a god called Palla Kirpa Sami, whose priest he was. The services of this Sami were becoming rather burthen-some to the priest, when very opportunely a poor mendicant Rheddy arrived in the village. Whether the looks or demeanour of the Rheddy betokened anything extraordinary or otherwise the legend does not inform us; suffice it that the Paller priest considered him

a successor well worthy of the favour of the god, and willing himself to retire from the duties of priest, made him Puja Acharya, whereon several Rheddies were induced to settle in the place. Time flew on, the place and its god obtained fame, but greater was the fame of the Puja Acharya. However, he at length died, and was buried among the shrubs which supplied flowers for the worship of the Sami. He had not been long dead, however, when from his grave he arose in the shape and form of a sacred lingam! the Rheddies, overjoyed, erected a temple specially for his worship and adoration; crowds flocked to his shrine, and all appeared to be going on very well, when the deceased Puja Acharya, notwithstanding his transformation or metempsychosis into a lingam, appeared as was his wont when on earth, to a Rheddy, and thus addressed him: 'O my child, much are you doing for my honour and worship, great is your devotion, but what avails all this except you continually provide food for all strangers and others who visit my shrine?' The Rheddy soon communicated the vision to his fellows, whereon it was decreed that in the village food should be kept continually for all travellers, &c., &c.; and to carry this into effect each Rheddy bound himself to supply a certain amount of grain annually. Thousands were fed, and yet for thousands more food remained; the fame of the lingam spread far, and at length reached the ears of the Honourable Company, who were filled with dismay! Some members of Government doubted, others very gravely shook their heads, but all appeared to be sadly troubled; however, some general was about to lead two regiments of infantry southward, and Government advised him to test the power of the lingam, and, if possible, husband his commissariat by its aid. Accordingly the general, without any notice whatever, arrived in the village of the lingam at midnight, and sending for the Puja Acharya, told him that he had 2,000 men with him, all of them hungry, and with keen appetites, and that as he was obliged to march in the course of an hour, he required food immediately, on pain of abusing the lingam from Cape Comorin to the Himalayas!

The Puja Acharya was distressed enough, as well he might be, and repaired to the temple, where he found but one small plate of rice, scarce enough for an infant! He addressed the lingam, and adjured it to be alive to its own interests. The lingam, thus addressed, desired the poor priest to take a little of the sacred ashes, shake it in the dish, and feed the army, which he accordingly did, and gave the 2,000 men more than they could eat, hungry as they were! The general was amazed, as well he might be; but his amazement ended very advantageously to the lingam, for in the name of the Honourable Company he richly endowed the temple with lands. Such is the legend. The Rheddies, in speaking of this god, always describe him as a very mighty god for giving food. He has no other virtue; he is the god of the belly, and is worthy of his followers. There are many legends of this kind current amongst them, but the above is an universal favourite, and perhaps it is rendered so by the large admixture of the impossible and improbable.

Of the twenty-four families of Rheddies, however, there are four who, while they prefer Vishnoo to any of the gods, adore him most as Perumal, or, as called by themselves, 'Senna Rayer Perumal,' the Balahadra Avatar, or eighth Avatar if we reject Budha."

CHRISTIANITY IN INDIA.

A VERY important document, signed "R. Temple, Secretary to the Chief Commissioner, Punjab," has lately appeared in the *Times*. We would gladly reprint it entire, but our very limited space forbids. We give the first part, which is the most important:—

"To the Secretary to the Government of India with the Governor-General.

General Department, Lahore, April 21.

SIR,—I am directed to submit copies of a memorandum by Lieutenant-Colonel H. B. Edwardes, C.B., Commissioner of Peshawur, on 'The elimination of all unchristian principle from the Government of British India,' and of a letter by Mr. D. F. MacLeod, Financial Commissioner of the Punjab, on the same subject. Colonel Edwardes fearlessly points out what he believes to be the unchristian elements in our policy and administration. Whether his opinions shall obtain concurrence or not, yet the sincerity of his convictions and the strictness of his principles will command respect. Mr. MacLeod's letter is more moderate in its tone, and is marked by an enlightened and excellent spirit. As both papers treat with much ability on a subject of the highest possible consequence, the Chief Commissioner causes them to be submitted to the Supreme Government.

2. Colonel Edwardes has divided the subject into ten heads, and Mr. MacLeod has adhered generally to the same arrangement. The unchristian elements in the Government of British India, as set forth by Colonel Edwardes, then, are as follows:—

- (1.) The exclusion of the Bible and of Christian teaching from the Government schools and colleges.
- (2.) The endowment of idolatry and Mahomedanism by Government.
- (3.) The recognition of caste.
- (4.) The observance of native holidays in the various departments of State.
- (5.) The administration by the British of Hindoo and Mahomedan laws, both criminal and civil.
- (6.) The publicity of heathen and Mahomedan processions.
- (7.) The public frequenting of streets by native prostitutes.
- (8.) The restrictions on the marriage of European soldiers in India, and the insufficient accommodation for married families in barracks.
- (9.) The connexion of the British Government with the opium trade.
- (10.) The Indian Excise laws.

The above heads are certainly comprehensive, and embrace almost every point on which the conduct of the British Government, in reference to Christianity, could be open to doubt or question. How

far they actually exist, or how far some of them are really unchristian, may be matter for further consideration ; but on this the Chief Commissioner's opinion will be apparent from the remarks which I am now to offer on each head separately.

3. Firstly, then, in respect to the teaching of the Bible in Government schools and colleges, I am to state that in the Chief Commissioner's judgment such teaching ought to be offered to all those who may be willing to receive it. The Bible ought not only to be placed among the college libraries and the school books, for the perusal of those who might choose to consult it, but also it should be taught in class wherever we have teachers fit to teach it and pupils willing to hear it. Such, broadly stated, is the principle. That the time when it can be carried out in every school of every village and town throughout the length and breadth of the land may be hastened, is the aspiration of every Christian officer. But where are the means for doing this in the many thousands of schools in the interior of the country? Supposing that pupils are forthcoming to hear, who is to read and expound to them the Bible? Is such a task to be entrusted to heathen schoolmasters, who might be, and but too often would be, enemies to Christianity, and who would be removed not only from control, but even from the chance of correction? It may be said, indeed, that the Scriptures do not need interpreters, and may be read by any one ; but still it might be possible for a village schoolmaster averse to Christianity to read and explain the Scriptures in an irreverent and improper manner. And then the strongest advocates of religious teaching would admit that the Bible had better not be read and explained in a perverse, captious, and sneering manner. If, then, the Bible is to be taught only by fitting persons, it will be evident that our means are, unhappily, but very limited. This difficulty does not seem to have fully struck Colonel Edwardes ; but it has been noted by Mr. MacLeod, who suggests that Bible classes should be formed only in those Government schools where a chaplain or some other Christian and devout person, European or native, might be found to undertake the teaching. That some such rule must in practice be observed seems certain. But then it will be obvious at a glance that such teachers must be extremely few. That the number will increase may, indeed, be hoped, and very possibly native teachers will be found of good characters and thoughtful minds, who, though not actually baptized Christians, are yet well disposed, and might be entrusted with the reading of the Bible to classes. But, at the best, the reading of the Bible in class must practically be restricted to but a small proportion of the Government schools. In these latter there ought to be, the Chief Commissioner considers, regular Bible classes held by a qualified person as above described, for all those who might be willing to attend. There is a good hope that such attendance would not be small ; but, however small it might be, the class ought to be held, in order that our views of Christian duty might be patent to the native public, and in the trust that the example might not be without effect. The formation of Bible classes of an

approved character in as many schools as possible should be a recognised branch of the educational department. Inspectors should endeavour to establish them in the same way as they originate improvements of other kinds, and the subject should be properly mentioned in all periodical reports. But, on the other hand, the Chief Commissioner would never admit that the unavoidable absence of Bible classes should be used as an argument against the establishment of schools unaccompanied by Christian teaching. If Government is not to establish a school in a village unless it can find a man fit to read the Bible, and boys willing to hear it, then there is no doubt that at first such a condition could not be fulfilled in the vast majority of cases; and the result would be that light and knowledge would be shut out from the mass of the population. A purely secular system is not, the Chief Commissioner believes, in India at least, adverse to religious influences, nor worthless without simultaneous religious instruction. On the contrary, the spread of European knowledge among the natives is, as it were, a pioneer to the progress of Christianity. The opinion of missionaries, in Upper India at least, may be confidently appealed to on this point. If this be the case then, having established all the Bible classes we could, having done our best to augment their number, having practically shown to the world by our educational rules that we do desire that the Bible should be read and taught, we may, as Mr. MacLeod has appropriately expressed it, hope that 'a blessing would not be denied to our system' of secular education. But, so far as the native religions are concerned, the Chief Commissioner considers that the education should be purely and entirely secular. These religions ought not to be taught in the Government schools. Such teaching would indeed be superfluous. The natives have ample means of their own for this purpose, and need no aid. But, if they did need aid, it is not our business to afford such. The case is of course utterly different as regards Christianity. Of that religion the natives can have no knowledge except through our instrumentality. And this religion we should teach exclusively, so far as we can, from the preference which it is our right and our duty to give to what we believe to be truth. But while we say that Christianity shall be the only religion taught in our schools, we ought not, the Chief Commissioner considers, to render attendance on Bible classes compulsory or obligatory. If Colonel Edwardes would render it thus obligatory—if he means that every pupil, if he attend school at all, must attend the Bible class, should there be one,—then the Chief Commissioner entirely dissents from this view. So long as the attendance is voluntary there will be boys to attend; but, if it be obligatory, then suspicion is aroused, and there is some chance of empty benches. Moreover, as a matter of principle, the Chief Commissioner believes that, if anything like compulsion enters into our system of diffusing Christianity, the rules of that religion itself are disobeyed, and that we shall never be permitted to profit by our disobedience. The wrong means for a right end will recoil upon ourselves, and we shall only steel people to resistance where we might have persuaded them,

4. Secondly, Colonel Edwardes recommends that all grants or alienations from the public revenue for native religions be now resumed *in toto*. In the Chief Commissioner's opinion it would be difficult to imagine a more impracticable measure. These grants are all old, and many of them ancient. Our predecessors granted them; succeeding Governments of different faiths respected them; they in time became a species of property; they acquired a kind of State guarantee, to the effect that the alienation of revenue should not be disturbed during good behaviour. On our accession we regarded them as the property of certain religious institutions, just as conventual lands in Roman Catholic countries are ecclesiastical property. As property (held on certain conditions) we maintained them, and as nothing else. They were never considered as religious offerings on our part either by ourselves, or by the grantees, or by the people. Of course we have made no new grants of this kind; and those previously existing we have endeavoured to curtail wherever there might be reason. In the Punjab many overgrown grants have been reduced, though care has been taken that the reduction should not be such as to press unfairly. In some cases the endowment is reduced on the death of each successive head of the institution, until a *minimum* is reached sufficient, with economy, to cover the expenses. We have diminished their political honour and prestige by attaching to them conditions of loyalty and good behaviour. In short, we have in no wise encouraged them. But now to resume them altogether would be a breach of faith (inasmuch as they have been guaranteed, with more or less of legal sanction, by ourselves), and would resemble the confiscation of property. And to do so on the ground that the institutions are heathen would be nothing short of persecution of heathenism. That anything approaching to such persecution is enjoined or sanctioned by Christianity is not to be supposed. Indeed, it might be feared that any such attempt on our part would frustrate its own object. The judgments of Providence would become manifest in the political disaffection which might ensue, and in the hatred with which our rule would be regarded by an influential priestly class suddenly thrown into distress. Such a step would be far more likely to retard than to promote the progress of Christianity; and we should never cease to be regarded by the people as the authors of an unjustifiable spoliation. Our equal and impartial forbearance towards all creeds differing from our own has always constituted one of our first claims to the confidence of the people. It has been one of the pillars of our strength, and it has been one of the means by which we have held subject millions in control. This forbearance and just impartiality is perfectly consistent with the due profession of our own faith; and the Chief Commissioner believes that this line of conduct is practically inculcated by the whole tenor of Christianity. Whether, while thus acting, we have been sufficiently open and zealous in our own professions, may be matter for consideration. The Chief Commissioner doubts whether we have been really so remiss in this respect as Colonel Edwardes and many others believe. But he admits that in

future we are called upon by the lesson of recent events to examine our ways and strive for improvement. I am to add on this topic, that since the Punjab came into our possession our officers have never been concerned in the administration of, or otherwise connected with, heathen shrines or institutions. If any such case had ever come to the Chief Commissioner's knowledge he would immediately have put an end to it.

5. Thirdly, respecting the recognition of caste. There appears to be an impression with a section of the public that the British Government has universally recognised caste, in a manner calculated to encourage and extend its baneful influences, and that the existence of caste may, in some degree, be dependent on such recognition. But the fact is, that except in the Bengal army, the Government has not recognised caste in any especial manner; and that its recognition or negation does not materially affect this extraordinary institution. It doubtless came to pass that Brahmins and Rajpoots were almost exclusively enlisted because they really were at one time physically the finest men obtainable, and because they apparently were superior in moral qualifications; and also, perhaps, because they were descended from the old soldiers who originally first fought in our ranks. As men of these classes, available and ready for service, abounded most in Oude, recruits came to be chiefly taken from that province. By degrees the practice of almost exclusively enlisting Brahmins and Rajpoots from Oude so grew, and so obtained a hold upon the minds of our officers, that as a rule they would not accept men of other castes. And thus the men, being nearly all of the same caste, of the same dialect, from the same districts, with the same associations, generally with the mutual connexion of clan-ship, and often with that of affinity and consanguinity, a regiment of the line became a brotherhood or cousinhood in a great degree, with a common feeling pervading the whole. And further, the Bengal regular army became a vast aggregate or confederation of brotherhoods. That the caste prejudices of the army were intensified by the consideration shown by their officers is certain. But in order to avoid this error in future we need not run into the extreme of proscribing certain castes or of irritating others. We are not required by Christianity nor by sound policy to do either the one or the other. In recruiting for the native army we cannot, however, ignore caste. If the thing were left to itself the consequence would be, that certain castes being naturally more apt for military service, such as Rajpoots and Brahmins, would obtain the preponderance, and thus the error of the past would be revived. We must take note of the caste of recruits, and arrange that each regiment shall be composed of quotas from the different castes; that no one caste shall preponderate, and especially that the sacerdotal class shall not have an undue influence. It were, indeed, to be desired that the Brahmin and the Sweeper should be comrades in the ranks. But, as regards the Sweeper caste, the Chief Commissioner doubts whether in the Bengal Presidency it will be possible to employ them in the same regiment with the other castes. An attempt to do this might drive from our service very many men whom we should desire

to keep. But it might be quite possible to raise Sweeper regiments; as was done in the Sikh army under Runjeet Singh, and has again been tried in the Punjab since the mutinies. And no prejudice should be allowed to deter us from doing this. But whatever the castes may be, high or low, it should be made a positive rule that while no man's prejudices should be unnecessarily violated, yet that no prejudice, whether of caste or otherwise, should be in the least allowed to interfere with the performance of any military duty, or of any fair service that might be required. As to the admission of native Christians to the ranks, it will be a happy time when regiments of this class shall be raised. But for the Bengal Presidency generally, such a time will be distant. In the meanwhile, Christian recruits, if they offer themselves, ought to be accepted. But the Chief Commissioner believes that there are some parts of the empire where Christian regiments might be raised, such as the southern districts of the Peninsula, the Karen country, Chota Nagpore, Kishnaghur, and other places, perhaps, on the frontiers of Bengal. If this be so, then he would urge in the very strongest terms that such troops ought to be raised. It is, indeed, impossible to exaggerate the importance of such a measure. With such a force at command, British rule might be said to have struck a new root in India. In respect to the conversion of native Sepoys, it has been remarked with truth that no class of the population have been less operated upon by missionary influences than the Bengal army; but the Government cannot alter this circumstance. Facilities should be afforded to Sepoys of consulting Missionaries if they choose to do so. A Missionary may give tracts and books to those Sepoys who like to take them. But anything like the distribution of tracts among a whole regiment, or the preaching to the Sepoys in a body, would be objectionable. In the present temper of the natives, no regiment that could be raised would voluntarily acquiesce in such measures. No such scheme could, in all probability, be carried out. If carried out at all, it would be under Government hospices and by Government influence. In that case the power of Government would be used as an engine of proselytism; and such a policy would not be distinguishable in principle from the propagation of religion by secular rewards, by force, or by persecution. These remarks apply, of course, to regiments of Hindoos and Mahomedans, who are attached to their own creeds; but we might have regiments of half-savage tribes, destitute of any decided faith. These might not be unwilling to hear the Christian preacher, and in that case it would be most desirable that they should be preached to in bodies, and that every fair advantage should be taken of their being congregated together to diffuse the truth among them. If individual Sepoys shall be converted by purely legitimate means, such conversions will afford matter for congratulation. But the Chief Commissioner apprehends that Sepoys thus converted should generally be removed from their regiments, in an honourable manner of course, and then otherwise provided for, or transferred to some corps where they might find Christian companions. If they remained among their heathen comrades, they would be exposed to bad influences, and

their lives would be embittered. Their presence in the corps would not in the least turn the hearts of the Sepoys towards Christianity, but would only cause irritation in their minds, and excite distrust against the Government. The Chief Commissioner would not transfer from the corps a converted man who could maintain his *status* therein ; but to keep a man in a regiment when his presence is a standing offence to his comrades would be opposed to the meek and retiring spirit of Christianity. Turning to the civil departments, the Chief Commissioner observes, that here the same attention has not been paid to caste. In the regular police, and such like subordinate establishments, caste is less considered, and high-caste men form but a moderate proportion ; though the very lowest castes are, as a rule, found only among the village or rural police, in which latter, indeed, they preponderate. Not that the civil officers have especially attended to the apportioning of castes, but the thing has been allowed to take its natural course, and consequently there are some Brahmins, some Rajpoots, some middle-caste men, some Mahomedans. The native ministerial officers of the courts are generally of the 'Kayuth' and 'Bunja' (that is, the trading and writing) castes, with a sprinkling of Brahmins and Mahomedans. That preponderance must be inevitable so long as education and knowledge of reading and writing shall be so much confined to the Kayuth and Bunja castes. Among the native judicial officers, and others of the highest grades, Mahomedans form a considerable proportion. In these departments also, native Christians, if they seek employment, should receive it. But the Chief Commissioner concurs with Mr. MacLeod in opinion that we must be cautious in offering employment to Christians, especially in an ostentatious manner, lest such offers should operate as an inducement to conversion from worldly motives. Colonel Edwardes seems to believe that Sweepers, and others of the lowest castes, are practically almost excluded from the courts of justice, and does not remember an instance of such a person appearing in the witness-box. But the Chief Commissioner can, within his experience, recall many such instances, where these men have been both parties and witnesses in cases, and he is confident that such instances are not so very unfrequent. There certainly is nothing whatever to prevent these men from appearing in court, but still the native ministerial officers doubtless would treat them with contempt, and our officers should be warned to check and stop any tendency of this kind ; and, under this head, I am further to remark, that under our revenue system men of the lower castes flourish rather than those of the higher. The former are the more industrious as agriculturists, and frequently they succeed in holding their own, where the better born people have failed utterly. This remark is particularly applicable to the Punjab, where Brahmins and Rajpoots seldom succeed with the plough. Here, if a preference existed at all, it would be shown to men of the lower castes. Lastly, it will be seen that Colonel Edwardes thinks that the caste of prisoners in gaol should not be violated by the messing system. In the Punjab, I am to observe, the prisoners are not required to break their caste in this manner, because a Brahmin is employed to cook for the whole

mess. But if this were otherwise, still a man could always regain his caste by some trouble and expense, after discharge from gaol, and thus a temporary loss of caste might be properly thought to form a part of the punishment.

6. Fourthly, Colonel Edwardes proposes that all native holidays should be disallowed in our public offices. The Chief Commissioner cannot consider this to be a reasonable proposal, and Mr. MacLeod also is opposed to it. The number of these holidays should be restricted to those days on which either Hindoos or Mahomedans are bound to attend the ordinances of their respective religions. But we surely cannot refuse our native *employés* permission to attend on such occasions. To refuse this would be in effect to say that a native shall not remain in our service unless he consent to abandon his religion. By all the principles of Christianity, this is not the manner in which we ought to contend with heathenism. Christians are not unfrequently employed under Mahomedan Governments in various parts of the world. What would they say if their tenure of office was made conditional upon their working on Christmas-day and Good Friday? In this matter we must not forget the maxim of doing to our native *employés* as we should wish others to do to us. Under this heading it may not be amiss to add that the closing of all public offices and the suspension of all public works on the Sabbath, in obedience to the standing order of the Supreme Government, are duly enforced within these territories."

(From the Correspondence of the New York Church Journal.)

Messrs. EDITORS,—I write, animated, I trust, by a deep feeling of gratitude to the Great Head of the Church, to give you a brief statement of some of the results of our first meeting of the Diocese of Huron, held in London, C. W., on Tuesday and Wednesday last, and of the very satisfactory doings also of our incorporated Church Society, which was inaugurated on the evenings of the same days.

In January last, there was a meeting of the Church, as you are aware, to form a Synod for our new Diocese, under the sanction of the Provincial Synodical law, and to propose a constitution. The principal business, therefore, of our recent meeting was to adopt this constitution as amended.

The following, then, are the most important features of the constitution of the Diocese of Huron, as now adopted and confirmed:—

1. The Synod consists of the bishop; the clergy duly licensed, and superannuated; and lay representatives, *one* for each duly organized congregation, *two* when registered voters exceed fifty, *three* when they exceed one hundred and fifty.

2. Every lay delegate to be a *communicant*, and their electors to be male members of the congregations, twenty-one years old, who shall have signed their names in a book provided by the churchwardens,

testifying that they are members of the Church of England and Ireland, and belong to no other religious denomination.

3. The Synod to meet *annually*, or oftener, at the call of the Bishop (time and place to be appointed by him); one-third of the clergy and lay delegates, respectively, with the Bishop, are a quorum.

4. I give the 14th clause exactly, as one the securing of which calls for our most humble and devout gratitude. "No act or resolution shall become law *without the concurrence of the Bishop*, and a majority of the clergy and laity present; provided that, ordinarily, the votes of the whole Synod shall be taken collectively; but that, at the desire of the Bishop, or at the request of five clergymen, or of five laymen, the votes of each of the above-named orders shall be taken separately.

5. All committees to be appointed by the Bishop, unless named by the Synod (which is expected to be rarely the case).

6. No article of the constitution can be altered without the consent of the Bishop and three-fourths of the clergy and laity respectively. (Thus making its continuance almost necessarily certain.)

Our Incorporated Church Society, which is essentially a Diocesan Missionary Society, in connexion with the support of the widows and orphans of the clergy, is, like our Synod, distinguished by its holy conservatism; as nothing can be done in it without the consent of the Bishop. Another admirable feature is, that all the funds, except those for the widows and orphans, raised under its sanction in our various parishes, are at the disposal of the Central Board in London, for real Diocesan Missions. We think the more of this, as under the old arrangement in the Diocese of Toronto, *one-fourth* only of the subscriptions were necessarily paid to the parent fund, the other three-fourths being used for parochial or district purposes. I was amongst those who were opposed to forming a new Church Society, distinct from that in Toronto; but from the indications of zeal, and the willingness to receive a catholic organization manifested by the members of our new Society, who are in fact almost identical with those of the Synod, I am already disposed to augur very happy results, if we can only satisfactorily and securely arrange our somewhat large funds, which are at present held in trust for the whole, by the Toronto Church Society.

Another step in the right direction, was investing the patronage or appointment to our endowed Rectories, which by law was in the hands of the Church Society, in the *office* of the Episcopate; not in the *individual*, as is the case in the Diocese of Toronto. Thus, as the Bishop has a co-ordinate voice with the majority of the Church Society, the office of the Episcopate can never be divested of this patronage, without its own consent. Our Church Societies are chiefly supported by *annual subscriptions*, aided by quarterly collections, and in Huron, "other collections also, as the Bishop shall direct."

Thus, Messrs. Editors, we feel that God has indeed been better to us than all our fears; and rejoicing as we do in the scriptural and catholic constitution of the Diocese of Huron, perhaps the most so of any on the continent of America, we feel indeed renewedly called upon "to take courage and go forward."

An additional cause of gratitude is, that all this has been accomplished in the best spirit—I might almost say *unanimously*, since no vote by orders was called for, nor were even the votes ever counted, save once, and that, if my memory serves me correctly, was on some minor question. The Lord Bishop evinced his usual urbanity, and—though *very properly* not afraid to let us know his opinion—with the utmost impartiality and patience; sitting till very near midnight on the second day, in order to let us home the next morning; and that, although he was only just risen from a very serious sickness. I trust he will feel no evil effects; indeed, he seemed to stand the fatigue wonderfully well. Our Secretary, too, who acts in that capacity for both the Synod and the Church Society, the Rev. I. Walker Marsh, B.A., although a clergyman of strong (so-called) Evangelical proclivities, evinced not only great energy and industry, but much gentlemanly courtesy and modesty.

I forgot to state that another matter of deep gratification to many of us is, that though no action was taken on the School question, the Lord Bishop distinctly stated his conviction that denominational or separate schools are *our right* as a Church, and one for which we should not cease to contend; we, of course, therefore, hope to obtain his cordial support in bringing forward a petition to the Legislature, to that effect, at the next meeting of Synod.

A committee was also appointed, to report at the next meeting of Synod, which I do trust will, under the Divine blessing, not be without some good effect,—“To take into consideration the most scriptural and practical method of obtaining some degree of security to clerical incomes.”

With another item of more general ecclesiastical intelligence, I will conclude this long, though I trust, to most of your readers, not uninteresting epistle.

A Dr. Fleury, from Ireland, has been peregrinating through the Upper Province, ostensibly to collect funds for the conversion of Irish Romanists. It is much to be regretted that men should be sent forth to represent our Reformed Branch of Christ's Holy Catholic Church, in her efforts to bring back those who have wandered from her fold into “heresy and schism” who are themselves mere ultra-Protestants, ill-informed and coarse-minded.

Thus, for instance, I am told that the person above alluded to, when preaching in Kingston, C. W., took a piece of bread and broke it before the congregation, using these or similar words: “This is the God of the Papists!” However, I am thankful to believe that if Dr. Fleury were brought over *with any view of his obtaining the Eastern Episcopate*, this ribaldry has tended to destroy all such prospects.

I only trust that our Bishops, one and all, will be very guarded how they act upon the hint given in the “Echo,” *that this Reverend Doctor* (we trust for the honour of our Holy Mother that he is not a Doctor in Divinity!) *may be very serviceable in recommending young clergymen from Ireland to fill our vacancies.*

Yours in Christ and His Church, —.

Diocese of Huron, C. W., Sept. 25, 1858.

Reviews and Notices.

The Conditions of Christ's Presence with Church Synods. A Sermon preached in the Cathedral at Quebec, before the Meeting of the Clergy and Laity of the Diocese, on St. John Baptist's Day, June 24th, 1858. By J. H. THOMPSON, M.A., Harold Professor of Divinity in the University of Bishop's College, Lennoxville. Quebec: W. Stanley.

WE have received a copy of this excellent discourse, and as the greater part of our readers are not likely to have an opportunity of seeing it, we wish that our limits would allow us to transfer it entire to our pages. The text is Matt. xviii. 20. This passage

"appears admirably adapted to set forth—

- I. The importance of the work in which we are engaged.
- II. The promise of Divine presence and assistance.
- III. The special conditions required for conducting that work with success, which are (1) Devotion, and (2) Unity."

The following quotation from the concluding part of the Sermon is a long one; we hope that our readers will not think it too long:—

"Another condition implied in our Lord's words is Unity. By this He would not seem to exclude difference of opinion, and the eliciting of truth by fair and temperate discussion and debate. It is impossible to expect absolute agreement between mankind. Probably no question whatever is viewed in exactly the same light by any two individuals, and the best and wisest course generally lies between the extremes. What He here seems to indicate is the spirit in which such differences should be considered and adjusted. When a decision has once been arrived at, then the principle of Unity and Peace asserts its prerogative. Whatever conflict of opinion may have preceded, harmony and agreement are to accompany the action of the Church, or the promise of Divine presence is suspended. What can more strongly declare the importance of Unity? We have been so much accustomed to act independently, and to consider the Church as made up of fragments, that we have far too little apprehension of the value and the efficacy of Unity. Yet how strongly do the Scriptures condemn that tendency to division, which was already working at Rome and at Corinth in the Apostles' days. These divisions had not gone so far as to break up the ecclesiastical organization into contending sects; but even as displayed within the pale of the Church, they met with the strongest rebuke. The disposition to stand aloof from one another, to exalt trifling differences into vital points of disagreement, to enrol themselves under the banner of party leaders, had their prototypes of old. But against this sad tendency, are directed the severest rebukes of the Apostle—the most earnest prayers of Christ. 'Every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? was Paul crucified for you? or were ye baptized into the name of Paul?' Again, let me recal to you those words uttered by our Lord, in that most solemn and touching prayer which was offered up on the eve of his passion, 'That we might all be one, as He and the Father are One.' Again, 'There is One Lord, one Faith, one Baptism,—one God and Father of all, Who is above all, and through all, and in you all.' Where can we find stronger inducements, more potent exhortations to unity, than are here set before you?"

And surely to us, members of one common Church, linked together in a holy bond of brotherhood by the faith and sacraments of Christ,—to us who accept as apostolic the episcopal form of government, or at least believe it to be the best of all, who recite the ancient creeds, and are joined in spirit to the holy and the good of many generations by the use of that form of sound words, the Book of Common Prayer,—to us, I say, there can be little cause of disagreement. That views widely different are held and were intended to be held in the Church of England, is undeniable. The enforcement of nice, speculative points of doctrine

was no object of our reformers. Agreement in the general principles of our ecclesiastical polity, in the broad outlines of Catholic truth set forth in our formularies, was deemed sufficient for communion. Certain distinctive principles everybody must have. A line must be drawn somewhere, beyond which divergence of opinion cannot be reconciled with the welfare of the Church. Largeness of bounds is, however, no reason for overleaping them; and it is essential that those who take part in the Synodical work should acquaint themselves with the history, general principles, and genius of the body to which they belong, in order that they may intelligently take part in the proceedings, and wisely and prudently promote the interests of the Church.

Our work at present is not to found a new Church, but to adapt to the requirements of a Colony the rules and the spirit of our mother-Church of England and Ireland. The sphere of our action is therefore greatly limited,—and there is a call not so much for invention and experiment, as for the less brilliant but safer qualities of caution, research, and common sense.

Yet let us not forget that, limited as for years to come that sphere may be, great results will yet depend upon the mode and spirit of our first steps. Our powers are great for good or for evil; and though it may be long before the results are apparent, yet follow they will most assuredly, as certainly as the report follows the flash."

The Rev. T. Lathbury has added another to the useful works for which we were already indebted to him. He has just published *A History of the Book of Common Prayer, and other Books of Authority*. (J. H. and J. Parker.) His "object is to show how the Rubrics and Canons of the Church have been understood and observed, from the Reformation to the accession of George III."

We have also received from Messrs. J. H. and J. Parker, the following Sermons, all worthy of being honourably mentioned. (1) *The Choral Service*, preached at St. Peter's, Sudbury, by the Rev. WARWICK R. WROTH; (2) *Two Sermons on Village Feasts*, by the Rev. G. HUNT SMYTTAN; (3) *Dull Sermons*; a very seasonable discourse after all the late talking and writing upon preaching. This Sermon was preached at St. Mary's, Oxford, by the Vicar of the parish.

We have received from Messrs. Macmillan, *Steps to the Sanctuary, or the Order for Morning and Evening Prayer set forth and explained in verse*. By the Rev. Prebendary FORD. In the notes, Mr. Ford, speaking of "the expected cutting off of that ill-matched appendage to our Book of Common Prayer, called the *State Services*," expresses a hope that the Accession Service will be spared—"It contains a *Prayer for Unity*, which we cannot afford to part with, and which indeed 'deserves an abiding-place in the Church's Liturgy.'" Without expressing any opinion about the *State Services*, which is not our business here, we concur with Mr. Ford in recommending this prayer for use in private family devotion; for the disunion of Christians is the greatest hindrance to the success of missionary work.

Messrs. Longman have completed their new and cheap edition of the *Tales* by the Author of "*Amy Herbert*," by the publication of *Laneton Parsonage*. We know of no books of the kind more likely to be extensively useful, and we wish that this reprint may add much to their already very wide circulation.

Colonial, Foreign, and Home News.

SUMMARY.

THE following notice appears in the *Gazette* of October 5 :—"The Queen has been pleased to direct that letters patent be issued under the Great Seal for reconstituting the Bishopric of New Zealand, and for appointing the Right Rev. George Augustus Selwyn, D.D., to be Bishop of the said See, and Metropolitan of New Zealand ; for erecting the Bishopric of Wellington, and for appointing the Venerable Charles John Abraham, Archdeacon of Waitemata, to be Bishop of the said See ; for erecting the Bishopric of Waiapu, and for appointing the Venerable William Williams, Archdeacon of Waiapu, to be Bishop of the said See ; for erecting the Bishopric of Nelson, and for appointing the Rev. Edmund Hobhouse, M.A., to be Bishop of the said See ; and for placing under the jurisdiction of the Metropolitan of New Zealand the See of Christchurch, now under the jurisdiction of the Metropolitan of Australia."

The Consecration of the Bishops of NELSON and WELLINGTON took place on September 29th, the Feast of St. Michael and All Angels, at the parish church at Lambeth. The Sermon was preached by the Bishop of OXFORD, from 2 Tim. i. 13, 14. The Consecrating Prelates were the Archbishop of CANTERBURY, the Bishops of LONDON, LICHFIELD, and OXFORD.

We learn that of the sum of 59*l*. which was collected at the offertory, only 35*l*. was given to the Special Funds of the new Bishops.

A valuable set of Communion Plate has been presented by the parishioners of St. Peter's in the East, Oxford, to their late Vicar, now Bishop of NELSON, "as a testimonial of their appreciation of his ministerial services during seventeen years, as an expression of the deep interest they take in his welfare, and as a means of frequently reminding him, in his large and distant sphere of labour, of the flock which has long enjoyed his pastoral care."

We are glad to learn that the *Society for the Propagation of the Gospel* has, on the first reception of the news of the treaty with China, determined to hold a public meeting to call public attention to the opening of Christianity into that empire.

Miss Burdett Coutts has announced her intention of giving 15,000*l*. for the endowment of a Bishopric for British Columbia. We trust there will now be no delay in the establishment of the See and the appointment of a Bishop.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE. — *Tuesday, October 5th, 1858.*—The Bishop of LONDON in the Chair.

The Secretaries laid before the Board the Report for 1858.

The Rev. A. R. Symonds, Secretary to the Madras Diocesan Committee of the *Society for the Propagation of the Gospel*, forwarded a

resolution of thanks from that Committee for the 500*l.* lately granted for school purposes in the province of Tinnevely. Mr. Symonds, in a letter dated Madras, August 27, 1858, said :—

“I am preparing some missionary maps of this Presidency, in order to exhibit what portion of it is occupied by our Missions, and where the several stations are situated.”

The Rev. Dr. Kay, Secretary of the Calcutta Diocesan Committee, supplied the minutes of a late meeting, by which it appeared that the subject of the Society's vote of 10,000*l.* in behalf of the Christian cause in India had occupied their attention, and that four several objects had appeared to them to call for portions of the grant :—

“1. Aid towards two native schools for girls, in the Diocese of Calcutta.

2. Aid towards translating or revising translations of the Bible and Prayer-book in the various Indian languages. The Hindee translation of the Prayer-book is greatly wanted by Missionaries. None at present exists. The Society's assistance in this behalf is solicited.

3. Help in supplying vernacular religious literature. ‘*The Society for Promoting Christian Knowledge*,’ said Dr. Kay, ‘has published a few excellent translations. We hope to push this department forward.’

4. Gratuitous grants of Bibles, New Testaments, Prayer-books, and tracts, for the European troops in the Calcutta Presidency; it being quite beyond the present means of the Committee there to provide an adequate supply.”

The Secretaries stated that encouraging replies had been sent to the Committee at Calcutta; further information being required on the subjects of the native girls' schools, and the translation of works into the principal dialects of India; and that no time would be lost in forwarding English Bibles, Prayer-books, and tracts for European troops.

A supply was granted to the value of 150*l.*

The Rev. David Simpson, in a letter dated Madras, June 8, 1858, said :—

“I am happy to be able to state that the greater portion of the Common Prayer has been returned by the Revision Committee, with scarcely an alteration. They are unanimous in declaring the work needs no correction as far as their labours have proceeded. I expect the remainder of the work in a few days. After that, but a very few weeks will pass before the publication of the new edition.

I shall have pleasure, of course, in sending you copies of the Tamil and Teloo goo Prayer-books, as also of the Sunday First Lessons in Tamil, just completed, commenced ten years ago, but stayed till now from want of funds.”

A supply of publications to the value of 25*l.* was granted for the use of the soldiers and sailors at Patna.

The Rev. F. O. Mayne, Chaplain at Peshawur, with the Church-wardens, having requested books and tracts for the use of the British

troops in the several hospitals at that station, it was agreed to grant a suitable supply to the value of 20*l.*

The Bishop of COLOMBO, in a letter dated St. Thomas's College, Colombo, Ceylon, Aug. 9, 1858, wrote as follows :—

"Before I leave Colombo for my northern visitation, in our new island steamer, the 'Pearl,' which, having deposited Dr. Livingstone and his party in the Zambesi river, has just arrived to take up her station here (thanks to our active and energetic Governor, Sir H. Ward), for a monthly circuit round the island, I am desirous of reporting to the Board the result of my visit to Caltura last month, to spend a Sunday in a district which had not been visited by me officially since my return from England.

Mr. Bailey, my late Chaplain, in his tour of inspection of the Government schools, having received from some of the residents the expression of their desire for some spiritual provision, I determined myself to visit them. The Judge of the district, Mr. Templer, kindly welcomed me, and placed his court, duly arranged, at my disposal for Divine Service; and I was glad to meet a congregation of about seventy in the morning, and between forty and fifty in the afternoon, when I pressed upon them the necessity of making an effort for themselves, and assured them of all the aid I might be able to obtain. On the following morning the Singhalese Mödliar, or head man of the district, a very intelligent and influential person, called on the Judge, and assured him that they wished to have a church among them, and that all the native Christians would give help to the work, and that he for himself and his family would subscribe 25*l.* as a commencement."

The Bishop asked for a grant of 25*l.*, which was voted.

In another letter the Bishop stated that he had lately witnessed the gratifying progress of the church at Morottoo, which is being built by the worthy Mödliar of that place.

In his way the Bishop saw the Rev. Mr. Thurstan's *fourth* new church all but roofed in for the service of a large and populous Christian neighbourhood. The Government have kindly given him considerable help. But the cost of materials has rapidly advanced since the commencement of the building, and towards the completion of the church the Bishop asked for 25*l.*, which was granted.

The Board voted 10*l.* towards the purchase of a supply of Prayer-books in the Indo-Portuguese language, for the use of the Portuguese Burgher congregation in Colombo; and the sum of 10*l.* was granted towards the expense of printing First Proper Lessons for the use of the same congregation.

The Bishop of NOVA SCOTIA, in a letter dated Halifax, July 13, 1858, said—

"I have had a satisfactory tour through the western portion of the diocese, having confirmed 938; and I am now about to commence a more arduous journey along the eastern shore and through Cape Breton. I find in all parts good openings, but am obliged to lose the opportunities afforded in consequence of our want of men and funds."

A letter was received from the Bishop of MAURITIUS, dated Port Louis, June 12, 1858. The following is an extract :—

"I have recently made several tours through the island, and have met with very encouraging marks of success in some parts. Especially at Vacoas the establishment of an industrial school in close connexion with the boys' central school seems to have produced already the happiest effects."

CHINA MISSION FUND.—The following letter has been published from the Bishop of Exeter on the subject of a special fund for opening Christian Missions in China. Gifts and collections towards the "China Mission Fund" will be received by the Treasurers at the office of the Society, 79, Pall Mall :—

"Bishopstowe, Torquay, Sept. 28, 1858.

MY DEAR SIR,—The eighth article of the recent Treaty with China having secured the free preaching of the Gospel within the limits of that great empire, we cannot doubt that our own Church will be anxious to obey the call which God's goodness thus makes to us.

Some considerable funds will be necessary in the outset, to which many would gladly contribute if they were assured that their contributions would tend to some sensible and effectual result. Permit me, therefore, to offer to the *Society for the Propagation of the Gospel in Foreign Parts*, through you as its Secretary, 100*l.* towards a special fund for the establishment of a permanent Mission to China, to be paid when a hundred contributions of a similar amount be made for the same purpose, whether by individuals or by collections from individuals.

You will make what use you shall think fit of this letter, after communicating with the Managers of the Society.

I am, my dear Sir, yours faithfully,

H. EXETER.

The Rev. Ernest Hawkins."

ROMAN CATHOLIC MISSIONS TO CHINA.—The *Observateur Catholique* of October 1 extracts the following paragraph from the *Journal de Bruxelles* :—

"The venerable chiefs of the missions whose head-quarters are at Rome, had scarcely learnt the result of the Anglo-French expedition to China, than they considered the measures which should be taken in order to turn to the advantage of Christian civilisation the opening of the vast Middle Kingdom. Zealous missionaries will not fail to embark for the extreme East, and to proceed to the centre of the Chinese provinces in greater number, if possible, than of late. As the new missions will be organized on a very large scale (two hundred priests at once are spoken of for China alone), all Catholic countries will probably be called to furnish their contingent."

THE
COLONIAL CHURCH CHRONICLE

AND
Missionary Journal.

DECEMBER, 1858.

MISSIONS TO CHINA.

WHAT shall be done for China? is a question which now presents itself with increasing urgency to every Christian whose heart is set upon the extension of his Master's kingdom. Persecution, which has hitherto been the chief instrument in the repression of missionary efforts in China, is not likely to become again a formidable obstacle.

No remaining heathen country has been the object of longer and more energetic efforts on the part of Christians. If we attach no weight to the ancient tradition of the Syrian Church, that the apostle Thomas preached the gospel in China, yet it is on undisputed record, that from the seventh century downwards, the Nestorians, entering China from the West, were successful missionaries; and in the fourteenth century, side by side with them, the emissaries of the Roman Catholic Church confronted the established religions of the Chinese. And when Rome had exhausted the resources of her missionary tactics in the course of five centuries, Protestant missionaries began about fifty years ago to appear upon the border of the field. The general result of these efforts is, that while the religions of Confucius, Taou, and Buddha retain their hold upon the millions of China, some knowledge of the Bible has been widely diffused in the empire; 360,000¹ Chinese, under thirteen bishops and 160 priests, including ninety-nine natives, are said to worship the true God

¹ See *Notizia Statistica*, 1843.

according to the ritual of the Roman Catholic Church, and a few converts on the eastern coast, probably less than a thousand, are the ostensible fruit of the labour of about 100¹ Protestant missionaries. The five ports, and the island of Hong Kong, appear to have been the chief field of labour of the English Bishop, with his staff of nine clergymen, and the American Bishop with his smaller force. While the interior, and the northern capital, are penetrated by Roman Catholic missionaries, Protestantism has been represented in those parts only by translations of portions of the Bible and by tracts.

That those mute agents have produced an impression on the Chinese mind was abundantly shown in the course of the recent insurrection. But the time has now come for renewed and more energetic measures; and upon the Church of England properly devolves a prominent share in the work.

No one can have read the able letters of Mr. Cook, which have appeared in the course of this year in *The Times* newspaper, without observing many signs of the feeble hold of the various national religions now upon the popular mind, which has been subject to them for so many centuries. The time seems to have come when a purer morality, an authentic revelation, and a practicable ritual may be expected to show in favourable contrast, if placed side by side with the present doctrine and practice of the followers of Confucius, Laou-tsze, and Buddha.

Let us try to learn by the experience, which has been dearly bought, a more efficacious method of introducing the Christian faith. For it is not persecution only which has stood in the way of Christianity in China. If we could bring ourselves to contemplate from a Chinese point of view the progress of Christian missions in that country, we should probably see many reasons for departing from the plans of those who have preceded us. The discomfitures of Rome, whose missionaries were at one time the pensioners of king Louis, and were backed by a grandiloquent ambassador from the Pope, warn us of the peril of mixing political or commercial designs with our plans of evangelization. From the same quarter we may learn that while superior scientific skill may commend a missionary in the first instance, it needs to be supported or followed by an exhibition of Christian graces, if progress is to be made in the conversion of souls. Other instances will prompt us to extend our efforts beyond the outer line of a busy, worldly, commercial population, and to win our way to the simpler minds of the rural districts, and to the refined and literary civilisation of the capital.

¹ See *Colonial Church Chronicle*, vol. II. p. 72.

It may be worthy of consideration whether one of our first efforts should be to plant an English Church in Peking itself, where already the Greek and the Roman branches of the Church have their temples. A small missionary staff, having its headquarters there, would not only be a visible witness of English Christianity to the capital, but would be in a good position for missionary tours into populous and not unpromising districts. Again, the Rev. W. Medhurst long since pointed out the advantages which might ultimately accrue from the employment of a missionary-ship among the numerous islands which lie off the shore of North China, and along the coasts of Corea, and the bay of Pecheli. The experience of the Bishops of New Zealand, Newfoundland, and Labuan, has long sanctioned this method of diffusing the light of our faith.

In addition to these suggestions, we would have it considered whether some means (in addition to the facilities offered by St. Paul's College at Hong Kong) should be provided for the education in England of any promising Chinese youths. And again, is the training which English missionaries receive at home capable of further improvement, so as to adapt it more especially for educating evangelists for China? And again, cannot some new efforts be made for the improvement of that form of Christianity which is generally exhibited by our sailors, and sometimes even by the British residents, in foreign ports, than which there are few greater hindrances to the propagation of the Christian faith?

These, and many other topics which might be suggested, will receive, we hope, the consideration of all who are now engaged in plans for the advancement of the gospel in China.

K.

ENDOWMENT OF MISSIONARY BISHOPRICS.

ONE of the great difficulties which we have in organizing the Church in our missions and foreign possessions, arises from the neglect of past generations. We have not only to do our own proper work in this respect, but that also which our fathers should have done. Through the injustice and the tyranny of successive Governments of the last century, the Church was not allowed to consecrate Bishops for the colonies, and much which was then left undone has been performed by the Church of the present generation.

And a notion has long prevailed that a Bishop must of necessity have a much larger pecuniary income than a Priest,—and not only this, but that before a Bishop can be allowed at all,

there must be a permanent endowment of the See. The present generation of colonists or of converts must be debarred from those privileges which arise from the presence of a Bishop among them, and from the complete organization of the Church, until we have provided for their descendants in all coming time. We have not only to perform the duties of past generations, but we take upon ourselves those which might fairly be left to those who shall come after us.

We trust that the notion that a Bishop must occupy a social position in our Colonies and Missions similar to that which he occupies in England, is fast fading away. The benefits of episcopacy do not depend on the Bishop's income, or on his secular rank, which may in some measure depend on his income. There are ordinances which he only can administer, and which should be attainable in every place. The question should be, Is it not better that there should be poor Bishops, than no Bishops at all? If any persons are willing to do what some of our contemporaries have already done, in devoting a large portion of their worldly means to the endowment of a See, we should thankfully accept the gift, and praise God that He has given to His sons and daughters the grace thus to sanctify their possessions. Such persons have earned a title to the earnest prayers and intercessions of the Church. We gratefully acknowledge the mercy of God in putting into the heart of that honoured lady, to whom we already owe so much, to "devise" such "liberal things" for the colony of British Columbia. But when these endowments cannot be obtained from home, and when all that an infant Church can do is to assist in the support of their pastors, they should not be deprived of the ministrations of a chief pastor, simply because there is no provision made for the temporal necessities of his successors. If the people are poor, the ministers need not be rich—"having food and raiment," they should, like the great missionary to the Gentiles, "be content therewith." And such Bishops, though "poor" in this world's goods, might "make many rich."

We do not know if any other Church in the world has ever acted on the same plan as our own in this matter, and has refused to send a Bishop to any missionary station till the endowment of the See is formed, and the Bishop's successors for all time are provided for,—we believe not. If we had had no Bishops in England till such provision had been made, we should perhaps have had none at all.

We are much more likely to have native Bishops and a native Ministry in our foreign possessions, if we do not insist on a permanent endowment. We have no wish to perpetuate, or, as the *Church Missionary Intelligencer* expresses it, "to permanize

in the midst of a native Church, a foreign episcopate."¹ Though the article in the *Intelligencer* refers to a paper on our present subject in the *Colonial Church Chronicle* for July, yet we have no wish to see the accomplishment "of the master-stroke of policy contemplated by some" (who are they?), "Missionary-Bishops permanized over the native Churches, and dependent on certain parties at home for their annual stipend,"² for this seems to us very bad policy indeed.

We have heard that the *Society for the Propagation of the Gospel* has contemplated the existence of Bishops with annual stipends, double or treble that of an ordinary Missionary. We hope that the present Government would not put any obstacle in the way of the foundation of such Sees. The Diocese of Newcastle should be divided at once; and here there is already some endowment through the liberality of Bishop Tyrrell. And when we see what great blessings have always resulted from the erection of a bishopric in a colony, and from the subdivision of the enormous dioceses, we should surely lose no time in sending the Church in its integrity to every one of our foreign possessions, and in dividing those sees which are too large to be adequately superintended by one Bishop. This might easily be done, if we could once get rid of the notion of the necessity of a permanent endowment.

ENDOWMENT OF THE CHURCH IN BRITISH COLUMBIA.

It was announced by the Secretary, at the monthly meeting of the *Society for the Propagation of the Gospel*, on Friday, November 19th, that Miss Burdett Coutts had given 25,000*l.* for the endowment of the Church in British Columbia, viz. 15,000*l.* for the Bishopric, and 10,000*l.* for the other Clergy. This is the third Bishopric which this lady has endowed. We call on all our readers to join with us in thanksgiving to God for this great service to the Church, this abundant offering of a thankful heart to the Almighty, and in prayer that she who thus sows bountifully may reap bountifully; that she may have peace of mind, and health of body, and length of days here, and that having made to herself friends of the mammon of unrighteousness, and being rich in good works, she may at last be received, through the merits of her Saviour, into everlasting habitations.

¹ *Church Missionary Intelligencer*, August, p. 171.

² *Ibid.* p. 175.

Correspondence, Documents, &c.

VISITATION BY THE BISHOP OF NOVA SCOTIA.

THE following account of the Bishop of Nova Scotia's Visitation of Cape Breton, is extracted from the *Cape Breton News* of August 28th. It is communicated by a correspondent who signs himself "Presbyter," and who dates his letter Sydney, C. B., 24th August, 1858:—

"The Bishop of Nova Scotia arrived in Sydney from Arichat on the evening of Monday, the 9th of this month (August). On Tuesday, the 10th, his lordship received the visits of most of the leading members of the Church of England congregation here. On Wednesday, the 11th, he went to Louisburg, accompanied by the Rev. Messrs. Uniacke and Porter, where he became the guest of Mrs. McAlpine, who ministered to him the hospitalities of her house, in the absence of Charles McAlpine, Esq., detained on his voyage down from Halifax. On Thursday morning, the 12th, the church at Louisburg was literally crammed with people from an early hour. The building was consecrated by the name of St. Bartholomew's Chapel, and morning prayer was offered by the Rev. R. J. Uniacke, after which the travelling-missionary presented the Bishop seventeen candidates, upon whom he, after the manner of God's holy apostles, laid his hands in Confirmation, prefacing the ordinance with an address replete with unction and energy. His lordship then proceeded to deliver an excellent sermon, listened to by the congregation with unflagging energy throughout. Thus concluded a service of about three hours' duration, which, however, produced no weariness, but was participated in with extreme delight and admiration. The Bishop and Clergy then left Louisburg for Mainadieu, where his lordship remained for the night at the house of Mrs. Farrell.

On Friday morning, the 13th, a good congregation assembled in St. James's church, comprising nearly all the Protestant inhabitants of Mainadieu at home at this season. Here the rite of Confirmation was administered to five candidates, others being unfortunately absent in some of the vessels. His lordship prefaced the Confirmation by an address, and followed it by a sermon, in his usual excellent style. After the service the Bishop and Clergy returned to Sydney.

On Saturday morning, the 14th, the same party proceeded to St. John's church at the North-west Arm, where Confirmation was also administered to five candidates, one other being unavoidably kept back by indisposition. Here, before a very full congregation, the Bishop again delivered an address, and preached, according to his invariable custom. A considerable addition to this church, now in progress, attests the zeal and increasing numbers of those who attend it.

On Sunday, the 15th instant, his lordship preached in St. George's church, Sydney, before a large and attentive congregation, and administered Confirmation to seventeen young persons, prefaced, as

usual, by a searching and solemn appeal to the candidates. In the afternoon he preached in the yet unfinished church at Coxheath, where large numbers had gathered to hear the Word of Life. In the evening he again preached in St. George's.

On Monday morning, the 16th instant, notwithstanding a very wet and inclement day, the Bishop, driven by John Bourinot, Esq., proceeded to Cow Bay, where he found Christ Church thoroughly crammed with an expectant congregation. Here his lordship confirmed seven candidates, after addressing them as usual, and again preached an eloquent and impressive sermon. After partaking the hospitality of Mrs. Spencer, the party returned to Sydney, where they arrived about dark.

Five o'clock the next morning, Tuesday, the 17th, saw the Bishop, with the Rev. Messrs. Porter and Uniacke, on his way to the Mines, where they breakfasted with the Rev. Mr. Arnold, and, accompanied by him, went to Little Bras d'Or, whence they proceeded in the steamer to visit Baddeck. It was a lovely day, and that beautiful sheet of water, the Bras d'Or Lake, with its varied scenery, appeared to great advantage during the passage. Arrived at Little Baddeck, waggons were soon provided, which transported the party to Big Baddeck by three o'clock P.M., where, in the very neat but as yet unfinished church, a good congregation was collected to share in the services of the day. Here the Bishop confirmed nine candidates (one a very aged person), prefacing the ordinance with one of his heart-stirring appeals, and afterwards preaching as usual. He afterwards returned to Little Baddeck, and became the guest of Alfred Haliburton, Esq., of that place.

Again at six o'clock the following morning, Wednesday, the 18th, the party re-embarked, and with lovely weather, and favouring wind and tide, soon reached the Little Bras d'Or, where they experienced the kind hospitality of William Gammell, Esq., and lady. Thence by waggons to Sydney Mines, where at three o'clock P.M. they met an excellent congregation at Holy Trinity church. Here fourteen young persons were confirmed; the Bishop again addressed the candidates, and afterwards preached on the duty and privilege of partaking the Holy Communion,—the very best and most awakening sermon that the writer of this communication ever remembers to have heard. Thence the Bishop, with Messrs. Uniacke and Porter, returned to Sydney, and the arduous and incessant labours of this visit were closed, with mutual benefit, we trust, to both pastors and people.

During his lordship's brief stay of ten days among us, he travelled about 200 miles, delivered nine sermons and seven confirmation addresses, in six consecrated and two unconsecrated churches, confirmed seventy-four persons, consecrated one church, and profusely advised and exhorted both clergy and laity in all matters connected with the church that came under his notice.

On Friday, the 20th, the Bishop left Sydney per mail, *en route* for Tracadie, where we understand he was to minister upon Sunday last. May his visit here be productive of advantage to the Church over

which God has made him Overseer, and may the result of it be in every way an increasing measure of the Holy Ghost poured out in manifold gifts of grace, and in the spirit of holy fear among us, now and for ever !

On Sunday last, the 22nd instant, the Sunday after the episcopal visit, according to custom, the Holy Communion was administered in the two churches of St. George, Sydney, and Christ church, Cow Bay, when fifty-one persons ate of that Bread and drank of that Cup, we trust to their great and endless comfort. The number is encouraging, and shows progress; and we would pray the Great Head of the Church to send down ever-increasing spirituality and illumination among us."

THE CHURCH AT THE CAPE OF GOOD HOPE.

(From the Cape Argus of September 14th.)

[We have not heard from any other quarter of the establishment of the Bishoprics mentioned in the following article. We would be thankful indeed to see the plan carried out.]

"The friends in England, who have by their voluntary efforts contributed so generously to the aid and support of that branch of the Church of England established in this colony, have surely no reason to be dissatisfied with its progress during the past, or doubtful of its extension during the future. The talent entrusted to the first South African Bishop has not been hidden in the ground. Twelve years ago the Church of England was hiding here and there, almost forgotten or disowned, and a sleepy chaplain occasionally gathered a sleepy but scanty flock into an ill-furnished school-room for religious worship. That was about the position of the English Church when Bishop Gray first arrived here. To-day, there is not a town, and hardly a village of any note in the whole colony, which does not boast of its church, erected in an appropriate style of church architecture. Wherever there is a church, it is needless to say there are also one or more schools in connexion with it, and thus the scattered members of the Church, throughout the length and breadth of the land, have been brought together, and the blessings of religious education been again afforded to them. Since twelve years ago,—a short time to produce such results as we see before us, whether as regards the erection of churches, the multiplication of Clergy, or the missionary efforts to which the Church itself has given birth,—the Church of England has, as it should, become a Missionary Church here, and its Bishops, of whom there are already three, have become, to some extent, Missionary Bishops. The Cape Colony—South Africa—Central Africa, are no longer left to become the field for every other Mission except those of the Church. The coloured and native classes, both in the colony and beyond it, have already largely participated in the direct benefits which the Church has been enabled to bestow. And now it is contemplated—and it need hardly be said that to project and to carry out are all but synonymous terms with the energetic few *who*

have devoted themselves to a great work,—to add four dioceses to those already existing, three of which have already been fixed upon, namely, one Bishop in Kaffraria, one in the Orange River Free State, and a third in Panda's country. It is to be hoped that the Bishop, who is now at home for the purpose, will be able to obtain the funds necessary for this great work. The sons of Kafir chiefs are also to be specially trained in a missionary college here, to go forth leaders, trained at home and in the colonies, to bring their countrymen within the fold of the Church. The importance of this step, as regards the formation of a native ministry, is incalculable, as the conviction is daily forcing itself on the minds of all that such a ministry is likely to be most effective. One of the great drawbacks under which the Church has hitherto laboured is, that the men selected for its work here have not all been best adapted for it. Not that any have wanted zeal or devotion, but many have lacked that special training which is indispensable to efficiency in the missionary character. This is a general complaint, which requires to be looked to. This much, and a great deal more, has the English Church—to all intents and purposes a voluntary Church—done directly. And indirectly it has also done not a little, for it has stirred up other churches and denominations to a not always generous rivalry and emulation, but which we would hope, nevertheless, has been productive of good. It has added materially to the wealth and material progress of the country. Its influence has acted not merely on its own members, but on the community generally, and the sign and fruit of that influence are an improved moral tone in Europeans throughout the country. As society improves in spiritual matters, so does the desire arise of raising the moral character of the natives. Such a healthy desire is apparent now in the public mind of this country. It is as far removed from the sickly sentimentality of Exeter-hall, as it is from the mistaken spirit which prevailed when they wrote above their church doors, 'No dogs or Hottentots admitted.'

THE MISSION OF THE ENGLISH IN INDIA.

THE following passage is from an article in the *Calcutta Review* of March last, entitled "English Statesmanship and Indian Policy." There appears to us to be much in it which is worthy of the notice of our readers:—

"One question alone must be referred to before we conclude this paper, namely, the often alleged and as often denied connection between missions and the mutinies. All candid men will admit that many hurried judgments have been passed of late on the administration of the East India Company. A large party allege that the rule of the Company has been pernicious. Another party of Anglo-Indians assert that the Company has done much to regenerate India. The one may be called the missionary party, and the other the 'old régime' party. The former are represented by the missionaries, and

comprise a goodly number of the new school of Anglo-Indians. The former are represented by the old Anglo-Indians, and include the great mass of the civil and military servants of the Government. The one party, now that the Bengal army has committed suicide, seem even yet unable to eradicate their deep-rooted feelings, on the necessity of cajoling the natives ; the other wish to have done for ever with concessions, and they are seemingly in the ascendant.

A great many efforts have been and are still being made by missionaries and religious men, both in England and in India, to prevent people from subsiding into the belief that the present revolution in the East originates from, or has any connexion with, missionary labour. Nor do the causes of such a line of procedure lie deep. Religious men seem to think that if it could be shown, with any degree of plausibility, that the present disasters in India have been brought about, or have any connection with, missionary effort, it might have the effect of tending to the suspension of their labours, at least for a season ; a result, of course, which they do not desire to see realized. It occurs to us, that were it true, as is alleged, that missionary effort has had nothing to do with our present calamities, such a line of argument, on the part of religious men, is most unwise, and the sooner it is abandoned the better.

At all events, men who adopt this line of defence ought to alter their tactics with respect to the conciliation policy of the Company towards the natives. What, we would ask, is to be gained by the reiterated averment, that the missionaries and missionary effort have had nothing to do with the present rebellion ? But what if it has ? Do those who make such an asseveration mean it to be inferred that if it could be said that their labours enter as an element into the cause of the revolution, if any connexion could be shown to exist between the two things, they are prepared to make concessions to the Government, and as a consequence suspend their operations ? If not so, what is to be gained to the cause of truth by such a line of allegations ?

A vast deal of confusion rests on the minds of people on this whole matter, from the habit prevalent in England of restricting the expression, missionary labour, to the technical import it has acquired from our institutions and customs. Irreligious men allege, and the natives allege, that religion enters largely into the causes of the present revolution ; whereas religious men deny this, and affirm that religion has had nothing to do with it. To prove this, they appeal to the fact that no missionary effort has ever been allowed on the part of the Government among the sepoys, and that none, in fact, ever took place. Nothing, it is granted, seems more conclusive. There is nevertheless good ground for surmising that the instincts of the irreligious and the heathen are truer in a matter of this nature than the reasonings of the missionaries and others. There is, be it noticed, no scope or field for constructive missionary work as yet in Bengal, throughout Central India, and the entire North-West Provinces ; these places are noted particularly, because they form the seat of the present revolution. All

the work that has been done throughout these vast regions, even by missionaries technically so called, is of a destructive kind. A few sincere converts are to be found, but a very few; and up to this time, these exert but little influence over the community in which they reside. A vast preparatory work is going on, but only preparatory. On the other hand, those systems that meet us in India are incapable of reformation. A reformation of the Moslem faith is impossible. When it begins to give way, the whole fabric must fall. Its ceremonies, as well as its creed, rest entirely on the recognition of Mohammed as the Prophet of God. So also the moral life of the Hindu is nerveless and effete. The native strength of the race has died out, and all attempts to resuscitate it by the adoption of European institutions produce mere galvanic spasms. Brahminism is a monstrous system of deceit and corruption. They have not, as a people, the most remote conception of the true aims of Government. Those rose-coloured accounts that have been prevalent of late of the progress of the Hindu are for the most part mere delusions.

What then? If all missionary effort in India be of a destructive nature, destructive to the delusions and lies of the East, who are the missionaries in India? We reply: The East India Company, considered as the living embodiment of the Civilisation and Christianity of the West, with all its shortcomings and sins—and these are many—is in the meanwhile the grand missionary institute of the East. We shall concede that the Company has not looked upon the systems and superstitions of Asia as evils. We shall concede that no efforts have been made of a direct kind by it to introduce a better state of things. We shall further concede that they have not been wise rulers nor great reformers. All this we have proved, and much more to the same purpose. We maintain, nevertheless, that the Company, as the embodiment of the civilisation of the West, is the grand institute of the East. Our missionary schools, and our preaching of the Gospel up and down over a few parts of India, are, to this hour, surface operations. Our embodied rule, acting upon the community of Asia through a thousand channels, has, on the other hand, come into direct contact with the millions of the East, and the spirit of that rule is directly opposed to the spirit of all the institutions of the East. A system of mining operations has been going on for the last hundred years, destined, we believe, to blow up in one vast wild confusion the accumulated follies that have become rampant in Asia.

It belongs to the spirit of this institution to undermine oriental despotism, because it is opposed in its spirit and workings to injustice. It is antagonistic in its spirit and bearing to the social organisations of the East, because it recognises in its tone and spirit, though not in the letter, and this for merely political purposes, no hereditary spiritual rank and rights and privileges. British jurisprudence, as embodied in the Company's rule, cannot and does not recognise those distinctions between lay and clerical which Henry of England fought so manfully to put down, and which constitute one of the institutes of Menu, and are recognised as divine, and therefore authoritative, by

the Brahmins of India. It is essentially a part of the Company's rule, not to tolerate the disregard of human rights. All the representatives of the Government are to a greater or less extent representatives and the embodiment of principles diametrically opposed to the state of social and moral life in the East. We shall cite but one example. It is well known that perjury is universal in the East, from the highest to the lowest. It is acted on as a principle; and we maintain that our rule, in the spirit and in the letter, is antagonistic to such a state of things, and must therefore often come into collision with the lies of the East.

It is not true, then, we conceive, that missionary effort—if by that be meant the mission of light against darkness, and truth against error, and justice against blackguardism—has had nothing to do with the present rebellion. From this circumstance it is that no missionary, that is minister of the Gospel, has been struck down on the ground that he was a missionary. Not one of all the men, women, and children who have perished, have perished simply on the ground that they were followers of Christ. Had that been the case, then irreligious men would have fared better. Surely it must be allowed that many of the officers struck down in death, were innocent enough of a desire to make converts from heathenism to Christianity. Not a man has been saved alive, however native in his tastes and habits, and because of his irreligion. Not a man has been murdered because he was a Christian. Both Hindu and Mohammedan alike hate Christianity, not for itself, but because it is the religion of the European race. Such is the fact, and now for the philosophy of it. Our codes of justice, our law, our bearing physically and morally, our tone and spirit, are the cumulated embodiment of the progress of 1800 years. During that long period we have been progressing, it may be slowly, but still progress has been the watch-word of England. During the same period Asia has been retrograding, and both the results of the one and of the other have gradually been coming into direct and hostile contact with one another from the period of our settlement in India. Our persecutions in Britain took place on the ground of creeds and formal truth;—both sides of the questions at issue were debated in logical formula. Papists were sincere, so were Protestants. Both parties alike believed in a common divine revelation. Now of course a state of things of this kind cannot and does not exist in India. Our creeds are not admitted to be divine by one in ten thousand of the people. Not on the ground of creeds, but on the result of creeds, a faith penetrating the living man, on such have we as a governing power in the East come into collision with a living faith, or, if you prefer it, the living superstitions of the people of the East.

We grant that the early doings of the Company were bad. We grant that Warren Hastings told lies on the plea that all around him told lies. We are not ignorant entirely of the deeds of political violence done in these days. Still it is plain, that the British rule in these times was as far ahead of the spirit and tone of Asiatic rule, as the spirit and tone of our religious sections of Church people in

England at the present hour, are ahead of the swarms of ignorant, debased, villanous men which crowd the lanes of our English cities.

We grant that the Company never dreamt of effecting great social changes in Asia, and yet who will deny that great changes for good have been effected by them? Our Indian Government may have been conservative of native prejudices, and yet they have effected the mightiest and most vital reforms. We admit of course that among religious men are to be found in greatest purity and perfection those truths which are destined to regenerate the earth, but not in books nor in creeds, though from books and creeds are the forces deposited which are to move the social death-trance of oriental despotism and stagnation and death.

From these two considerations, besides others, we conceive it is that the natives are found, not to be opposed to Christianity as the creed of the missionaries, and a thing therefore about which they can speculate and argue; but to Christianity as the religion of the European race—a religion embodied in manners, customs, and laws;—manners, customs, and laws opposed to, and subversive of, all the cherished notions, and stereotyped customs, and emasculating superstitions of two thousand years. About these acted manners, customs, and laws they find it impossible to speculate, as they do about our creeds, and a collision assuming the shape of hatred to all white men, women, and children, is the fatal result. A savageness like that of the tiger develops itself, where formerly nothing was thought to lodge save the gentleness of the lamb; and the consciences of Asiatics are demonstrated to have nothing whatever in common with the consciences of the rulers of the East, and to surpass in treachery and thirst for blood all that is recorded in the pages of history of the most depraved savages.

Thus it is that England's mission is other and greater than she dreams of, and her service to the East shall commence that stirring of oriental political and moral death which, save in tornado-volcanic-like eruptions, has been its normal condition for a hundred generations. Thus it is that her mission shall prove to be wholly unlike that which she herself at first proposed to herself. England's virtues are increasing her sense of duty and her power of conscience. Quiet mighty energies are at work, bringing great and important changes to pass.

A vast number of silent changes were going on in Europe in the thirteenth century—processions of nobles and bishops, uncovered and barefooted, chanting litanies and fooleries, crouching at the feet of priestly despotism—denunciations and condemnations by the Pope—while, on the other hand, all Europe was in alarm at the swarms of men which were sweeping down upon the West from Central Asia; and thus from heterogeneous elements a foundation was laid for those after changes which were to go on, gathering together and converging to one focus the sympathies of the masses of the people, to usher in all on a sudden the glorious reformation in the sixteenth century, the cry of "deen" being the rallying cry of some, and the lust of power the chief desire of more, and worse passions still the real motive power of the

hero of the grand English reformation drama. So we believe from the life-giving energy of England, a power foreign to Asiatic life, and wanting to all those who have formerly upturned its systems and superstitions; a power wanting to Brahminism when it superinduced itself upon the religion of the aborigines of Asia; a power wanting to Mohammedanism when it tornado-like came down and settled itself upon the Brahminical faith; a power wanting to the more modern reformers of India, the Dutch and the Portuguese; a power, we believe, not wanting to England, for a purer faith is hers; a faith, simple and unadulterated, and adapted and designed, and already operating upon the heart of Asia, boring and blasting the consolidated superstructures of heathenism, and making to commence a vast number of silent changes in the nineteenth century, the cry of "deen" being the watchword of millions, the lust of power the real paramount motive of more, and plunder and villany the polestar of far greater numbers still, all fusing together in one vast simultaneous movement, and yet not formally combined, but rather moving together by some electrical feeling of dislike, moving down upon all Europeans to murder man, woman, and babe alike, and bury all white men in one vast grave of infamy and foul dishonour; a movement out of which a rock-soil is to emerge on which to erect battlements of truth and righteousness, from which men influenced by truth and pervaded by the love of God and man, shall do battle against the despotic feudalism of the East, and overthrow that legislation which is founded on arbitrary beastly will, and that gospel of which the beginning, end, and middle is 'might makes right,'—the might of sensual beastly brutishness—the might of ignorance, not the might of knowledge; not the might which spares the fallen foe, but the might which delights in ripping up women with child, and slaying tender females alive;—might which consists in punching out the eyes and tearing out the bowels of the beautiful and the good. Our rule in the East is the embodiment of a spirit (notwithstanding all the manifestoes of a hundred years, to the effect that we do not wish to interfere with the religion of the natives) now working counter to the infinite evils of social, political, and moral life in the East, a spirit destined to undermine the God-dishonouring faith of three thousand years, and to overthrow all the hoary venerable conventional mischiefs rampant from Cape Comorin to Assam, and from the ocean on the south to the far Himalaya on the north, and to sweep from the earth the worst species of barbarism the world ever saw. As well set a chair on the sands of the sea, and order the waves to stop, as set limits to the moral influence of the Christianity of the West on the antipathies and evils of Asia. Just as surely as Britain has been again and again forced politically to cross the lines drawn by her respective Governors, making now the Jumna, and then again the Sutledge, the limits of her sway; so surely shall Britain have to abandon that imaginary line which many of her statesmen would fain draw between the political and the religious. No Government at this hour can decide these questions, and maintain the balance of moral forces, by a mere examination of

maps in their cabinets and closets. Britain's influence, moral and spiritual, shall roll on across the Indian ocean; if not, there is nothing hazarded in the averment, the Indian ocean shall come to be the boundary which shall separate the East from England."

THE TRIBES OF SOUTH INDIA.—BY THE REV. J. F. KEARNS.

(Continued from page 425.)

MARRIAGE CUSTOMS.

THE paper in "*The Intelligencer*" now before us goes at length into the subject to which the first paragraphs which we quote refer. It is not necessary for us to reprint it entire.

"There are obstacles to the hearty reception of Christianity everywhere; it is not in India only that the ambassador of Christ pleads in vain. In Christendom, in fields watered with the blood of martyrs, he lifts up his voice in vain against the popular vices of the day: but there are no countries in Europe where obstacles exist to the mere formal profession of Christianity, which is the case in India, and constitutes not the least point of difference between ministerial duties in Europe and missionary labours in India. Of these obstacles I mean to speak of but one, partly because it is that which of all others that I have to contend with is the most formidable, and partly because it is confined to the tribes among whom I am labouring. The obstacle I allude to is the marriage custom of the Reddies and Naickes. Their law in this matter is briefly this: viz. '*A man must marry his sister's daughter*,' i. e. the uncle must marry his niece. Of course, where this relationship does not exist, there the law is void. It will be at once observed that this law is directly opposed to the Civil and Ecclesiastical laws of England to which as Clergymen we are amenable.

Such being the law by which we are to be guided, it will be apparent to my readers that conversions among the Reddies to our Church are almost altogether impossible—*hominum more loquor*; for I know that the transforming power of God's Spirit is able to reach the veriest sinner. To convince them of the impropriety of such marriages is no easy task; rather should I say, in no one instance have I succeeded, neither have I met the missionary yet who has. The Reddies, those of them who are at all enlightened, no matter in how small a degree, never fear to argue with me on this subject; they meet it without any feeling of shame or the least bashfulness. Europeans have naturally such a repugnance for such a marriage, that the prohibition appears to them unnecessary, and, considering the age at which they generally contract matrimony, impossible. But in India, where a custom as old as the tribe leaves no room for repugnant feelings, and where early marriages give no place to impossibility, the law appears as strange and unmeaning to the Reddies. They claim a very high antiquity for it, and examining it as to the probable sources of the custom we shall be brought back to the Patriarchal times, of which system it is evidently a part. Thus, for instance, Nahor and Abraham married their nieces,

and Josephus, about B. C. 200, mentions an instance of an uncle marrying his niece, which, though a very extraordinary transaction, seems to indicate that such marriages were not, by the Jews at least, reckoned unlawful. The contracting parties in this instance belonged to the high priest's family. *Vide Josephus, Antiq. lib. xii. cap. iv. sec. 6.* Prideaux observes upon this marriage, that it was reckoned lawful by the Jews, because it did not alter in any way the degree and order of an uncle towards his niece, whereas the marriage of an aunt with her nephew *inverts* the order. *Vide Prideaux, part ii. lib. ii. p. 179. 17th ed.* It is worthy of notice that the Reddies allege the same reasons, as will be set forth presently. Mahomet, in the early part of Al-Koran, forbids this marriage, but in the xxviii. chap. of it, and which must be regarded as his '*revised finding*,' he unquestionably grants permission, to himself at least, to contract such marriages. The foregoing proves that such marriages were more or less frequent in ancient times, and every biblical student will be able to furnish reasons sufficient for the indulgence without my trespassing upon your pages with them.

While condemning the practice of such marriages—a practice attended with numerous evils, bodily and spiritually—it is but fair to state the whole of the case; and first my readers will please to remember that the terms 'uncle and aunt' have not the same common meaning among Reddies which they have among us, neither do they express the same relationship with them that they do with us. Thus I call my father's brothers and my mother's brothers 'uncles' indifferently, and the same of their sisters, 'aunts.' But this appears to Reddies a very vague and undefined relationship, one which they cannot understand. Between each of those relations there is a clear and well-defined distinction preserved by this people; and in order to render it as intelligible as possible, I will state it as succinctly as it will admit of. Thus a brother older than my father is called by me (after Reddy fashion) *Periya Iya* or *Periya Thagapen*, which may be translated, '*great father*' (not grand-father); a brother younger than my father is called by me *Sirru Iya*, or *lesser father*. The brothers of my mother I do not address so, but call them, whether younger or older than my mother, indifferently, *Ammán* or *Mámi*. Now, among Europeans, as observed above, between these latter and the former there is no difference, whereas among Hindoos the difference is great; and an English reader will understand it by remembering that, according to Hindoo ideas, it is unlawful for me to marry the daughter of my *father's brother*, she being equal to a sister; but the daughter of my mother's brother I may marry, and she it is whom they generally marry, and claim her as a right; they call her, 'my wife by inheritance.'

Again, my mother's elder sister is called by me *Periya Thay*, or great mother, the younger sister is called by me *Sirru Thay*, lesser mother. My father's sisters, older or younger, I call *Atthi* or *Mámi*. These by us are called aunts indifferently; but there is a difference among Hindoos: namely, the daughters of my mother's sisters, it is

unlawful for me to marry ; but the daughters of my father's sisters I may. My father's brothers and my mother's sisters are related to me by consanguinity ; whereas my mother's brothers and my father's sisters are related to me only by *affinity*—so far off as to be no bar to marriage. The children of these uncles and aunts, as we should call them, related to me by consanguinity, are considered by Hindoos my brothers and sisters. From hence it appears, that they consider no relationship to exist between the uncle and niece ; whereas the aunt by the mother's side is so close to the nephew, as to appear somewhat like stepmother and child. This sketch of the Reddy ideas of relationship will, I hope, enable many to understand the matter. The evil of these marriages does not appear to me to consist so much in the near relationship of the married couple, as in the ages of the contracting parties. Sometimes the bride is a mere child of five or six years old ; sometimes the bridegroom is no more ; whereas his wife is a full grown woman ; and when at length the bride comes home to her husband, or the bridegroom comes of age to manage his own affairs, there is a young family around them all illegitimate, but who nevertheless grow up and are considered their lawful children ! This is an evil, the extent of which I will not tarry here to depict ; but it is one of such magnitude as compelled the notorious Tippoo Sahib to declare to the Nairs¹ of Malabar that he considered that there were but few of them who could lay claim to legitimacy.

I have said that conversions among these tribes (for the Naicker observe the same laws) appear to be hopeless, so long as they submit to their laws ; and seeing that the entail of property is connected with these marriages—that is, the property of the father must descend through the issue of his son and grand-daughter (uncle and niece)—there appears no likelihood of their soon abandoning the custom. Were it legal for the father to bequeath his property, or for the heir to hold it independent of the matrimonial obligation, then, indeed, I should soon expect to see the Christian Church thronged with Reddies. Many of the tribe wait upon and receive Christian instruction ; many of them come regularly to church, and send their sons to my schools ; they have the Scriptures in their hands, and some of them are able to give a tolerable synopsis of the life of our blessed Redeemer ; but not one have I ever baptized, and not to one have I ever administered the Holy Communion, neither is it likely that I shall. Vast numbers of them desire admission ; and only very recently a large deputation waited upon me for the purpose. They urged their claims as strongly as possible ; but I was obliged to tell them that I could not baptize them, in consequence of their living in a state pronounced to be sinful.

I will now conclude this paper with a short description of a Reddy marriage. The marriage of the parties being determined upon, an astrologer is consulted as to a lucky day ; and this being ascertained, the bride is desired to hold herself in readiness. Her friends procure

¹ Nairs are of the Teloo-goo race.

ten or fifteen earthen pots, which are ornamented with lines drawn by parti-coloured chalk on the outer surface, and then laid one over the other in a convenient place, the females meanwhile chanting in Teloo-goo. A pandal is next erected; and to chase away evil or disaffected spirits, a few branches of the *Ficus religiosa*, *Dalbergia arborea*, and the Tamarind are bound together, and placed near to the door by which the guests will enter. All things being ready, and the day arrived, the bridegroom sets out in an open palkee for the residence of the bride; before doing which, however, he for the first time in his life submits to the barber's skill his head and face! Caesar described the Britons of old time as wearing long hair upon their heads and 'superius labrum;' had he been writing of the Reddies, he should not except the under lip. This operation over, and not before it was required, the Reddy bridegroom, with his *garçons d'honneur*, approaches the house; and he, descending from the palkee, enters the pandal, where, after a little, the bride presents herself, and takes her seat on his left. The usual salutations over, he ties around her neck the *Thali*, corresponding to our ring. The *Thali* used by Reddies differs from all others, which are richly ornamented with gold, according to the ability of the individual. The Reddy uses a plain twisted cord, made of cotton thread, beameared with saffron; and this being tied upon the neck of the female, she is married. They have a legend current among them to account for it, namely, that a drunken goldsmith, centuries ago, disappointed one of the heads of the tribe in not having a proper *Thali* made for his marriage; whereon the old chief, with a gallantry worthy of the age of chivalry, plucked forth a few threads from his garment, and twisting them, tied them round the neck of his young bride; and this became a custom among them.

Chunam, saffron, and cotton seed are then ground into a fine powder and mixed with water, so as to give the mixture the consistency of paste; a little of this is fixed between the eyes of the near relatives of the young couple, to avert the evil eye. Both now ascend the palkee to parade the village, the bride muffled so as to avoid being seen; the friends throng round the palkee, the loungers of the village in the rear and a band of musicians in the front; all being ready, the *cortège* moves on, the musicians making such a din as makes discord itself passable. Now and again a party of women give a 'whoop' by way of a cheer, which is carried out beyond 'common time' by the youngsters of the village, to whom such an event as a marriage is a feast-day as well as a holiday.

Having paraded the precincts of the village, the guardian deities of the cardinal points are propitiated with offerings as well as the guardian deities of the village. This over, they return to the house and alight, but the bridegroom gets on horseback and takes a ride through the place, attended by his young men, evidently much pleased with the attention shown him by the villagers. On this occasion the ten or fifteen pots before alluded to are carried in procession before him, and then carefully put by, an injury to any one of them being said to forebode certain misfortune to the young couple. At night again, both

of them parade the place with great *éclat*; if wealthy, hundreds of lighted torches precede them, everyone who joins in the festivity, men and women, bringing their torches. Music, too, of the noisiest description, converts the quiet hamlet into a miniature Bedlam for the greater part of the night. This is called 'Entering the City,' and is considered by the natives a very grand scene. Having entered, all go in to the feast, and quiet reigns again. The bride is carefully concealed from the gaze of the crowd, and she is sometimes obliged to act parts that are truly ridiculous. I was once called upon to marry a couple (not Reddies), and accordingly I attended at the church. The bridal party entered shortly after, but the bride was completely covered up, no part of her being visible; but, what was more extraordinary, she was supported on either side by two old women, whose bodies leaning against her formed an angle of about fifty degrees with the church floor; behind her were two more, holding her up as it were. As they drew near the chancel, I motioned the old women to stand back; but, no sooner had they done so, than the bride gently let herself fall on the floor of the church, and lay there until she was lifted up! Knowing the young woman to have been a very proper well-conducted person, I asked her if she was going to be married contrary to her inclination, but she replied that she was desirous enough for the marriage, but that the old women told her that she would be considered 'a very impertinent, immodest hussy' if she did not pretend to be overcome with a sense of the responsibility she was about to undertake! This pretence to strong feeling is common to all classes of Hindoos known to me. I have only further to add, that should a Reddy's wife have a sister unmarried at her death, that sister becomes the wife of the Reddy."

ENGLISH BUDDHISTS IN BIRMAH.

THE following passage will, we think, surprise those of our readers who have not before seen it. It is an extract from a *History of the British Empire in India*, by E. H. Nolan, Ph. D., published during the present year in London, and is quoted by us from a notice in the *Calcutta Review* of last June. We have not seen the book from which it is taken:—

"The Birmah correspondent of the *New York Tribune* recently gave an *exposé* of the consequences ensuing from such a demoralised state of society, calculated to enlist the sympathy of every British philanthropist, especially when it is remembered how the religious and benevolent public of America have struggled to sow the seeds of truth both in British and native Birmah, and their noble exertions to save and educate the native females of those territories. According to the statement in the *Tribune*, many Europeans take advantage of the customs above referred to, and often have families by native women, who are left wholly destitute, the children to grow up heathens,

and less cared for than those of Birmese fathers. The correspondent thus exemplifies his assertion :—

‘Three years ago this present month, I was informed by a Birman that a young Englishman had entered the monasteries of the priests, and embraced the Buddhist religion. I could not believe such a statement, and took no small pains to look into the matter. I found, to my inexpressible regret, that the cast-off son of an English gentleman had shaved his head, put on the yellow robes, and entered the monastery as a priest of Buddha, where he daily bowed before the idols of Gotama, and was worshipped by the people as himself a god. His father was—he knew not where.

During the same season, while travelling in the jungle, remote from any city, I called at a small village, where my attention was arrested by a lad about twelve years of age under the care of a priest, and in training for the priesthood. He had the large Roman nose, an intelligent forehead, brown hair, and every feature indicated that he possessed a large share of English blood. I made inquiries concerning his parentage. He was the son of an English officer, but had never known his father. His mother died when he was an infant, and but for the “tender mercies of the heathen,” he would have been left to perish. My heart yearned for the poor boy. I would gladly have taken him to my heart’s home; but he had been given to the priests, who were unwilling to part with so valuable a prize. I have never seen nor heard from him since.

About two years ago I was passing by a market-place, and saw two girls—perhaps I should say young ladies—of eighteen and twenty years of age, selling fish and a variety of eatables. They were dressed in Birmese costumes, but so strong were their English features, that I inquired of a man near by concerning them. He said they were the daughters of an English officer, who left the place eighteen years ago, when the youngest was an infant. Their mother died soon after, and they had been brought up by their grandmother, who was very poor. They had no knowledge of their father. Neither could speak or read a word of English. They were heathen, although the daughters of a nominally Christian father. They lived, dressed, and worshipped as the heathen do—slept on a mat, and ate with their fingers.

I called a few days ago at the house of a collector of revenues in this city. His wife was the daughter of an English physician once stationed here. She said she had been told by her mother that her father was Dr. somebody (I could not make out who), and that he lives at Madras, though she has not heard from him for many long years. Poor woman! I fear she will never hear from her father again. Her husband is a very strong Buddhist, and she joins with him in all his acts of heathen worship.

Not long since, while passing through the streets, I saw a little girl about two years of age. She possessed English features to a remarkable degree, and, more than all else, the Anglo-Saxon indomitable ruling propensity, for with a stick she was driving about the yard a number of children, some of whom were many years her seniors. I

inquired concerning the child, and learned that it was the daughter of an officer who had left the place before the birth of the child. He had made no provision either for her or her mother. The mother had recently taken a Birmese husband.

I called one day at a house where was a Birmese funeral. A large congregation had assembled, and among the crowd I noticed a white child about a year old. It was a bitter cold morning for this country. The poor child was bareheaded and barefooted, and covered only with a thin calico slip, through and under which the bitter east wind was piercing, as the little one clung to the bosom of her mother, a thin delicate girl of eighteen. I inquired concerning the father of the child, and was told that its father was Captain —, who left the place about a year previous. For the first few months he sent the mother a small pittance per month, but she was now entirely dependent upon her own labour for the support of herself and her worse than fatherless infant. This captain, let it be remarked, had an English wife and family, whom he left in Bengal while on these coasts."

THE MEMORIAL CHURCH AT CONSTANTINOPLE.

THE first stone of the Memorial Church was laid on Tuesday, October 19, by Lord Stratford de Redcliffe. The religious services on the occasion were conducted by the Rev. C. B. Gribble, Chaplain to the Ambassador, and by the Rev. G. C. Curtis, Chaplain of the *Society for the Propagation of the Gospel*. The following speech was delivered by Lord Stratford de Redcliffe. After some preliminary remarks, he said :—

"Its site was selected with reference to its object as a memorial, and we have only to look to the noble prospect now stretched beneath our eyes, in order to appreciate its fitness. A situation corresponding with the required conditions was not to be obtained without difficulty. It was thought, and justly thought, desirable that the sacred edifice should be prominently visible from the sea, that it should be easily accessible to the British residents of Galata, as well as to those who occasionally frequented that part of the harbour, and that it should at the same time be not inconveniently removed from the houses of our principal merchants in Pera. It was also to be borne in mind that the intended building would be of larger dimensions than those of any Protestant—certainly of any Anglican—place of worship hitherto erected in this neighbourhood. The increased demand and high value of ground for building brought the Turkish quarters into requisition, and, finally, there alone could the necessary site be found. The new church, as you perceive, will be in immediate contiguity with a mosque, and that unusual, if not unprecedented, circumstance is at once a proof of the difficulty and a sign of progress in the advancement of liberal ideas. We may now anticipate the time, apparently near at hand, when the British mariner, in approaching

Constantinople from the south, will recognise among its first objects the tower of his country's church, and, welcomed by its appearance, lose the feelings of a stranger in the most endearing recollections.

We may hope that his thoughts will rise in grateful acknowledgment to those who have subscribed the funds for its construction ; to our gracious Sovereign, who heads their list with habitual benevolence ; to her ally, the Sultan, who granted the site on which we are assembled ; to those who, in various ways, have aided the progress of the work ; and, above all, to that Great Being on whose protection and guidance we ultimately depend for its completion.

Oh God, how full of wonder are thy ways ! The tempest goes forth in destruction ; but the skies are cleared by its appalling energy, and nature, soon reviving, repairs its ravages with increased fertility. War, which is but too often the tempest of human passion, is also an agent of destruction ; but its course awakens our highest energies, and in its final consequences the hand of a wise and benevolent Providence may not unfrequently be traced.

To that war which was lately an object of such intense anxiety to all of us during many successive months, we are indebted for the plan which our Memorial Church is destined to accomplish.

The Sultan's grant of the land required for it is a link in the long chain of munificent concessions which have distinguished his reign. It is a part of that far greater and more comprehensive act of justice which crowned the results of the war, in so far as moral principles, apart from mere political questions, are concerned, by establishing liberty of conscience in religious matters throughout the Ottoman dominion.

It was but natural that a triumph so interesting and beneficial to mankind, should spring out of that gigantic struggle of which the Crimea was the main battle-field, and which, originating in the vindication of national rights, was productive of sympathy and union between rival Powers and repulsive populations. It is not beyond hope that the same causes may continue to operate, and that the religion of Christ, the religion of peace, may spread far and wide its civilising influence, and ultimately realize, by its universal extension—I mean by the natural prevalence of truth and reason—hopes which I confess to be the most ardent desire of my heart.

If, then, the war was productive of so much advantage to humanity, both in past and in prospect, we have the consolation to reflect that neither did they who fought and fell under the banner of its justice resign their lives in vain. Though it was not my duty or my fortune to share the toils and dangers of our gallant countrymen in the field, I can personally bear witness to the cheerful fortitude and truly Christian resignation displayed by those who had to endure even severer trials on the bed of sickness or under the surgeon's knife. Whether it was their lot to die or to survive, they nobly maintained their character alike on the deck as in the field, in the wards of the hospital as in the ranks of battle. Their exertions and sacrifices have, in truth, contributed powerfully to open the way for those

unspotted acquisitions which no territorial aggrandisement can equal, and whose value is the more appreciated the longer it is enjoyed.

Honour, unfading honour, be theirs ! Honour assigned not only to the departed by their lamenting comrades, but to all by the consenting voices of an approving Sovereign and an applauding nation. Without distinction of class or rank, the names of those who fell will be engraven on the walls of that sacred edifice, the foundation-stone of which is now to be laid by my unworthy hands. Their achievements, so fruitful of good in all but their untimely end, will be long preserved in a more lively temple of glory—the memory of a loving people, confirmed and perpetuated by the records of a grateful age.”

Having delivered this speech, his lordship laid down in the foundations English and Turkish coins, and the following inscription, which was composed in England by the Committee of the Memorial Church :—

“ In sanctissimæ et individuæ
Trinitatis
Gloriam Sempiternam
Hujusce Ecclesiæ
In urbe Constantinopoli
Ritibus Anglicanis et advenis
Britannicis paratæ
In Memoriam Pacis et Justitiæ
Per arma in Crimes
Vindictæ
Militum Britannicorum
Omnium strenue dimicantium
Nonnullorum fortiter occumbentium
Voluntariis concivium sumptibus
constructæ
Lapidem angularem
Dei venerationis motus
Posuit prænobilis vir Stratford
Vicecomes
Stratford de Redcliffe
XIX die mensis Octobris
A.D. MDCCCLVIII.
XXI. Anno Victoriæ Britanniar. Reg.
Abdul Medjid Khan
qui solum munificenter
Imperante largitus est.”

MISSIONARY STUDENTSHIPS.

[The Bishop of Salisbury has submitted to the various Ruri-decanal Chapters in his diocese, as a subject for consideration, the subject of Missionary Studentships. The following Report was drawn up by a Committee, appointed for the purpose, in the Chapter of the second portion of the Deanery of Wylde, and has been kindly forwarded to us. We have much pleasure in laying it before our readers.]

THE general apathy which unhappily still exists on the subject of the Missionary work of the Church amongst the large majority of

the people must, it is conceived by your Committee, be looked upon as the chief cause which has rendered it necessary that the inquiry which they were appointed to make should be instituted ; and hence they desire, before proceeding to answer the question submitted to the Chapter by the Bishop, to suggest to their brethren the necessity of making some more definite and decided effort to awaken a more deep missionary spirit amongst their parishioners, and would ask them to consider whether the hands of the Clergy would not be strengthened, in their endeavours to promote this, by an address put forth by the Bishop, in which the present want of devoted men to go forth among the heathen might be alluded to, and an appeal be made to young men of earnest minds to offer themselves for this holy work, and also to parents not to be slow in encouraging their sons to dedicate themselves thus immediately to the service of their Lord. Such an address, generally circulated, and accompanied by a form of prayer, to be used either in family worship or in private, would, they trust, do something towards arousing many to a sense of that personal responsibility which assuredly rests upon all to further our Lord's command to his Church to preach the gospel to every creature.

As regards the question to which the Chapter are requested by the Bishop to give an answer, viz. "What are the best regulations for the selection and training of such students?" your Committee, in considering this, have thought it only right to give every due attention to suggestions which have already been made by others on this important subject. They find that three schemes have been broached :—

I. The first (which has also this recommendation, that it is said already to be in action with good hopes of success) contemplates the education of any promising lad by his own Clergyman, who would make him, during the time of his training, useful in his parish and school, and thus discover whether he possessed those peculiar qualifications of tact and judgment, as well as that deep and earnest piety, which are essential to the success of the Missionary.

II. The second is the scheme recommended in the report of the Wilton Deanery, which advises rather that several youths should be brought under the charge of some one Clergyman, the greater part of whose time should be devoted to their education and training. It is thought by them that the Clergyman of a parish of some considerable population, in which for obvious reasons it would be desirable the Mission pupil should be, would have but little leisure time for cultivating and cherishing by personal intercourse a missionary spirit in the pupil ; and that, therefore, it would be more advisable to commit the youths to the care of some one person who should make it his chief work to prepare them for their future occupation.

III. The third is that of those who believe that our object would be more surely and less expensively attained by a department in some public school especially set apart for this purpose. The objection made to the two former schemes is, that, under such circumstances, the youths could see but little of the world, and so would not acquire that experience of men which is so desirable ; whilst in favour of

this third scheme it is urged, that the daily mixing with many companions of various minds and tempers, such as they would meet with in a school, would both afford a means for a more sure trial of their fitness for this especial work, and be itself a training for those many perplexities and difficulties which, in their after occupation, they would so surely meet. It is argued, on the other hand, against this scheme, that what we want is intermediate training—something between school and college; that the youths will have mixed with other boys, and had roughing at school previously to their coming under our care; and that any missionary spirit they may evince would be better cherished and strengthened by daily close intercourse with some good and holy man devoted to their training, than by their being kept for some years longer in a large school, in which probably most of the influences at work would soon utterly dissipate and quench any sparks of zeal for missionary work.

Your Committee are sensible that there are peculiar merits and demerits which will present themselves to different minds on each of these schemes. The plan they venture to recommend will be seen to embrace all of them, and so to leave it open to the Chapter (should any effort in this direction be made) to try either of them.

Your Committee advise that the Rural Dean be requested, in giving his reply to the Bishop, to state that the Chapter will gladly consider the Wilton scheme, or any modification of it which he may think fit to recommend, with a view to their co-operation in it, only saying that, from the sad experience they have of the difficulty which is felt in maintaining our training schools and other Church institutions, they deprecate any outlay of money in building, until such time as the plan which may have been adopted shall call for it by continued success, and shall have received the well-sustained support of Churchmen. They think it due to the Wilton Deanery, who have taken the initiative in this matter, to state their readiness to fall in as far as possible with their plans; and, moreover, it is obvious that, if some united effort of the different Deaneries can be made, greater success may be looked for.

The plan, however, they recommend is this:—

I. That each Deanery undertake to subscribe annually a certain sum, say 50*l.*, for the foundation of Exhibitions for this purpose.

II. That these Exhibitions be in aid of the education of young men who shall first of all give some sufficient guarantee that they intend in due time to go to some Missionary College of the Church of England, and eventually, if found well suited to so holy a calling, to become Missionaries.

III. That the candidates be selected, if possible, from those who live within the Deanery, and whose parents or friends can contribute towards their support; that the amount of the Exhibition in no case exceed 25*l.* per annum, and that the particular sum be determined by the circumstances of each case. The advantage attending this arrangement would be, not only that more exhibitors might be supported by each Deanery, or that a reserve fund might be formed with a view

to assisting the Mission Pupil at St. Augustine's, or some other Missionary College of the Church of England at home or abroad, but that the yearly payment by the parents or friends would be a desirable guarantee of their sincerity.

IV. That the candidates be required either to have passed the Oxford or Cambridge junior or senior examination, or to be examined and approved by some one appointed by the Bishop.

V. That for the training of such a candidate, the Chapter be at liberty to make arrangements with any Clergyman in the Deanery, or, if it should seem desirable, beyond it, or with any Schoolmaster whose school seemed well calculated for such an object, or indeed with any one whose position should be found to afford special facilities. The Exhibitions having been founded, the Chapter would receive applications from any who believed they could carry out their intention; each such application would be well considered; the character and age of the candidates, the circumstances of the Clergyman or other person with whom it might be proposed to place him, would be well weighed, and the selection then made as should seem most desirable.

VI. Your Committee suggest for the consideration of the Chapter, whether it might not be found desirable, in the event of such a scheme as this being generally adopted by the Archdeaconry, that an Archidiaconal Committee should be formed, to consist of the Archdeacon and the Rural Deans, and one other person elected by each Deanery, to whom it should be left to determine where and under whose care the exhibitioners selected by each Chapter might be most advantageously placed.

Your Committee are of opinion that if the Chapter consent to raise 50*l.* annually, in accordance with some such rules as those which have just been read, much benefit will be derived from it. They believe that not only may it be hoped that, by God's blessing, some devoted men may by this instrumentality be sent forth as labourers into the great Mission-field, but also that, by ever bearing in mind that the one main object we have in view is to encourage local efforts by keeping alive a local interest on this subject, and by taking care, on this account, to select youths of our own towns and villages to receive the Exhibitions, and committing them to the charge either of their own Clergyman, or of some other, if possible, within the Deanery—certainly not beyond the Diocese, except under very peculiar circumstances—that apathy, to which allusion was made at the opening of the Report, may possibly be dispelled. It surely would cause our people to have a deeper sense of the reality of Missionary work, if, having seen some young man trained up in their own neighbourhood for this holy occupation, and having themselves contributed to his support, they followed him to the Missionary College, and thence in due time sent him forth as the duly commissioned Minister of the Gospel, with the help of their prayers and alms, to whatever part of the world the providence of God might seem to call him. Still more would the interest thus awakened be increased, if in course of years, during which from time to time reports of the results of his ministra-

tions had been received, detailing his successes and disappointments, his hopes and fears, it should be permitted the Missionary to recruit his energies by returning for a time to the land of his birth, from whence he had been recommended to the grace of God for the work which he had fulfilled; and if, as of old, he should gather the Church together, and rehearse all that God had done with him, and how he had opened the door of faith unto the Gentiles.

W. D. MORRICE.
JAMES J. JACOB.
J. H. WAUGH.

W. SLATTER.
E. STRICKLAND.

EXCURSIONS IN PALESTINE.—No. X.

(Concluded from p. 896.)

NABLÛS TO JERUSALEM.

TURKISH COLONEL—GHUDEIPHÉ'S ESCAPE—POPULATION OF NABLÛS—SAMARITAN MORALITY—LEBONAH—TIMNATH-HERES—TOMBS OF JOSHUA AND CALEB—HIGHLANDS OF EPHRAÏM—JOURNEY TO JERUSALEM.

Sunday, June 19th.—This was the Greek Whit-Sunday, as yesterday was the Samaritan Sabbath of the Feast of Weeks. We had celebrated our Pentecost before we left Jerusalem; but it happened that this year the variation of style had driven the Paschal full moon, which regulates the Oriental Easter, a month later than that of the Western Church.

As soon as we were up this morning, we had a call from our old friend and host, Jerjus; and learning that the soldiers had marched for the Ghor at daybreak, we sent to the Mutsellim for a *teskery*, or pass, for our Arabs. He sent instead a colonel of the army to conduct them to the Jordan; but our suspicions were awakened scarcely less by the forbidding aspect of the man than by the caution of our hostess, who took us aside and whispered in our ear, "Don't trust him. He's the greatest villain in Nablûs!" Returning to the divan, we showed all kinds of civility to the officer, the customary honours of coffee, pipes, sherbet, and sweetmeats were not neglected, and I have no doubt we made ourselves extremely agreeable, until he intimated that it was time to start. We then begged that he would allow us to accompany him on the road, and put our servant under his orders for the day, with strict injunctions, in secret, to our tried and trusty Suliman, that, if there was the slightest appearance of treachery, they should return immediately to us. So we started; but I soon parted company in the Nablûs Valley, where I occupied myself with the *Christian Year* at the tomb of Joseph (which is nothing more than a common Moslem *wely*, with a sarcophagus of stone, plastered over), until I was joined by my friend R—, who rode a little further, and then left the party to pursue their journey, with the comfortable assurance that, however great a villain the colonel might be, the odds were three to one against him. It was late at night before Suliman returned, and we were still somewhat apprehensive of foul play, until his appearance set us completely at rest. The officer had, it seems,

informed the Arabs that his orders were to conduct them to a ford considerably to the south of that which we crossed yesterday, so as to avoid the soldiers; but, if the Sheikh objected to this road, he was himself to choose what way he pleased. Nothing could be more honourable than the colonel's conduct; for, when he had led the way for some time, the Sheikh called a halt, and proposed another route. The colonel warned him that the proposed route would bring him to the soldiers. But when Ghudeiphé persisted, the officer consented to follow; and the Sheikh led, until they came within sight of Wady Messahûd, where the soldiers were encamping. That was quite enough for the Arabs: they surrendered themselves to the colonel's guidance, who brought them safely to the Ghor, where the old Sheikh politely intimated that he could dispense with any further escort, for that he now cared nothing, though a thousand soldiers were at his heels! Our friend the colonel and our servant had been twelve hours in the saddle, and of course received a proportionate *baksheesh*. As for our Sheikh, he was very ill remunerated for his trouble and alarm, although we paid him handsomely enough for his six days' escort. Our original agreement was a thousand piastres; but of this sum he gave 320 piastres to his nephew, 120 to another Arab, probably his superior Sheikh; and 150 as blackmail to the robbers, leaving himself only 410 piastres, about 3*l.* 10*s.* We gave him a small present besides. I must finish his history in a few words. I learnt, when I was in the country the following year, that the poor old man had died in the interim, I believe by a natural death, and that he retained his gratitude to his English protectors to the last, as they will ever retain their respect and admiration for this model of fidelity and uprightness.

Monday, June 20th.—Our old friend Abu Shullabi called, with many apologies for his inhospitable treatment of us. He was accompanied by Amran the Levite, and others of the Samaritan community. They conducted us to the old mosk, which we had before visited, in which they profess to show the tomb of Deborah, Rebekah's nurse, at Allon-Bachuth, the oak at Bethel, under which she was buried (Gen. xxxv. 8); for the Samaritans, consistent in their error, have transferred the traditions of Bethel to Mount Gerizim, which they identify with the Luz of Jacob's vision. On our way through the streets of the city, to the house of Abu Shullabi, we met his young nephew, the Moslem proselyte. Having been regaled by Abu Shullabi with coffee made with rose-water, we went to pay our respects to one of the hostile community, who, however, live on sufficiently amicable terms with the Samaritans, companionship in affliction having had the effect of softening, if not of subduing their national antipathies. Our Hebrew friend told us that there were twenty-five adult males of his race in this town, of whom eight were Ashkenazim, or of Frank origin. He further informed us, that in Ibrahim Pasha's time he was taxed 500 piastres a year; since the restoration of the Turkish rule, this had been reduced to 150; but yet it may be doubted whether even the Jews themselves would not prefer high

taxes and security for life and property, to low taxes and anarchy therewith.

We next visited the Church of the Orthodox with the parish priest. It was a mean, insignificant building, and very small ; the fine large church dedicated to St. John the Baptist, which still exhibits some good traces of Gothic architecture towards the street, having been in possession of the infidels since the time of Saladin. We learned from the priest that the Christian community, all of the Orthodox rite, consisted of 104 adult males,—constituting some forty or fifty houses, with this church and two priests ; while at Ruphidia, in the immediate vicinity of Nablûs, are fifty families besides, with two priests.

Having learned that—according to a tradition common to Christians, Jews, Samaritans, and Mohammedans—the tombs of Joshua and Caleb, together with those of their respective fathers, Nun and Jephunneh, were still to be seen at Kiphel Heres, we had resolved to perform a pilgrimage to these sepulchres of the righteous, which, so far as we knew, had not been visited by any European traveller in modern times. Accordingly, having called to express our thanks to the Governor—who was not at home, but for whom we left a present, in acknowledgment of his important services—we quitted Nablûs at twenty minutes past four, in company with Amran el-Kohên, Yakûb esh-Shullabi, and another Samaritan, and reached Jacob's Well in half an hour. Here we halted to explore it thoroughly ; and the results of the examination have been already given. We had brought a cord from Nablûs for the express purpose of fathoming its depth, but found that we could not reach the bottom. We therefore supplemented the cord with the turbans of our Samaritan companions, and so succeeded in sounding its depth.

And here we also fathomed, at the same time, quite inadvertently, the depth of degradation in which these poor people are sunk, by an incident which shall be recorded much more in sorrow than in merriment. Before descending into the crypt which covers the well's mouth, I had taken the precaution of depositing my pocket compass on a rock hard by, that I might not injure the crystal in squeezing through the narrow aperture. On emerging from the well, the compass was gone ; and I could only conclude that poor Amran, the Levite, tempted by the glittering brass case, which certainly did look like gold, had appropriated the instrument ; for he alone had been left outside to guard the property, and assured us that no one had passed by. Having in vain endeavoured to persuade me that I had mislaid it, and finding that I was determined to recover it, he pretended to institute a diligent search in the grass about the well's mouth, and presently produced it with an air of triumph, as though he had picked it up from off the ground !

We left Jacob's Well at half-past five, and passing up the wide Wady Mukhna, in the shadow of Mount Gerizim, at five minutes to six we had the village of Rejib to our left, beneath which were some sheep of our friend Abu Shullabi, pasturing in the valley. At

twenty minutes past six, 'Awarta was on the hills to our left, to the south-west of which was the shaded court inclosing the tomb of Eleazar, and, on the north-east, the tomb of the seventy elders; between which, immediately below the village on the hill-side, were the sepulchres of Phinehas and Ithamar, the son and grandson of Eleazar, the son of Aaron; all which we had explored on our former visit. At ten minutes to seven Hawāra was on our right; after passing which, we turned to the left into a valley, and, ascending a steep rough hill, came by a rugged road to Wady el-Lebbān at eight o'clock, in which we passed the village of Ke-Sawieh at half-past eight, and at nine came to our tent, pitched in an olive-grove just outside the village of Lebbān, the Lebonah mentioned in the Book of Judges (xxi. 19), to describe the situation of Shiloh, which we now saw on a hill to the east, in Wady el-Lebbān. We found the villagers very uncivil, and my companion had some difficulty in avoiding a quarrel with them.

Tuesday, June 21st.—As we had parted from Amran yesterday, and had only Yakūb esh-Shullabi, a Samaritan lad of about fourteen years of age, with us, we took a guide from Lebbān, and quitted the village at seven, in a westerly direction; and crossing the hill which commands the village, we came, at a quarter to eight, by a steep descent to Wady Assāf—a valley running north and south. Here we had on our right a village named Kubbalan, and, a quarter of an hour beyond, we passed the village of Assāf, on the same side of our road, behind which was a copious fountain, springing out of a rock, where we watered our horses. Here we had before us, conspicuous on a hill, a very considerable village, named Gemaym, which we left on our right at five minutes to nine, and at nine came to a village called Merda, where Abu Shullabi had some property, as his nephew informed us. Here also was a large and wonderful well, into which we descended by a flight of steps, and of which our guide gave us the following particulars. The water, which was now very deep, sometimes rises to the very mouth of the well, at other times it is almost exhausted. At the bottom of the water is a camel formed in the rock; and, when the water is low, one of the villagers descends, and strikes the camel; on which the water bursts forth from the rock, and rises in the well so rapidly that the man can with difficulty make his escape. Indeed, we were told that several villagers are drowned in the well every year, and the camel is supposed to be the cause.

At twenty minutes past nine, we left Merda, and at twenty minutes to ten had Zeita on our right, at a distance, and, in five minutes more, Keēri, on the same side, close to our path. At ten minutes past ten we reached Kiphel Heres, in somewhat less than three hours from Lebbān, allowing for stoppages, and in a direction from that village very little south of west.

Here we first visited the tombs of Caleb and his father Jephunneh: the former, a large misshapen pile of masonry, thickly plastered, about twelve feet long by eight or nine wide; the latter, merely a

vaulted chamber. The mats spread before the sarcophagus, and lamps occasionally lighted around it, mark it as a place of prayer to the Moslems; while the Hebrew names on the wall prove it to be a place of pilgrimage to the Jews. The *fellahin* stand greatly in awe of Caleb by night, for he lays hold of them by the throat, and sometimes inflicts grievous bodily harm. We next went to the tomb of Nun, which was a common Moslem *wely* (or Sheikh's tomb), without any cenotaph,—which description will also apply to the tomb of Joshua, on the top of the hill, near a fine wide-spreading tree of the richest green. This last, however, is surrounded by a low wall, forming a small court, as in the case of Eleazar's tomb, and overshadowed like that with an acacia. All these tombs are close together just without the village, which is built on the hill side, and surrounded with olives. We tried hard to recover the name Gaash, or something approaching it, for the hill, but were not successful. Notwithstanding this failure, however, we were still disposed to accept the tradition, in part at least,—so far, that is, as it relates to Joshua and Caleb; for their fathers, there can be no doubt, perished in the wilderness, and it is very unlikely that their mummied corpses were brought in and deposited in the land of promise. Of Joshua we are informed (Joshua xxiv. 30) that “they buried him in the border of his inheritance in Timnath-serah, which is in Mount Ephraim, on the north side of the hill of Gaash:” which statement is repeated in the book of Judges (ii. 9), with the substitution of Timnath-heres for Timnath-serah, which latter is also the name given to his inheritance, in the account of the division of the land (Josh. xix. 50). As Joshua was of the tribe of Ephraim, and this part of the highlands of Ephraim fell within the borders of that tribe, it is in every way probable that the tradition has preserved the place both of his inheritance and of his sepulture. The case is very different with Caleb, who was of the tribe of Judah (Numb. xiii. 6), and had his special portion assigned him in and around Hebron (Josh. xiv. 12; xv. 16; Judges i. 12), and it is therefore highly improbable that he should have found his resting-place in Mount Ephraim, unless we may suppose that he was actuated by a feeling towards his faithful companion similar to that which prompted the direction of the old prophet of Bethel concerning the prophet of Judah:—“When I am dead, then bury me in the sepulchre wherein the man of God is buried: lay my bones beside his bones” (1 Kings xiii. 31).

The threshing-floor of the village was close by the tomb of Joshua, and the *fellahin* were congregated there in great numbers. They were very rude, and disposed to be troublesome until the Arsenal opened his batteries upon them, and told them how we English captains fought at Acre!

Having exhausted the *lions* of Kiphel Heres, we quitted the village at ten minutes past ten, and passing along the mountain chain towards the south, and to the west of the road by which we had come, we had a lovely ride to Silphî, which we reached at twenty-five

minutes past twelve. We were now on a road hitherto unexplored by European travellers, lying through the heart of the highlands, called in Scripture Mount Ephraim, formed by the great backbone of the mountain system which traverses Palestine from north to south, casting off at intervals huge ribs, as it were, in the shape of ridges of greater or less length and breadth and height, the valleys between which are abundantly fruitful and possess much picturesque beauty. We were traversing the east side of the watershed, occasionally at an elevation which commanded an extensive prospect towards our left, and once on the very summit, from which we could descry the western coast and the Mediterranean. The villagers of Silphî did not impress us favourably, for here we noticed for the first time the violation of the Mosaic precept which directs "Thou shalt not muzzle the ox when he treadeth out the corn" (Deut. xxv. 4), which we had found reason before to believe had been received as a tradition from the old inhabitants of the land, until Silphî and the other villages which we passed through to-day disturbed our theory. Here we dismissed our guide from Lebbân and the young Shomri, and forthwith got into trouble. For as we descended from Silphî by a steep and rugged road to Khirbet-kase, I had occasion to stop and adjust my saddle. My companion rode forward, and I lost sight of him, and came to Khirbet-kase at half-past one, where I learnt that I had got out of the road, which I recovered by aid of a guide, and at two o'clock reached a village named Arureh, having seen and heard nothing of my friend. Here I stopped to water my horse at a copious spring gushing out of a rock at the roadside, and R—— came up, for I had passed him on the road. Here we lunched under a fig-tree, in the midst of beautiful mountain scenery, and found the *fellahts* very civil, especially when they had heard Giovanni's story; they then rewarded our prowess with a present of apples.

Leaving Arureh at a quarter to three, we saw a large village named Mussâra in a valley to the right, and in five minutes passed through another village, named Bîr-zeit: then, crossing another ridge, we came to Kuphr-Ishweh, soon after which we missed the road, through the incivility of the villagers, who refused to direct us. Recovering the Sultâna—by which name, equivalent to the "king's highway," they signify the goat track which constitutes the road—we ascended the high mountain range; and from this it was that, at a quarter past four, we obtained a magnificent panorama of mountain scenery, extending to "the great sea westward" and the Jordan Valley. We looked down upon a large village on the west, but could not ascertain its name; conspicuous on the hills, at no great distance, was Ras Kerker, a Moslem wely, in a most commanding position, visible for many miles. But we had no time to pause; for the day was far spent, we had still many miles to go, and our road was so steep and stony that we could make no way.

Having descended somewhat to the east, we came, at a quarter past five, to the brink of a basin, full of vineyards and oliveyards, formed by the concurrence of several valleys, and forming the richest and

loveliest view I have had on this side Jordan. The fertility of the soil seemed to be wonderful, judging from the abnormal size of the gigantic fig-trees planted in a vineyard, and from the luxuriant vegetation of the gardens and orchards. The vines were intertwined with other fruit-trees, trellised over olives, and hanging in graceful festoons from the lofty pear-trees. On the hill opposite to that which we were skirting was Bir ez-Zeit, with a church-like tower, rising out of the clustered cottages, reminding us at a distance of a decent English village, until, having passed through the valley, we ascended to the houses, when the illusion was completely dispelled, and we found ourselves in the midst of huts more squalid and ruinous than Irish cabins. Leaving this at half-past five, we crossed another ridge, and descended steeply to Giphna, which we reached at five minutes to six, and had the satisfaction of learning that we were still five hours from Jerusalem. Passing Sûrda at twenty-five minutes past six, we found a better road; but our jaded horses, and the darkness which soon came on, would not permit us to proceed more rapidly. It was, besides, a very cold night, though so near Midsummer-day; and, to add to our miseries, after passing Beerî at half-past seven, we lost the road, which we had some difficulty in recovering in the darkness. It was half-past eleven before we reached Jerusalem, very cold, and hungry, and tired, and were not a little disgusted to find that our servants had not obeyed our orders, to pitch our tent outside the walls. We had sent them direct from Lebbân, and, knowing that we should not reach the city until the gates were closed, we had intended to pass the night again under canvas. Now we had nothing to do but to try to procure admission; and accordingly sent to the Pasha for the keys of the city. The Cawass of the Consul had in fact kept the gate open until ten, in expectation of our arrival. After the delay of an hour, we were admitted by a colonel, and reached home about one A. M. !

Reviews and Notices.

God's Gifts to the Christian Minister. A Sermon Preached in the Chapel of St. Augustine's College, on Sunday, September 19, 1858, being the Sunday previous to his departure for India. By GEORGE EDWARD LYNCH COTTON, D.D., Lord Bishop of Calcutta, and Metropolitan of India.

The title of this Sermon tells the circumstances under which it is preached. The Bishop of Calcutta is now on his way to his diocese, and we hope earnestly that the blessing of God will abide with him and prosper his labours. The text of this Sermon is 2 Timothy i. 7: "*For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.*" It begins with some very interesting remarks on the character of Timothy. The preacher then dwells on the general requisites for the Christian Ministry, which are described in the text.

We wish that our space would allow us to reprint the greater part of the discourse. As it is, we must content ourselves with the following long extract :—

"I have said that our first impulse is to value and practise the duty of love more than that of power and soberness. Most eminently may this be the case here. You, my brethren, who are about to devote yourselves to a most solemn office in the Christian Church, must remember that to your zeal for souls, and love for those in whose behalf Christ died, you must add a sober and wise self-control in forming plans, and an active resolute will in carrying out their execution. To be firm and wise, and tender in all your dealings with others, especially with those to whom you may hereafter be actually ministering, or whom you may desire to win over as baptized Christian converts to the flock of Christ, must be the secret of all great success, and is the one line of conduct which will receive God's blessing. Now we have seen that the gifts of power and soberness, like all other gifts, may be improved and strengthened, and among the appointed means for doing this must be reckoned the discipline of the mind by study, and the diligent pursuit not only of theological, but of invigorating secular learning. In an institution like this, a student is apt to undervalue all reading which does not bear obviously and directly on the great calling to which his life is to be devoted. Nay, some may even think that the careful and minute study of theology is apt to lead them astray from the great object of saving souls, and that they may trust entirely to the spirit of love and zeal. But the Church of God must be built up by the spirit of power and wisdom also; and the diligent cultivation of our mental gifts furnishes the chief means, under the blessing of Him without whom nothing is strong any more than holy, by which that spirit may be roused and stirred up within us. Certainly, if any students of this college are hereafter placed in that great diocese which I in God's Providence have been called to govern, they will find that the subtle philosophy of the Hindú, and the obstinate prejudice of the Mussulman, cannot be resisted without the spirit of power and wisdom, as well as of love; and there, in the work of winning souls to Christ, no mental gift, no kind of knowledge, no ability, acuteness or power of reasoning or imagination will fail to find its fit employment; for all are weapons in the Lord's armoury, all will help you to do battle against the wiles of His enemy.

2. These reflections, brethren, naturally occur from considering the text as it were in detail, from separating it into its component parts, and observing the three characteristics of the spirit which God bestows upon the faithful minister of His Word. But we must not conclude without observing how high, how solemn, nay, how sublime is the estimate which it gives of the calling to which you have devoted your lives. The qualifications for that calling are said to be the gifts of God Himself: all that is low or unworthy is expressly excluded from them, they are the characteristic graces of three main divisions of the human mind, the more tender and gentle feelings, the power of vigorous and energetic action, the thoughtful spirit of wise and calm reflection. Such a calling should not be lightly estimated, nor approached without constant watchfulness and prayer. This warning applies, no doubt, to every office in the Christian ministry, most obviously and directly to that which is in one sense the noblest of its offices, the work of a missionary. For though we must not for a moment undervalue the vast amount of work which has to be carried on for Christ's cause in England, or venture to depreciate the noble and self-denying exertions of those who are labouring for Him at home, yet undoubtedly to go forth and preach His Gospel in a foreign land, and seek to add kingdoms and races to His Church, is the most direct imitation of the work to which He consecrated His own Apostles. But in a place like this, where you are surrounded by so many comforts and advantages, where your studies are cheered by the friendships with teachers and contemporaries which form the happiest feature of English education; where you are surrounded by the associations of the past, and by recollections connected with the brightest page in English history; and at a time like this, when the progress of civilisation has softened many of the hardships, and enlivened much of the dreariness of a missionary life, at least in many parts of the world, there is a danger lest you should regard your future work as a matter of course; look upon your calling as an ordinary profession; forget its

peculiar greatness and sanctity; and, above all, fail to bear continually in mind your deep need of a living, personal purity and holiness, of constant, practical communion with God, by prayer in the name of His Son. Even here, where the very place is set apart for devoted piety, a secular spirit may intrude; you may forget whose servants you distinctly are, whose ordained ministers and messengers you will be; you may look on your gifts, your studies, your daily employments, as ordinary talents and occupations, not as the direct gifts of God, and pursuits immediately devoted to His glory. Consider for a moment how varied, as well as solemn, is your future calling. As Englishmen, you will be commissioned to warn Englishmen against the dangers of colonial life, or of life in a heathen country; against the coarseness, the self-seeking, the love of gain, which defiles the one—the sin of falling away from the Gospel code of morality, which is always very near the other. As ministers of the Church of Christ, it will be your great and glorious privilege to labour in the blessed work of extending its boundaries, and preaching the forgiveness of sins through the blood of Jesus. As individual Christians, set in positions of deep responsibility, each of you must be, like Timotheus, *an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity*. For this high vocation, God in His mercy grants you now a quiet season of preparation; neglect therefore no means which are here placed before you, to brace and nerve and fit you for your work, to strengthen your understanding, to animate your activity, to deepen your faith, to enlarge your charity, to enable you even in bodily things to do good to those among whom you are to labour. Regard the peaceful years of industrious repose in this place as a blessed privilege and opportunity; they will be over only too soon; they must not be wasted in sloth or indifference, or a mere commonplace acquiescence in its studies and in its discipline; they must be years of willing obedience, of patient waiting, of humble but cheerful hope, of growth in knowledge and goodness, of struggling against sin, of constant and earnest prayer. To think of the variety of duties before you, is to ask almost in despair, *Who is sufficient for these things?* but to remember the abundance and richness of the Gospel promises, rich and abundant in proportion to the various difficulties which they are designed to meet, is to thank God and take courage, and to believe that those who truly seek Him will be prepared against any contingency by *His manifold gifts of grace, by the spirit of wisdom and understanding, the spirit of counsel and ghostly strength, the spirit of knowledge and true godliness, the spirit*, not of that base fear and timidity which flees from toil or danger, but of that *holy fear* which is the beginning of wisdom, *now and for ever*."

Messrs. Rivington have just published a second edition of a very interesting book, *Addresses, chiefly to Young Men*, by the Rev. J. S. M. ANDERSON. The subjects of the Addresses are:—(1) The profitable Employment of Hours gained from Business. (2) Dr. Johnson. (3) Columbus. (4) Sir Walter Raleigh. (5) England and her Colonies.

We have received two Pamphlets, by Captain W. PARKER SNOW, late commander of the Mission-ship "Allen Gardiner." (Piper, Stephenson, and Spence.) (1) *British Columbia, Emigration, and our Colonies*. There is not much in it concerning British Columbia. (2) *The Patagonian Missionary Society, and some Truths connected with it. Addressed to the Subscribers, and Friends of Missions*. As Captain SNOW intends to bring forward his complaints against the Society in a court of justice, we decline expressing any opinion concerning them.

We are glad to announce that a volume of Sermons, by the late Bishop BLOMFIELD, *On Christian Doctrine and Practice, and on the Church*, none of which have before been printed, will very shortly be published by Messrs. Bell and Daldy.

Colonial, Foreign, and Home News.

SUMMARY.

ON Sunday, August 1, the Bishop of RUPERT'S LAND held an Ordination in St. John's Church, Red River, when Mr. J. P. Gardiner, of the *Church Missionary Society*, and Mr. H. Cochrane, of St. John's Collegiate School, were ordained Deacons. On the following Sunday, at a special Ordination, Mr. Gardiner was admitted to Priest's orders, before leaving the Red River, to labour at York and Churchill, on the shores of Hudson's Bay.

The Bishop of TORONTO, at his last ordination, in the church of St. James, Toronto, ordained four deacons and eight priests. On Sunday, October 10th, he consecrated St. James's Church, Fénélon Falls; and after the sermon, which he preached himself, he confirmed forty-three persons—twenty-three males and twenty females.

The Bishop of HURON has ordained four Deacons in St. Paul's Cathedral, London, Canada West: one of them, Mr. R. Gordon, late of Kingston, Jamaica, is a person of colour.

The Bishop of HURON directed, in September last, that collections should be made in the churches in his diocese, on some Tuesday in October, for the Church Society, the proceeds to be appropriated to missionary purposes within the diocese.

The Bishop of KINGSTON arrived in England November 20th, by the Royal mail steamer "Magdalena."

The Bishop of WELLINGTON has left England for his diocese.

The Bishop of NELSON intends to sail early in December.

The Bishop of COLOMBO says in a private letter dated September 28:—

"My thoughts are carried on by the date to the consecration of my two dear friends and pupils, Abraham and Hobhouse, in one day, to the sees of Nelson and Wellington. Would that I might see one or both of them at Galle on their way out to Australia. I hope to go down next month to welcome the new Metropolitan on his way to Calcutta."

We have inquired, and are enabled to state authoritatively, in answer to an inquiry of the editor of the *Record*, in his paper of November 24, that it is the practice of the *Society for the Propagation of the Gospel* to require of all persons, whether Clergymen or laymen, applying in this country for missionary employment of any sort, that they should be examined and approved by the "Board of Examiners," before being proposed to the Society for appointment. In respect to appointments of Missionaries abroad, the Society requires to be furnished with full particulars, but relies, as to the qualifications of the Missionary candidate, on the judgment of the Bishop of the Diocese.

This arrangement has the express sanction and approval of the Archbishop of CANTERBURY, as will be seen by reference to the letter of his Grace in the Report of the Society for the year 1854, p. cxx.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.—*Tuesday, November 2nd, 1858.*—The Bishop of LONDON in the Chair.

A letter was read from the Rev. W. Short to the Secretaries, dated Llandrinio, near Oswestry, October 2, 1858, resigning his office of

Treasurer to the Society. A resolution was carried, expressing the regret of the Society in losing Mr. Short's services, and thanking him for his long and efficient labours on their behalf. The Rev. W. Short thanked the meeting for the resolution which had been adopted, and took an affectionate farewell of the Board, promising to render the Society at all times all the service in his power.

The Rev. W. G. Humphry, B.D., Vicar of St. Martin's-in-the-Fields, was appointed Treasurer, in the room of the Rev. W. Short.

The Secretaries stated that a grant of books, to the value of 50*l.*, in addition to a large selection applied for, on account of the Calcutta Committee, had been lately sent out, and that aid would be rendered towards the expenses of publications in the languages of India.

A letter from the Rev. D. Simpson, Secretary of the Madras Diocesan Committee, dated Madras, September 8, 1858, was laid before the Meeting. From the following extracts, it will appear that native female education is the main object in behalf of which the Diocesan Committee have requested a portion of the Society's grant for India :—

"The Madras Diocesan Committee are deeply interested in the subject of female education ; they believe that so much good has already resulted, both directly to the girls and young women trained in the few existing schools, and indirectly on those whom these influence; and they are convinced that it will be found the most satisfactory way in which the Parent Society's funds could be spent, and that it is an object which commends itself heartily, alike to those who view it from a distance, and to those who see it every day working here.

At Edeyenkoody (Tinnevely), the station of Dr. Caldwell, there is a very efficient boarding-school, conducted by Mrs. Caldwell ; certainly the most perfect school of the kind in South India. From want of funds this school cannot receive one-half of those who desire admission; the number of scholars at present is 35. The Madras Diocesan Committee consider that provision should be made for the addition of 20 pupils from the Edeyenkoody district.

In the adjoining districts of Sawyerpuram and Pathukotie there are no boarding-schools for girls. It would not be expedient to establish one in Sawyerpuram, close to the young men's training institution; and in Pathukotie the missionary is unmarried. The Madras Diocesan Committee propose that 15 girls from among the many candidates from these two districts should be committed to Mrs. Caldwell's charge in the Edeyenkoody school.

Again, in the adjoining district of Ramnad, a mission has been established with the fairest prospects. . . . The Madras Diocesan Committee would propose to entrust 15 girls from this very large district to the care of Mrs. Caldwell.

This would raise the number in the Edeyenkoody school to 85 ; not too large a number, considering the appliances at Mrs. Caldwell's disposal, and her ability and experience. I may add, that in the neighbouring districts under the *Church Missionary Society*, this number has not been found too large.

The important district of Moodaloor calls for support for a school of not less than 20 girls. To the Nazareth school 20 at the fewest

should be added—while perhaps an addition of 10 would suffice for the school at the smaller district of Christianagaram. Puthiamputhur has a school sufficiently supplied with funds for the present.

On the whole, for Tinnevely, the Committee recommend that not fewer than 100 additional pupils should be provided for:—Edeyenkoody, existing school; an addition of 20. Sawyerpuram and Pathukotie, no school; 15 pupils to be educated at Edeyenkoody. Ramnad, no school; 15 pupils to be educated at Edeyenkoody. Moodaloor, no existing school; one to be founded; 20 to be provided for. Nazareth, existing school; 20 additional pupils to be provided for. Christianagaram, existing school; 10 additional pupils needed.

With regard to the province of Tanjore:—There is at Erungalore a comparatively recent mission in the northern part of the province, a very efficient boarding-school for girls, well managed by Mrs. Kohlhoff: and were this school more central, the Madras Diocesan Committee would very strongly recommend that pupils from other districts would be sent here for training, as in the case of Mrs. Caldwell's school in Tinnevely. But this is impracticable, from the outlying situation of the district. They must therefore content themselves with proposing the addition of 20 pupils to Mrs. Kohlhoff's present number."

The letter then proceeds to suggest additions to the schools at Canendagoody, Combaconum, and Tanjore:—

"The number of additional pupils proposed for the Tanjore missions will be 85. The difficulty in every case has been to say what was the smallest number we should select from the many applicants.

With regard to a training institution for schoolmistresses, it is the unanimous opinion of the Missionaries and of the Committee, that a separate institution would not be desirable. The Madras Diocesan Committee propose that Mrs. Caldwell, in Tinnevely, and Mrs. Kohlhoff, in Tanjore, should form a training class from the most efficient of the advanced pupils in their boarding-schools, with a view to thoroughly qualifying them for teaching. The Madras Diocesan Committee propose that at Erungalore this class should number six only; at Edeyenkoody fourteen. . . . The expense of each scholar in Tinnevely, Dr. Caldwell reckons at 35rs. or 3*l.* 10*s.* annually, to cover every charge. The same allowance may be taken as applicable to Tanjore. For the training class the expense would be somewhat greater, 45rs. or 4*l.* 10*s.* annually.

The cost of the Madras Diocesan Committee's proposed plan would be 66*l.* 10*s.*; for this 185 girls would be well taught and cared for,—by God's blessing to be the means of incalculable good among those over whom their influence would extend. Of these 185, 20 would be thoroughly trained as teachers, a great want would be supplied, and the hands of the present labourers materially strengthened.

The Madras Diocesan Committee have said nothing about boarding-schools for boys, confessedly important as these institutions are. They preferred taking up one point and working that thoroughly, knowing that the subject of boys' boarding-schools will come especially under the consideration of the *Society for the Propagation of the Gospel in Foreign Parts.*"

The following extract from a letter from Richard Clarke, Esq., who had examined the correspondence, was read :—

“It is impossible to overrate the blessings that, we may hope, will flow from the effective training of the females of India, and it is to our Society that it peculiarly belongs to raise up the Loises and Eunices of the Christian Church in our Indian possessions. It seems, therefore, most desirable that we should encourage and support the Madras Committee, to the extent of our power, in carrying out the plans they have proposed, not only for the increase of the female schools generally, but also for availing themselves of the rare talent and zeal of Mrs. Caldwell, in training the future schoolmistresses for the Southern Missions.”

The Secretaries informed the Board that the Standing Committee had assigned one thousand pounds from the Special Indian Fund, to the objects above specified; namely, 500*l.* for the first year, dating from Christmas, 1858; 300*l.* for the following year, and 200*l.* for the third year.

It will be enjoined on the Diocesan Committee to use the utmost endeavours to obtain means, both from the British residents and from the parents of the children, towards the expenses of the schools.

The Board approved of the step taken.

The Bishop of COLOMBO, in a letter dated, “On Visitation, Manaar, Ceylon, August 30, 1858,” requested books for the performance of Divine Service in a small church within the decayed Dutch fort at that place, which were granted. The Bishop said :—

“The gift would, I am sure, be very acceptable to the people for the use of their church. They have their school, in which I saw and examined above twenty children on Saturday; and having no form of dissent among them, they appear to be attached to us in principle, as opposed to the influence of Rome, which is strong on every side, and ranks a greater body of adherents on its roll numerically than we can for a long time hope to gather in. For education, they do very little. It is this branch of our work, to which all the resources and means at our command must be devoted, and in God’s good time we may hope that the seed will bear its fruit.

I hope to get round to Trincomalie and Batticaloa, on the eastern coast of the island, before I return to Colombo, towards the end of next month, in time to proceed southward to welcome the Metropolitan at Galle, where he will probably be detained for a day on his way to Calcutta. But my failing strength bids me look with uncertainty (though not untrustfully, thank God!) to the accomplishment of all such distant plans.”

Books to the value of 6*l.* were granted to the Rev. Walter Baugh, Ekukanyeni, Maritzburg, Natal, who had lost nearly all his effects from a fire which destroyed his residence.

Books to the amount of 8*l.* were granted towards a library for the clergy, catechists, and others in King William’s Town, British Caffraria.

The Rev. Alfred Glennie, Incumbent of Gosford, Brisbane Water, in a letter dated August 5, 1858, stated that he had on the 3rd

December, 1857, laid the foundation of a new church, and that the consecration by the Bishop of NEWCASTLE had been fixed for the first week in September. There is another smaller church which, he said, was in an unfinished state, but which the Bishop, on his visiting the district, would probably consecrate.

Two sets of books were granted for the performance of Divine Service in two new churches in the diocese of Newcastle, Christ Church, Brisbane Water, and at Kincumber.

The sum of 20*l.* was granted towards the erection of a church at Dalhousie, in the county of Restigouche, New Brunswick.

The following grant was made:—For use and distribution in New Zealand, Bibles and Prayer-books, on the application of the Bishop of WELLINGTON, 56*l.* 10*s.*; he purchasing Bibles and Prayer-books to the value of 21*l.* 13*s.* 4*d.*

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.—*Tuesday, November 19th.*—The Rev. A. M. CAMPBELL in the Chair.

It was announced by the Secretary that the foundation-stone of the Memorial Church at Constantinople had been laid by Lord Stratford de Redcliffe, who had written to Mr. A. J. Beresford Hope a letter, speaking favourably of all the proceedings on the occasion.—It was stated that there was 70,000 natives in British Columbia. Two missionaries had been sent out since the last meeting. A letter was read from Colonel Hardy, the Governor of the Colony, speaking strongly of the need of a Bishop, inclosing 10*l.* as a subscription, and assuring the Bishop of his support. The Rev. George Hills, Incumbent of Yarmouth, Norfolk, is to be the first Bishop.—Letters were read from the Bishops of Natal and Grahamstown.—A letter was read from the junior missionary of the Society at Constantinople. He declined to qualify himself for labour among the Turks, and stated, that unless his salary was raised from 200*l.* to 300*l.* a-year, he should be obliged to resign his appointment. It was resolved that his salary should not be increased, and that if his resignation were offered, it should be accepted.—The Rev. J. Earnshaw had been sent to Madras. He is the fourth additional missionary sent this year to India.—Grants were made for two missionary pupils, Messrs. Ball and Baker, on the same scale as the Government grants to pupil teachers; one of them will be under the care of the Rev. C. D. Goldie, of Colnbrook, the originator of the system.—The thanks of the Society were voted to the Rev. W. Short, who had for sixteen years been a member of the Board of Examiners, and the Rev. W. F. Kay, who had served for a long time as gratuitous Organizing Secretary for the Diocese of Lincoln.

The Secretary stated that Miss Burdett Coutts had for the third time endowed a Bishopric. She has given 15,000*l.* for the Bishopric of British Columbia, and 10,000*l.* for the other clergy. It was resolved, that his Grace the President of the Society be respectfully requested to write to Miss Burdett Coutts, expressing the deep sense of the *Society for the Propagation of the Gospel* for her munificence and liberality to the Colonial Church.

THE
COLONIAL CHURCH
CHRONICLE,
AND
Missionary Journal.

1859.

"Christianity is to be considered as a trust deposited with us in behalf of others, *in behalf of mankind*, as well as for our own instruction. No one has a right to be called a Christian who doth not do somewhat in his station towards the discharge of this trust."—BISHOP BUTLER.

LONDON:
RIVINGTONS, WATERLOO PLACE;
J. H. & JAS. PARKER, OXFORD; DEIGHTON, BELL & CO., CAMBRIDGE;
GOSSIP, HALIFAX; CAREY, QUEBEC; CAMPBELL, GRAHAMSTOWN.

1860.

ERRATA.

Page 160, line 4 from bottom, *for* "these" *read* "three."

Page 341, line 7 from bottom, *for* "Sista" *read* "Vista."

The paragraph on Newfoundland in page 439, belongs to the Report on S.P.C.K. p. 440.

LONDON:

R. CLAY, PRINTER, BREAD STREET HILL.

CONTENTS.

ORIGINAL ARTICLES, CORRESPONDENCE, AND DOCUMENTS:—

	PAGE
Adelaide (Synod)	358
Africa (Central) Mission	98, 147, 174
— Oxford	214, 441
— Cambridge Meeting	441
— (South) Missionary Intelligence	214
— (West) News from	181
American Church, Missions of	61
— Diocesan Conventions	456
Antigua, Journal of Bishop, 151, 185, 339	249
Borneo, Dyaks of	339
— Massacre at	101, 139
Calcutta, Bishop's Pastoral Letter	400
Capetown, Recent Events	252
— Addresses to Bishop, &c.	337
Cawnpore Mission	457
— Martyrs in 1857	138
Ceylon Mission	25
— School Commission	1
Chaplaincies, Foreign	54
China, American Mission to	27, 41, 227
— and Japan (meeting of S.P.G.)	223
— Bishop Victoria on Missions	33
— Christian Missions in	131
— English and American Bishops	121, 166
Chinese Treaties (Bishop Victoria) 19, 53	225, 457
Chippeway, Indian. Ordination of	53
Christianity and Heathenism	387
— 281, 321, 361	206, 241
Cologne, English Church	28
Columbia, Bishop of	478
— Future of	15
Consecration of Bishops	279
Convocation, Debate on Missionary Bishops	263
— Report on Missions	119
Doane, Bishop	279
Edeyenkoody Mission	382, 422, 463
Foreign Missions, Openings for	192
Foreigners in London	74
Grahamstown, Diocese of	55
Greece, Church in	389
Hardwick (Archdeacon) the late	367
House of Mercy, Shipmeadow	270
India, Discouragement of Christianity	468
— Memorial of S.P.G.	173
— Native Pastorate	255, 429
— Re-marriage of Converts	250, 329
— True Thank Offering for Peace	161
— and East, Want of Missionaries	198
Island Missions in East (Ceylon)	1

ORIGINAL ARTICLES, CORRESPONDENCE, AND DOCUMENTS, continued—

	PAGE
Japan, Christian Missions in	81
— Letters from	371, 416, 452
— Mission from America	136
— Missionary Visit	130
Kafir Institution at Bishop's Court	26
— Missions. Hopeful Signs	201
Labrador, Mission in	311
Madeira, English Church in	227
Maritzburg, Mission Work	98
Milman (Dean), Ramsden Sermon	294
Missionary Bishops	278
— Power to Consecrate	222
— Debate in Convocation	263
Missionary Candidates' Association—	
(Bath and Wells)	149
(London)	269
(Norwich)	225
Missionary Union of St. Augustine 89, 179, 237, 266	
Missions, Bishop Waiapu on	379
Newfoundland, Wants of	91
New Zealand Synod	257, 303, 335
Palestine and S. Syria, Excursions in	347, 391, 430, 471
Primitive Christian Missions	461
— Modes of Propagating the Gospel	410, 446
Quebec Synodal Elections	249, 462
Ramsden Sermon (Dean Milman)	294
Remarriage of Converts	250, 329
Sierra Leone, Death of Bishop	317
Simultaneous Missionary Sermons	279
Sydney, Church Conference	108
— Synodical Action	63
Synods at Montreal and Quebec	359
Toronto, Sustentation Fund	72
Whit-Tuesday, 1841 and 1859	291
Widow Burning (H. H. Wilson)	360

REVIEWS AND NOTICES OF BOOKS:—

Christ and Other Masters. Part iv. Egypt and Medo-Persia (Hardwick) 76	
Christian Statesmen, and our Indian Empire. (Maclear)	117
Sermons (Betta)	117
Dr. Livingstone's Cambridge Lectures, (Monk)	ib.
Sermons (Bishop Blomfield)	156
Greek Testament (Wordsworth)	194
Life of Walter de Merton (Bishop Hobhouse)	195

REVIEWS AND NOTICES OF BOOKS, <i>continued—</i>	PAGE	COLONIAL, FOREIGN, AND HOME NEWS, <i>continued—</i>	PAGE
Extraits des Articles et des Canons, &c.	197	Grahamstown	29, 198, 237, 399, 400, 440
Canadian Mineralogist, &c.	<i>ib.</i>	Guiana	198, 357
Report of Proceedings, &c.—Diocese of Quebec.—Review of Lay Address, &c.	230	Huron	29, 198, 358
Calendar, St. Paul's College, Sydney	234	India	400, 440
Synodal Proceedings in Tasmania (Davenport)	271	Japan	29
Ishmael, or Natural History of Is- lamism (Arnold)	273	Kingston	159
Psalms, with Explanatory Notes (Hawkins)	318	Labuan	78
Maxima and Minima (Ramchundra)	354	Malta	358, 478
Missionary Candidate's Manual	395	Minnesota	158, 359, 478
Missionary Sermons at Hagley (Lyt- telton)	396	Montreal	73
Sermons (Jackson)	<i>ib.</i>	Natal	29
Wisdom of Piety, &c. (Meyrick)	397	Nelson	118
Journal at Fallangia	<i>ib.</i>	New Brunswick	118, 234, 399, 439
The China Mission (Dean)	438	Newfoundland	234, 275, 279, 478
Report of Adelaide Synod	475	New Jersey	399, 439
Missionary's Daily Text Book	477	New York	29, 280
		— (Western)	158, 439, 478
COLONIAL, FOREIGN, AND HOME NEWS:—		Nova Scotia	275, 320, 478
Adelaide	358	Ohio	35
Antigua	275	Paris	78, 158
Barbados	158, 439	Perth	78, 359
Bombay	440	Pennsylvania	275, 359
Borneo	400	Quebec	237, 439
Brisbane	198	St. Helena	78, 234, 478
Calcutta	358	Sierra Leone	78, 440
Canterbury (St. Augustine's)	29, 118, 237	Sydney	275, 478
Capetown	159, 358, 399, 478	Texas	358, 399
Carolina (South)	399	Toronto	198
China	118, 158, 236, 358	Turkey	358, 440
Colombo	478	Victoria	400
Columbia	29, 78, 119, 478	Waipatu	
Delhi	237		
Frederickton	439		

REPORTS OF PUBLIC MEETINGS:—

S.P.C.K.	29, 79, 119, 159, 199, 237, 275
	399, 440, 479
S.P.G.	32, 80, 120, 160, 199, 339, 275, 480

DIRECTIONS TO THE BINDER.

Appeal for Columbia	with	March.
Observations on Ophthalmic Medicine, &c., in con- nexion with Christian Missions	"	April.
Appeal for India. S.P.C.K.	"	June.
Kafir Missions in Grahamstown	"	"
Bishop of Capetown's Address to his Friends	"	September.
Oxford and Cambridge Mission to Central Africa.— Meeting at Cambridge, Nov. 1	"	December.

THE
COLONIAL CHURCH CHRONICLE
AND
Missionary Journal.

JANUARY, 1859.

SOME OF OUR ISLAND MISSIONS IN THE EAST.

CEYLON.

(Continued from p. 408.)

"HARDLY anything in India is so interesting as Ceylon." So wrote Bishop Middleton to Joshua Watson, November, 1816, after his first Visitation of the island.' "Christianity there is making a slow, but, I think, a sure progress. The Governor devotes his whole time and attention to the happiness and improvement of the people committed to his care. He is building churches, and founding schools, and providing for converts who make any sacrifices by the conversion, as ought to be done everywhere. To a person who has lived some time on the continent of India, it is quite surprising to hear people talking publicly of promoting Christianity, just as you do in England. . . . *It is high time that Ceylon should have a bishop.*" He addressed two other correspondents at the same time to the same effect; "It is a spot of great interest in a Christian point of view. Christianity has there the countenance and encouragement of the Government; and though its progress will not be rapid, it is, I think, certain. The conduct of the Governor, Sir Robert Brownrigg, is above all praise. A succession of four or five such governors would make Ceylon a happy island, and do honour to the British Crown. The Christianity of Ceylon," he writes to Mr. Courtenay, Secretary to the India Board, "is certainly made up of very discordant materials. There are teachers there sent out by almost every sect; yet, most of the converts, with the exception of those of the Romish faith, would,

I believe, very readily range themselves under the Episcopal authority. *No government which has not some analogy to monarchy is suited to the habits and tempers of the people of this quarter of the globe.*" Bishop Middleton, engaged at the time in the first Visitation of the lately formed Diocese of Calcutta, could only stay ten days at Colombo, but he was in communication there "with Christian teachers of almost every denomination, and with converts from all sorts of superstition. I visited the schools, as I have done everywhere, and I found time to write and to preach a sermon with a particular application to Ceylon."

That sermon is one of the few which have been spared to us by the gifted author. It is a weighty discourse, characterised by the sound learning, and the far-sighted wisdom, and deep earnestness which so marked the man. The text is in exact harmony with the stirring thoughts which the Visitation of Ceylon had suggested, and the application of it made at the "church in the Fort" in Colombo, now forty-and-two years ago, may be a word of hope and encouragement to our brethren there, who are gathering now the firstfruits of that plenteous harvest which Middleton, in his day of small things, still dared to prophesy, and for which he so fervently prayed.

"For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth."—Isaiah lxii. 1.

"With these precautions," said the preacher, in concluding, "the cause of your Redeemer will prosper in your hands; all things manifestly conspire to its success; zeal, exertion, liberality and (what I cannot allow myself to suppress) the sanction of the highest authority, and the encouragement of a bright example. May the Almighty bless these means, which He alone could have supplied, and make you instruments of revealing to those who are still in a state of darkness, the glory of our Zion, that so it may radiate from this favoured spot, and be visible throughout the Eastern world!"

We trust our readers will not complain of these extracts, or of a detailed reference to the hopes and auguries of the first, and, if we may express our own conviction, the greatest, of all our Indian prelates. We have already, in a former paper, pointed out some of the circumstances which make Ceylon peculiarly interesting, and peculiarly important, in the progress of the Gospel. In resuming this subject now, we very gladly avail ourselves of this strong testimony from one who was in our fathers' days a chief restorer of Catholic truth and of Catholic hope and love in the Church of England.

It is no unsuitable beginning, if we mistake not, for a New Year's work, to try to enlist fresh sympathy and heartier support in behalf of the Diocese of Colombo. We have described, however feebly and imperfectly, the past reproaches, and the past losses, of Christendom in that island of the East. Now we have before us a more cheering task. It is due to the hard and most conscientious work of an excellent bishop, and some admirable clergy, that the story of a Mission in the tropics, carried on faithfully and perseveringly now for thirteen years, should be simply and honestly told. It is due to our brethren there; but it is still more necessary for ourselves at home to ponder it well. We have still to wait for any increase of our bishops in the continent of India. Governments are still immovable. Missionary societies are still divided one against another upon this vital and organic question. The bishops of the Church of England have not spoken, as we trust they yet will speak, unitedly, and in a body, upon the necessity of this proved support, to strengthen all other Christian efforts.

It is something to be able to oppose to the indifference of Governments and the sectarianism of popular religion, the large-hearted wisdom and the saintly yearnings of spirit of a Middleton and a Heber; it is something to know that in working for Ceylon, English Churchmen are working for that spot of chosen ground, on which such men, with prescient and assured hope and faith, instinctively fastened as the future centre of a great diffusion of the Truth. We need to be reminded of the prayers and the labours of those who are asleep. We have great need to look away from the discouragements of the present to the bold ardour of those who stood almost alone on the watch-tower of Hope, and who toiled on and on without seeing the breaking of the light. But we are bound also to own with thankfulness God's good hand upon us, whenever, we trust with humility, we are permitted to discern it. We invite our readers, then, to the study of the mission work in Ceylon since the foundation of the See in 1845. We have, we regret to say, no special information about that work: we have not the means, if we had the ability, to describe it fully and with vividness. We have gleaned our information here and there from letters, and journals, and reports, already accessible to all. We know neither the good Bishop nor any of the clergy of the diocese. Perhaps that very deficiency of personal acquaintance may make our testimony of more use with some. With all sincerity, then, we venture to express the conviction, which plain facts have impressed upon us, that nowhere in the East are Christian missions so vigorously conducted, in proportion to the means at the disposal of the Church; and nowhere, considering the hindrances of the past,

and the peculiar difficulties besetting the work, has such progress been made, in the same time, in a real and sound evangelizing of the heathen, as in the diocese of Colombo, since the appointment of its first bishop. If Tinnevely is, for the duration and the abundant fruits of its missions, the bright spot of Christianity in India, Ceylon is the diocese, and as yet the only diocese, where the heathenism of India is actually encountered by something really like the faith, and the energy, and the unity, and the love of the Church of Christ; the Bishop, foremost in every good work, and his missionary clergy, for the most part, at least, by their cordial co-operation and efficient labours, doubling their numerical strength, and laying deep the foundations of real Christian life.

The first Bishop of Colombo reached his diocese on All Saints' Day, 1845. "We landed," he says, "in the afternoon, and went direct from the ship to the church." What was the religious condition of the island, in respect to its missions, at that date, which is obviously the fittest period at which our retrospect should commence? The *Christian Knowledge Society* had extended its useful labours to Ceylon for many years, having been established at Colombo by Bishop Middleton in 1816; the *Church Missionary Society* entered upon its work in 1818; the *Society for the Propagation of the Gospel* only in 1840. We can only state the general results of the labours of these various bodies. In 1840 the first of these associations made a grant of 500*l.* towards a Church-building Fund in Ceylon; in 1844 a colonial chaplain, the district secretary at Point de Galle, "thanks the Society heartily for their assistance to his colonial labours which was readily afforded, and was, at the same time, very material to their efficiency during a period of twenty years." In another most important branch of Christian labour, the translation of the Bible and Book of Common Prayer, we do not find exactly how much the Society had been able hitherto to effect. In the report of the Foreign Translation Committee for 1844, it is stated, "more than a century ago the Society's zealous and indefatigable missionary Ziegenbalg put forth a complete translation of the New Testament in Tamul. But it may not be irrelevant to mention here, that much has even recently been done in the diocese [of Madras and Ceylon] in the way of translation into the Tamul and Teloogoo languages, with the aid of means placed by the Society at the disposal of the Bishop." Tamul, our readers will recollect, is one of the languages spoken by a large portion of the population of Ceylon. Bishop Middleton, with his usual far-sightedness and vigour, had begun this great work in 1816. "I shall probably avail myself of my credit with the Society in printing a Singalese Prayer-book. It is much wanted. I have

engaged a competent person to make the translation without any expense. The Prayer-book is printing at Madras, in Tamul, towards which the Government gave 200*l.* and I myself 40*l.* If the work be well done, the doctrines of our Church will be sufficiently accessible."

The *Church Missionary Society* had included these last-mentioned labours in their general efforts for the evangelization of Ceylon. We are not able to state the exact date of the first publication of the following works; but as early as 1842—and no doubt in the case of several of the books in the list some years before—we find these publications in Singhalese, in common with others, the Common Prayer-book, a translation of St. Matthew's Gospel, the Book of Psalms, and the New Testament. We know nothing of the merits of these, or of the *Christian Knowledge Society's* translations; but, in the hope that all due care has been taken by both Associations to do their work faithfully, we desire to acknowledge thankfully that such preparation had been made for the work of the Christian missionary. But this Society had established direct missions to the heathen, and in 1844 it had four stations, nine European and two native clergy engaged at them. It will be best here to quote their own Report. "This Mission," they say of Ceylon in this year, "has now proceeded for twenty-five years with far fewer hindrances and interruptions, through the failure of health of the missionaries or through other causes, than most of the Society's missions; yet the progress has been small, if we judge by the ultimate fruits for which we labour—the true conversion of souls to Christ." The account of Kandy, one of their stations, is, they honestly confess, very discouraging. "The annual report of the missionaries exhibits a decrease both in the number of communicants and schools." At another station, Baddagame (not far from Point de Galle), "the native congregations continue at about the same average as last year. Our prospects here, if not bright, are yet hopeful(?); the work of the Lord is going on, though it may not be prospering according to our desire. There is still too much appearance of that fatal apathy in which the people seem to have been so long and so deeply sunk." On the other hand, at Nellore, another of their stations, in the province of Jaffna, "Eighteen adults, all converts from heathenism, had been baptized within the year," and seven at the remaining one, Cotta, the chief seat of their educational establishments. On the whole, the statements of all the missionaries, with the single exception of one who had been twenty years at work in Ceylon, seem to indicate but little progress. Only 212 communicants in all are reported, and 3,395 attendants on public worship; and, in point of fact, the missionary of longest experience and greatest hope-

fulness agrees with his brethren, that the schools are the really encouraging signs of better days to come. "This branch of mission labour, after twenty years' of toil and anxiety, is now yielding its first fruits." We reserve any mention at present of the missions of the *Society for the Propagation of the Gospel*, which, at the arrival of the Bishop of Colombo, were only three at Matura, Calpentyn, and Nuwara Eliya—but all of them at least in strong efficient hands.

It would not be becoming to criticise the work, of which the above details give, of course, only a very imperfect account. Most persons who have thought much about missions will be convinced that, up to this time, Christianity in Ceylon was labouring under one immense disadvantage in its want of proper organization. It may strike some of the readers of reports of Missionary societies, perhaps, that their whole means and appliances were feeble, and ill calculated to arrest the minds of an Oriental people. But it is due to the first labourers in the field to sympathise with their peculiar trials, rather than to note minutely weak points, especially when they candidly own their small success. "Although Christian missionaries," says one of them, "have been labouring among the people near thirty years, how very little seems to have been effected on the mass of the people! How many thousands of the children have passed through our schools, and yet how little good appears to be resulting from all this! We would not, however, despair. The seed which has been sown, at least a part of it, may appear. The promises of God are our support."¹

But the time had come when the Church was to put forth greater strength, and to endeavour to concentrate and invigorate these scattered and partial efforts. While we have desired to honour those who so long toiled in a hard and unyielding soil, we must claim as distinctly for the work of later years, not so much any special praises for the chief restorer of Christian missions in Ceylon (however much the whole Church owes him its most grateful thanks), as a candid and hearty acknowledgment, that a bishop's ministry is essential to the full and real growth of Christianity, and that without the blessing of his fatherly care, and without the sanction and authority of his office, there can be no real unity, no healthy action, and no abiding life.

If any one be inclined to dispute these assertions, the history of Christianity in Ceylon, since 1846, will help, we believe, to assure him of their truth. We will divide our summary of this later period under a few chief heads.

¹ *Church Missionary Society's Report*, 1844-5, p. 87.

First, What has been done in Ceylon, of late, in church-building? This clearly is no essential work of Christian missions; but we take leave to say it is in all countries, and especially amongst the heathens of the East, a point of no little importance in a really effective system—we say it advisedly—of religious education. The Portuguese had built churches and monasteries, some of great magnificence; the Dutch, we have seen, had done the same. “Their fine old buildings put us to shame.” This island has now been under British rule for fifty years (1846), but not a single church has been built to be compared with those of which we see the ruins in some of the rural districts, or those which bear witness against us in each of their principal military stations.”¹ The Bishop found two churches for the use of our communion at Colombo; at Trincomalie, one had been built within the fort, a few years before, by subscription, and consecrated by Bishop Spencer, at his last visitation. “It is a small neat building, without any architectural pretensions, but of convenient arrangement, and sufficient size.” At Kandy, chiefly by the exertions, we believe, of an excellent missionary of the *Society for the Propagation of the Gospel*, now dead, the Rev. H. von Dadelzen: in August, 1846, a church was for the first time opened for Divine worship, “a neat and substantial building in the Gothic style;” but, for want of funds, it was unfinished, and its consecration delayed.² “This is the first Protestant church that has ever been built in the interior of Ceylon,” and “the largest in the diocese.”³ “But at Jaffna, Galle, and Matura, large and populous and important as these places are, we have no church at all for our proper use. The buildings to which we are admitted, by sufferance only, are old Dutch churches.” The excellent chaplain at Kandy seems to have felt, as well as many others in Ceylon, that the English church at Kandy, situated (very happily) in the centre of the town, and surrounded on three sides by large and gorgeous Buddhist temples, the chief of which is the celebrated depository of Buddha’s tooth, ought to be at least decently finished; and most persons will consider his requirements were only too modest. But, in reality, the work of church-building had to be begun.

¹ Bishop of Colombo’s Journal, 1846, page 10. “We see them in all the maritime districts of Ceylon; but more in the northern province of Jaffna than in any other. If not in ruins, *which is too often the case*, they are now, by the permission of the Government, used as schools, and sometimes, though in too few cases, are applied to their original purpose as churches.” They are described generally in the same Journal, page 12. One of the finest, at Batticotta, about eight miles from Jaffna, “has still a noble and imposing appearance.” It is in the hands of the American (Dissenters’) Mission. Page 30.

² Ibid. p. 15.

³ See *Colonial Church Chronicle*, vol. ii. p. 237, for a fuller account of it.

⁴ Bishop of Colombo’s Journal, 1850, iii. 66.

No one who reads Bishop Chapman's Journal can think for a moment he has any sympathy with a mere æstheticism, or that he would foster any architectural fancies, or excessive ceremonial. His sober strong sense and earnest piety is a guarantee for this. His means have been too scanty to indulge in matters of taste. But we hope and believe he has realized to the full, as his then Metropolitan at Calcutta seemed to have realized, the necessity of what our great and wise Bishop Butler enlarged upon in his famous Charge: "It is highly seasonable now to instruct the people in the importance of external religion. And, doubtless, under this head must come into consideration a proper regard to the structures which are consecrated to the service of God. In the present tone of the age, we may observe a wonderful frugality in everything which has respect to religion, and extravagance in everything else. But amidst the appearances of opulence and improvement in all common things, which are now seen in most places, it would be hard to find a reason why these monuments of ancient piety should not be preserved in their original beauty and magnificence." Weighty words these; and if not so much needed to be spoken now-a-days in England, we apprehend the warning is not unneeded in India and Ceylon. Let us beware, even in smaller points "relating to the Divine service," as the Bishop continues, "lest we vilify the face of religion while we keep it up." Let our brethren in the colonies, especially, take the lesson to heart. Surely, as Middleton long ago remarked, in a country where everything is vast in nature all round, and where Superstition has raised her gorgeous temples, and where the mind of the people is singularly sensitive and imaginative, it is not only most false policy, but it is positively unjust to our sacred cause, that Christianity alone should, in its outward forms, appear puny and contemptible. Read the description of the temple of Ramisseram, off the western coast of Ceylon: "A noble pile, of as great magnitude as magnificence, with two massive towers at one end, connected with a no less massive front, like Lincoln cathedral, and a central tower, still higher, and more highly ornamented." Reflect that, in that splendid interior, "with its successive colonnades, porches, and domes, all strangely but highly decorated," in the great feast in September, multitudes throng every year from all parts of India, in pilgrimage, "with offerings of water from the Ganges, in little phials,"¹ and then follow some of those excited companies, as they pass on by their usual route to Colombo. At Manaar, a few miles from their great temple, they might hear, in 1846, that there were

¹ Bishop of Colombo's Journal, 1846, ii. 36, 37.

English there, but not only without a church, but only visited twice a-year by the missionary of Jaffna, though there were more than fifty communicants; and, as they went farther, they would find Calpenty, the only position occupied by the Church between Jaffna and Colombo, a range of populous country of 250 miles. This scandal has at last been removed. One of the very first acts of the Bishop was (most wisely) to apply the 300*l.* which the *Society for the Propagation of the Gospel* devoted to one station, in grants of 50*l.* per annum to six; and as he first multiplied his clergy by strenuous exertions, and at the first Epiphany season which he passed in the colony made an appeal, to every single Churchman in the diocese whom he could find out, to support the two Missionary Societies of the English Church, so he has seen the results in the consecration of church after church. These, at first, it is true, were only small and humble, as at Manaar, but others afterwards were erected, more and more worthy of their sacred purpose, as at Nuwara Eliya, in 1851, "the brightest ecclesiastical ornament then of the diocese," at Milagraya, near Colombo, in 1852, "the first of three nearly completed, in the early English style," the other two being finished in the next two years, at a very moderate cost, the natives themselves contributing no less than 548*l.* (and this in addition to contributions to other kindred objects); and lastly, not to mention more, this portion of the work was crowned on St. Matthew's Day, 1854, by the consecration of the cathedral of Christchurch, in Colombo, of which a detailed and very interesting account has been given already in this journal.¹

We have dwelt at some length on this part of the great work, not because it is the first in importance assuredly, but because it had been so sadly neglected, and because in its own place it is far more important than men will often allow. We have left ourselves, in consequence, but little room for the next topic of our review—the *progress of education*; but upon no single subject has the Bishop from the first been more urgent and more clear-sighted than in this. The *Church Missionary Society* very wisely applied themselves early to this good work. At their Institution at Cotta, a number of youths of good promise, selected from the other schools (at Nellore and Baddagame) are boarded and educated with a view to their becoming useful schoolmasters, catechists, and assistant missionaries. The youths there show as good a capacity for acquiring knowledge, and as great a thirst for it, as youths of the same standing in England. Mr. Haslam, the head of it for many years, writes the Bishop, in his Journal of 1850, upon the occasion of his death, after much useful

¹ See *Colonial Church Chronicle*, vol. viii. p. 234—238.

labour in Ceylon, "was one of the ablest and most estimable of my missionary clergy. A high wrangler at Cambridge, he had come out to devote himself to missionary work with a wholeness of heart, a singleness of mind, and meekness of spirit, which attached us all to him in no common way. His patience and calmness, combined with his advanced knowledge of Singhalese, peculiarly fitted him for the task of revising the Liturgy, which, in a troublous and critical period, he had at my request undertaken; he was one with whom it had long been my happiness 'to take sweet counsel together, and walk in the house of God as friends.'"

But in another most essential respect this same Society had set an excellent example, which the Bishop has eagerly followed. The education of girls in boarding-schools, apart from their heathen parents, is of most urgent importance everywhere; and we can hardly do better than show how it was regarded in 1842, by one who may be called the patriarch of the Church in Ceylon—Christian David, who has a peculiar interest attaching to him. A pupil of the venerable Schwartz, and baptized by him, he was admitted into holy orders by Bishop Heber at Calcutta, the first native of Ceylon, we believe, who became a minister in our Church. At a very advanced age, but in full possession of his faculties, he occasionally assisted the chaplain at Jaffna as late as 1846. A few years before, he came into Mrs. Adley's boarding-school at Nellore; that lady, the foundress of the school, was questioning the girls on Scripture history; there were twenty-five there at that time; the number was thirty-five on the Bishop's inspection a few years later. "When we had read," he said to me, "this may seem nothing to you, who have come from a country where women are educated as well as men; but to me, to hear rational answers and Scripture history from the mouths of little girls, is music to my ears. I always used to say that nothing would be done for my country people till females were taught. And when I think how children learn their religion at their mother's knee, and what changes a few years may bring about by means of pious women, my eyes are filled with tears of joy, and I am ready to say with Simeon, 'Lord, now lettest Thou thy servant depart in peace, for mine eyes have seen thy salvation.'"

How have both these great divisions of the work been extended since! Witness the College of St. Thomas, projected in 1849, and opened in 1851, with eighty pupils, under a warden and four tutors, and of which the Bishop can report, October 15, 1857, "that all is prospering, thank God! At the close of last Michaelmas term, 210 were in regular attendance at the Collegiate School [not more, we believe, than twenty of these of

English parentage], fourteen in the higher branch of the Institution, besides fifteen native orphan boys in the Asylum within the College precincts, and fifty-two in a humbler school just beyond them." He does not speak of the extensive library in the Students' Hall, which he himself presented to the College; or of the active part he has himself taken at certain times in the regular duty of instruction; but we may not refrain from specially congratulating him on the greatest result of all, which he has already been permitted to witness. In March, 1857, he ordained the first Divinity student from St. Thomas' College, "a very worthy Singhalese deacon, son of a converted Buddhist priest!" We are not surprised to hear that the Institution is almost self-supporting, and that it has secured the good-will of all ranks and races in the colony; and *this* could be said in 1856, after only five years. The good Bishop may well thank God, and take courage.

We can only note a very few further particulars about the progress of female education. Batticaloa, on the eastern coast, has been one of the neglected spots of Ceylon, as far as the English Church is concerned. The Wesleyans have mainly occupied it. But even here, in 1850, a remarkable work was in progress. Mrs. Hannah, the catechist's wife, had opened gratuitously a native girls' school, and taught it herself. "It is a most creditable effort," writes the Bishop, "and, as made by a native lady, marks an intelligence and Christian spirit quite in advance of the people. Were not my whole time and resources required for the maintenance of the proposed College, there is no branch of missionary work to which I would more gladly give all possible encouragement and assistance. There were thirty-six girls present; they read the Tamul Testament; two said the Catechism in English. . . . It is one of the best girls' schools out of Colombo." It will be enough to mention, further, that some of the latest letters report the satisfactory progress of the female school for the higher classes of native children at Colombo. About forty are under daily Christian instruction.

But the chief triumph of all in the field of Education has perhaps been achieved by Mr. Thurstan, the excellent missionary of the *Society for the Propagation of the Gospel*. We must refer those who may be interested in the subject to this clergyman's very interesting report, published in 1855, in the series of "Missions to the Heathen." It was about five years before that he introduced into Ceylon his system of an industrial school. In this, forty Singhalese boys (boarders) are taught to read and write their own language first, and are then promoted to English classes. "We endeavour to prepare them to act as village schoolmasters, or industrious Christian peasants. In the indus-

trial training we teach them such employments as they may, with advantage both to themselves and the public, introduce into their villages on leaving school.”¹

Our volume for 1857 contained the remarks of one who, after “eight years’ wanderings in Ceylon,” may be supposed to have had some knowledge of the people. At the same time that he does not spare his criticisms upon ordinary missionary work, he reports that the results of Mr. Thurstan’s school have been most beneficial. “Here,” he says, “is a lesson for the Government, which, if carried out on an extensive scale, would work a greater change in the colony within twenty years, than all the preaching of the last fifty. By this means, in the course of a few years, we should secure an educated and useful population, in lieu of the present indolent and degraded race, an improved system of cultivation, new products, a variety of trades. Heathenism could not last in such a state of affairs; it would die out.”

We know not what the Colonial Government has done since, but we hope our traveller in Ceylon will lay to heart the fact that the Church sometimes succeeds where the State fails. The Bishop reports, in 1854, “that the success of Mr. Thurstan’s Industrial School has induced me to attempt a second in the central province, at Kandy, under your late missionary, the Colonial Chaplain, Mr. Wise. The failure of the Government, in several similar attempts, renders the success of your missionary, with the few resources at command, more remarkable.”

And now briefly to touch upon the last topic, but the most important of all in the planting of the Church of Christ in this great diocese. Are these works, which we have thus imperfectly noticed, and the general labours of the missions conducted solely or chiefly by English zeal and English talent, or has it been one result of the residence of a bishop, that while the Church at home has at last been roused to some sense of her duty to the colony, “the firstfruits” of Ceylon, too, have been gathered in, so as to “set themselves to the ministry of the saints”? In one word, is the Church in Ceylon merely a pensioner for men and money on England, or is it rooting itself into its own soil, and yielding up from within itself the fruit of willing hearts and active minds, which can yearn and labour for this deeply interesting country, as with the love of children to their own fatherland?

The answer has already been given partially; but, probably,

¹ In the month of June, 1855, there were fifty boarders; see the last very interesting report of the work carried on in this school, in the Report of the *Society for the Propagation of the Gospel* for 1856.

² Other Industrial Schools have since been established by Missionaries of the *Society for the Propagation of the Gospel* at Nuwara Eliya and Badulla; the former, at least, is now (1858) “bearing good fruit.”

only a few persons are aware how large a number there is already in Ceylon of native clergy. Out of the fifteen on the list of the *Society for the Propagation of the Gospel* for this diocese in the Report of 1858, eleven, if we mistake not, are natives of the island. Nor are these ordinary men, or without special fitness for their work. The standard of Church efficiency in Ceylon is not now, at any rate, low and unsatisfactory. We have mentioned one of the clergy of the *Church Missionary Society*, and the deserved respect in which he was held for his piety and learning. The first missionary of the *Society for the Propagation of the Gospel*, the late Rev. H. Von Dadelzen, was no less zealous and able. He was educated in King's College, London, on the Worsley Foundation, specially for missionary duty, and he was preferred, under circumstances of peculiar trial to the Church, to the Colonial Chaplaincy at Kandy, one of the most important positions in the diocese. The example of such men has helped the Bishop to maintain a high mark in his ordinations. At the first which he held, he ordained a native who had just returned from Bishop's College, Calcutta, after a residence there of five years; "his qualifications are worthy of the place from which he comes." Another student from the same College has had a pastoral charge at Kandy since 1846. Of the good sense and practical ability of another, we believe a Malabar, in his missionary work at Matura, there is full proof in a very intelligent report from him, published in 1853;¹ and the Bishop's journal of 1850 should be consulted for the thoroughly skilful management and great devotedness of another in his school at Trincomalie. At a subsequent ordination the Bishop was enabled to admit to Deacons' Orders at once three tried and faithful native teachers; two of whom, Tamils, had been employed for more than eight years, and the other, a Singhalese, for five years, as catechists among the native Christians. We have already alluded to the ordination of the first student of St. Thomas' College, the worthy son of a converted Buddhist priest. Another native Deacon was ordained on the following Trinity Sunday, 1857.²

We have written at length, and yet we fear presented a very imperfect account of the Church work of Ceylon; but we think we have said enough to justify our assertion of the extraordinary impulse which the Bishop of Colombo has been permitted to give to every branch of that work, either by his own personal exertions, or through the agency of well-chosen and most faithful fellow-labourers. We almost forget, in the report of this mani-

¹ See Quarterly Paper of the *Society for the Propagation of the Gospel*, No. 72.

² All the Missionaries here mentioned are on the list of the *Society for the Propagation of the Gospel*, except one.

fold activity, that we are writing of men working under a tropical sun, and in a country where there are many hindrances from a subtle superstition, from the indolence and apathy of the population, and not least, perhaps, from the perplexity not unfrequently introduced into the action of Government by the prevalence of religious differences and contending parties.¹

But the true spirit of Christian life is, beyond all doubt, manifesting itself in the Diocese of Colombo, and the Church's work is as certainly proceeding in the Church's way. Daily, each morning and evening, the incense of prayer is rising up in that beautiful Mother-Church of the Diocese. Every Sunday, two full services in English and one in Singhalese unite together as in one the teachers from the far-off island of the West with brethren gathered in from this long-oppressed and deeply-degraded land. What may not be expected, with the blessing of God, from such a beginning? What a future of hope is indeed opened, if the work so begun is carried on with the same moderation, and the same self-denial, and the same love! Who will doubt that that work is real which is supported by one of our Societies, that for the propagation of the Gospel, with a grant only of 1,000*l.* a-year, but which has made natives, high and low, forward, ay, and munificent in almsdeeds? Who will not confess that some power is struggling, and effectually struggling, in Ceylon, when he hears that Buddhist priests are rising up in unusual activity against it, and that Buddhist priests, just one or two as yet, have been won to see that in the Gospel only is there the true rest of the soul, and that Christ alone can give the blessing of peace? We are writing on the Eve of S. Thomas' Day, whose name the Bishop of Colombo fitly chose for his college. Most heartily do we acknowledge the great service which the Church in Ceylon is now rendering to the evangelizing of the heathen. A great problem is working out there its slow but, we believe, its sure solution. Brahminical fanaticism and Buddhist apathy are still hanging like clouds of pestilence over India and China. Men talk and speculate in England how these evils can be corrected. What, if the Church in Ceylon be acting while we are raising questions? What, if it be given by a merciful God to such true-hearted labourers, as are now praying and toiling in the Diocese of Colombo, to find the secret of apostolic power, and to be preparing His way who is even now the desire of the nations? What, if from the College of S. Thomas, in

¹ We would especially invite attention to the Reports of the *Society for the Propagation of the Gospel* on this Diocese for the three last years. The present state of Buddhism in Ceylon would require a separate paper.

years to come, there rise up men who know the perplexities of Eastern superstition, and the miseries of Eastern unbelief, but who have been taught there to cast all their doubts away, and to cry out at last, "My Lord and My God" ? W.

St. Thomas' Day, 1858.

THE FUTURE OF BRITISH COLUMBIA.

WHEN Vancouver, who in 1792 discovered that the island which bears his name was not part of the mainland of America, but was separated from it by a long channel of the sea, gave to the public of his day the account of his voyage round the world, he thus wrote of the district which he had just surveyed: "To describe the beauties of this region will, on some future occasion, be a very grateful task to the pen of a skilful panegyrist. The serenity of the climate, the innumerable pleasing landscapes, and the abundant fertility that unassisted nature puts forth, require only to be enriched, by the industry of man, with villages, cottages, and other buildings, to render it the most lovely country that can be imagined; whilst the labour of the inhabitants would be amply rewarded in the bounties which nature seems ready to bestow on cultivation."¹ And all subsequent testimony goes to show that this is not the mere pardonable exaggeration of one naturally disposed to make the most of his discoveries, and yielding somewhat to enthusiastic imagination about the future, but the plain account of facts, the sober anticipation of reasonable probabilities. The statements made to Parliament by the present Colonial Secretary and others, the letters of the *Times'* Correspondent, the communications of those who have had the best opportunity and means of judging, come to the same result, and detail to us the healthful and genial climate, rather milder than our own; the rich and productive fisheries; the fertile soil; the magnificent timber, "the finest in the world for marine purposes;" the plentiful supply of coal; the safe and capacious harbour of Esquimalt—at the south of Vancouver's Island, safe, accessible, land-locked, capable of holding a large fleet, with good anchorage, deep water, admirably adapted for fortification—the only harbour worthy the name on all that coast between San Francisco and the Russian possessions in America.

This is the country, lying between the Rocky Mountains and the Pacific, which, by the munificence of a Christian lady, has just been erected into the new bishopric of British Columbia. It is a hopeful sign that here at least, instead of, as with some other colonies, leaving a large population to grow up neglected

¹ See Vancouver's "Voyage of Discovery round the World." Quarto, 1798, i. 259. He is speaking of Admiralty Inlet and the country around.

and alienated, and then, when evils become crying and well nigh intolerable, endeavouring to make up lost way, and to palliate a spiritual destitution which had become scandalous and alarming—here at least, sound and wise measures have been taken at an earlier period; and almost as soon as people have begun to hear about British Columbia, they hear also that the Church will there be found working in the completeness of its apostolic organization. We greatly rejoice that such a step has been taken; the readers of the *Colonial Church Chronicle*¹ are aware how frequently we have endeavoured to call attention to the great claims possessed by Vancouver's Island and the adjacent mainland as a promising field of mission. As far back as 1852 the Roman Church, with that foresight and energy which so often distinguish her in seizing early upon new countries likely hereafter to become great centres of commerce and population, had sent here a bishop and four priests; and the *Society for the Propagation of the Gospel* some time ago voted a grant for this important station, and we believe four chaplains or missionaries are, at this present time, either arrived or journeying towards their distant work; and the bishop, with the assistance so nobly afforded him by the foundress of the see, who has made a further offering of ten thousand pounds for the endowment of clergy in the diocese, will, we trust, be able to take with him a band of fellow-labourers sufficient in number, as well as in zeal and industry, to cultivate successfully the ground which is waiting for their spiritual tillage.

“The future of British Columbia;” and what is that to be? May we venture to speculate on that future which none can foresee? Yet we can to some extent judge of the future by the experience of the past, and the analogies it suggests. British Columbia has turned out a new California—gold has been discovered in the richest abundance along the Thompson and Frazer Rivers, and no doubt will be discovered all along the western slope of the Rocky Mountains; and gold brings men. The inducements which in vain have been held out by fine climate and fertility, and all other gifts of nature, to the enterprising and adventurous emigrant, to settle in these fair lands, gold by itself has supplied. There seems something in it which affects the imagination of men: to pick up gold on the mere face of the soil—to wash out pure gold, ready to be coined, out of the sands of the river—this seems to blind men to all the losses, hardships, risks, and demoralization which too often accompany a pursuit in its nature and attractions not altogether unlike gambling. Already thousands are pouring into the

¹ See *Colonial Church Chronicle*, November, 1853, vii. 161; April, 1854, vii. 387; May, 1854, vii. 409; April, 1855, viii. 363.

valleys and plains, which, since creation, have been untrod save by the foot of the wild red man. In June last, the steamers were leaving San Francisco, crowded with miners for the new "diggings;" one was seen, it is said, which would not hold with comfort more than 600 passengers, filled with a densely-packed mass of 1,600 at least. What if the growth of British Columbia is to be anything resembling that of California, or our own gold-fields in Australia? California, when wrested from Mexico, in 1848, had a white population of some 16,000; San Francisco was a little village of 450 souls: in a brief ten years it has become a great commercial city, with hundreds of ships,¹ and a population of 50,000; while California has been for some years admitted as a regular State of the American Union, with its representatives in Congress and in Senate. The increase of Victoria has been even more rapid; the population in 1846 was some 32,000: gold was discovered in the autumn of 1851; and now that district, which a few years back was a mere dependency of Sydney, scantily sprinkled with a handful of natives and European squatters, is now the chief of the Australian provinces, with a population of half a million, exceeding, we believe, considerably that of California itself. Now, what if these new gold-fields attract, as they seem likely to do, a population in any way as rapidly increasing and as numerous as this? Let us ask our readers to think again on the position and capabilities of the district—that four hundred and fifty miles of seaboard, that noble harbour, that rich inland territory, with tens of thousands of active, striving emigrants of all lands to develop its resources; for of those who come for gold, the far greater portion will abandon the pursuit in despair: but there they are,—and, as in Victoria, where less than 70,000 out of the whole are engaged in mining, will stay to trade, and to farm, and to pasture flocks and herds. Let any of our readers open once more the map of the world—let him look at the position of Vancouver and British Columbia with respect to China, Japan, the islands, and Australia—what openings for trade, what new ways of reaching and influencing them. Let him remember that already schemes are talked of an "inter-oceanic railway" from Halifax to that New Liverpool which in a few years is expected to rise up at the south of Vancouver; that, as its forerunner, a line of electric telegraph is confidently proposed between Canada and this western seaboard; and then let him ask himself whether there is not some foundation for the name which hopeful auguries have already fixed on as a popular designation for the new colony—the England of the Pacific.

¹ In 1853, the latest returns before us, 1,028 ships entered, and 1,691 ships cleared out, from the harbour.

But yet, in thus venturing to anticipate so bright a future, we must not overlook the difficulties which lie in the way. It cannot be denied that hitherto the majority of those attracted to the "diggings" in other territories has been of a very questionable character; many of them the rudest and coarsest of the labouring class, many of them dissipated, reckless, ungodly. We do not fear in a British colony anything like the lawlessness, the gross licentiousness, the insecurity of life and property—feebly remedied by the "Vigilance Committees"—which prevailed in California; but our readers can remember, what they must in so many ways have heard of, the insecure and unsettled state of Melbourne, and the gold-yielding districts, during the earlier period of the raging of the "gold fever;" the many tales told—some painful, some ludicrous—of the effects of a sudden accession of, the supposed countless, wealth of a few score, or a few hundred pounds, on ignorant and undisciplined minds; the drunkenness, the foolish, the mad ostentation of the newly-acquired riches; the accounts of spiritual destitution, the Sundays spent in washing garments, or in "prospecting" for a fresh and more likely spot to work in. Nor must our readers forget that in the island and the mainland there are many thousand natives, remnants of the Red Indian tribes; and the risk there is of our seeing here, in this, their last western refuge, enacted over again the miserable scene, after mutual wrongs and cruelties, of their rapid degradation and final extinction before the face of the White man,—the Anglo-Saxon, coming, as has been said, with the Bible in one hand and the fire-water in the other. Already have accounts reached us of collisions between the natives and the gold-finders,—a small spark easily kindling into a flame the ungoverned temper of the wild savage, the hunter of the woods, and the fierce, rugged pioneer of European civilisation.

There is therefore a great work to be done before we can realize the hopeful anticipations we indulge in for this new and promising territory, a high responsibility laid upon him to whom is entrusted the chief place in the Church which has there been founded. Let us wish him heartily God speed! He has to soften the conflict, inevitable we fear, between the White man and the Red; he has to elevate, to convert, to reclaim these tribes to the fold of Christ; he has to influence, with the purifying power of the Gospel, the incoming multitudes, to tame the passions of the lawless and the sensual, to teach those who are groping in the earth for the material gold, to seek more eagerly for the riches eternal; to lay firm the foundations in that healthful fertile land, on which after ages may build up the enduring edifice of a great, and a loyal, and a religious people.

E. P. E.

Correspondence, Documents, &c.

THE BISHOP OF VICTORIA ON THE CHINESE TREATIES.

A Letter to the Archbishop of Canterbury from the Bishop of Victoria in review of the recent Chinese Treaties, as affecting the prospects of Christianity in the East.

"SHANGHAI, CHINA, October 18th, 1858.

MY LORD ARCHBISHOP,

WITHIN a few hundred yards of the spot from which I now write, and at this same moment of time, Lord Elgin and the Chinese High Imperial Commissioners are negotiating the supplemental articles of the Treaty of Peace; and the last acts will soon be consummated of a diplomacy which, it is expected, will inaugurate a new era in the history of the relations of Western Christendom with the population and Government of the Chinese empire.

In taking a general review of the recent treaties formed by Western Powers with China, I may state at the very outset that I regard the provisions of the new British treaty (so far as we have been able to gain a knowledge of the details from semi-official authority here) as eminently calculated to encourage the Church at home to new and enlarged missionary efforts, and to arouse the Christian youth of Britain to a more adequate and prompt response to the demand for additional labourers.

Various concurrent circumstances during the past year have served to smooth the course of diplomacy, and to render the Imperial Government of China more disposed to accede to the reasonable demands of the British plenipotentiary.

It was no slight advantage to Lord Elgin that the representatives of the four great powers of Britain, France, Russia, and the United States, all combined in a joint naval demonstration on the Chinese coast, and in a contemporaneous transmission of their demands to Peking. When the Anglo-French expedition advanced to the mouth of the Peiho, the two non-belligerent powers appeared also on the scene, and, as neutral parties, anticipated the British and French in their negotiations at Teentsin. It is understood that the Russian envoy gave opportune warning to the Chinese officials of the grave emergency which had arisen. The fact had been notorious among the Chinese that Russia herself was but lately involved in a deadly war with Britain and France; and the representations of the Russian envoy hence derived additional force. Count Putiatine plainly intimated to the Chinese the irresistible power of the Anglo-French squadron on their coast, and the inevitable ruin to the Manchow Tartar dynasty which must result from a blind and obstinate persistence in their past course.

The representations of the American minister afforded, too, the same testimony, confirmed by a second non-belligerent and neutral

power, as to the magnitude of the impending peril, and the hopelessness of further resistance to the demands of the British and French.

The sequel is well known. Warlike operations of brief duration, but of decisive effect, prepared the way for the definitive negotiation of a treaty. At Teetsin, on the level high-road to Peking, and within seventy miles of the capital, the terms of peace were signed, by the British on June 26th, and by the French on the following day.

Each of the four successive treaties of 1858 has been a further step in advance beyond previous concessions to foreigners.

The Russian ambassador, who signed a treaty on June 13th, gained for the Russo-Greek missionaries, long established at Peking, the right of free ingress to all other parts of the empire.

The American minister, in his treaty, concluded five days later, obtained beyond this a slight addition to the commercial ports along the coast. But he has the higher distinction of being the first to obtain by the open stipulations of treaty an honourable mention of the beneficent character of the Christian religion, and a renewed pledge of universal toleration for native converts throughout the Chinese empire.

It has been reserved for Lord Elgin to achieve a still more prominent act in the annals of Oriental diplomacy. In addition to the concession acquired by the minister of the United States, he gained also for foreigners of every class, and by implication for our missionaries also, the right of unlimited access into the interior of the country, and has thus thrown down the last barriers which interrupted our free intercourse with every part of China.

The 8th and 9th clauses of Lord Elgin's treaty comprise the main points which have reference to our extended privileges in respect to missions.

The former of these two articles is in substance, and almost in words, identical with that previously negotiated on behalf of the United States by Mr. Reed ; and its terms are honourable to both the British and the American officials who had the moral decision to press its admission into the treaty. The 'religion of Jesus' (the Chinese term for 'Protestant Christianity') is for the first time distinctly mentioned in these treaties, in conjunction with and in priority to the 'religion of the Lord of heaven' (the old form for the Roman Catholic form of the Christian religion). I have reason for believing that the favourable mention of Christianity contains (at least in the wording of the American version) an exact quotation of the Chinese text in the New Testament, of the golden law of universal positive Christian duty, in 'doing unto others as we would they should do unto us.' This same extensive law of well-doing has been long current among the Chinese sages in its *negative* form :—'*Abstain from doing unto others what you would they should not do unto you.*' It seems to be taken (according to the best foreign Sinologues) from an old commentator on the Confucian classics, who flourished subsequently to the Christian era ; and its currency, even in a diluted negative form, may have been but the transference of the universal moral law of relative

duty, borrowed in meaning, but lowered in extent, from the Gospel narrative of our Lord's teaching.

As this VIII. Article stands (presumptively) in the British and American treaties, its favourable recognition of the Christian religion is highly important:—‘The doctrine of Jesus, and the doctrine of the Lord of heaven, teach the practice of virtue and the treatment of others as ourselves. Henceforth all teachers or professors of it shall, one and all, be protected. No man peaceably following his calling without offence shall be in the least oppressed or hindered by the Chinese authorities.’

The IX. Article is that which peculiarly belongs to Lord Elgin's Treaty, and comprises those general concessions of locomotion and residence in the interior which (if its provisions be carried out and administered by Consular representatives possessing the requisite moral and mental qualifications for their responsible posts) hold out to Protestant Missionaries the prospect of extended opportunities in new and more favourable spheres of missionary usefulness. They will henceforth be able, under the reasonable regulation of a moderate passport system, to penetrate into the interior and to establish stations in localities remote from the disturbing influences of mercantile positions on the sea-board.

I have reason to believe that the provisions of the French Treaty, signed by Baron Gros the day after the English Treaty, are almost identical with those of the latter, with one addition which, although unimportant at first sight, may nevertheless be hereafter fraught with consequences of serious moment. In addition to toleration of the Christian religion, protection of the native converts, and unlimited access for the Roman Catholic Missionaries into the interior, Baron Gros has also stipulated that whatever in past times has been decreed by the Chinese government against the ‘religion of the Lord of Heaven’ shall henceforth be null and void.

I know some intelligent observers of passing events, well versed in the history of the Jesuit Missions in China, who are filled with anxious apprehension lest, under cover of this retrospective clause, there may be a latent purpose on the part of the Roman Catholic Missionaries to revive dormant claims to the property confiscated at various times of old in different parts of the empire, and especially the site of their former cathedral at Peking. The instance of a similar demand not long ago preferred at Ningpo, and the recovery, through French influence, of valuable property and Mission-sites in the heart of that city, lend some plausibility to this view. Such recent experience suggests the fear lest here, as elsewhere over the waters of the broad Pacific, French diplomacy, having no commercial interests to foster, may busy itself in efforts to sustain the cause of the Propaganda,—a French Protectorate of native Romanist converts be gradually established on this continent,—and a powerful French ecclesiastico-political organization in favour of Roman Missions in China be one of the results of an Anglo-French alliance and joint-intervention in the affairs of the East.

It is to be noted that in the passport-regulations it is stipulated that foreigners shall not visit Nanking or other places occupied by the Insurgents. I think this to be as fair and favourable a solution of the difficulties caused by the insurrection as we might reasonably expect. Non-intervention in the civil convulsions of China was clearly the course for a British statesman to pursue. In that view of the decrepitude, cruelty, and corruption of the Manchow Tartar dynasty, to have propped up such a power by a forcible intervention of foreign arms against the Taeping Movement at Nanking, would be an act manifestly at variance with the sound dictates of expediency and right. On the other hand, there is too much uncertainty as to the present developments and tendencies of the insurgent cause to authorize on the part of British Christians the wish that, under any circumstances, an armed external interposition should be exercised on their behalf. After five years and a half in occupation of Nanking, without the advantage of foreign spiritual instructors—with some, possibly all, the more hopeful class of leaders removed from the scene—with all the elements of human depravity diffused among that pent-up motley host of semi-pagan Iconoclasts, constrained by rigorous severity to maintain an outward show of asceticism, and to memorize the established and half-understood forms of prayer,—it is too much to expect that, under such exceptional circumstances, good has been more potential than evil amongst the multitude, and that its earlier promise has not been followed by degeneracy and decay.

In the earlier stages of the Taeping Movement five years ago, the entrance of Protestant Missionaries among them at Nanking might have turned the tide in the right direction and given a sounder character to their practice and belief. As it is, we must patiently abide the issue, moderating excessive hopes and repressing undue despondency and fear. However much a nearer view of the Rebel Movement may hereafter repel our minds, it must at the same time be remembered that doubtless in the hands of Providence it will have accomplished a good result. It will have laid bare the weak hold which Buddhism has upon the masses of the Chinese people. It will have scattered broad-cast through the interior the seeds of scriptural knowledge in the portions of the Christian Bible authoritatively published by the chief of Nanking. It will have shown how Christian truths circulated in the Taeping manifestoes and books, even when diluted with a mixture of pagan ideas, have nevertheless proved their innate strength in shaking the fabric of idolatry and preparing the way for a purer faith. If truth, when deformed and caricatured, has been thus effective in demolishing error, what may not be hoped for from the unimpeded circulation of the Holy Scriptures and the zealous preaching of Protestant Missionaries through the length and breadth of the land?

One serious question arising out of our relations with the Chinese appears to have been excluded from all mention or allusion in the published Articles of Treaty. So far as we can judge on the spot (the text of the British treaty not having yet been officially made known to the foreign community in China), the opium question has

been ignored or kept out of sight ; but it is difficult to think that this topic can have been altogether excluded from past discussions, or that in the pending negotiation of a tariff in the Supplemental Articles of Treaty here at Shanghai, Lord Elgin will continue to exclude the subject from a positive and final settlement.

I would mention in terms of the deepest respect the name of a British Plenipotentiary, who has won so distinguished a place in public estimation by his highly successful career. I fully believe in the benevolent high-mindedness which has actuated him in his difficult and honourable course in China. I know by friendly conversation and by private correspondence the mode of solution which *on the whole* he deems best for terminating a great and admitted evil. I know too that some of the most intelligent and zealous Missionaries, labouring for the welfare of the Chinese, wearied and perplexed by the view of the sad collateral effects of a smuggling system almost virtually legalized by the indifference or the corruption of the local mandarins, have deemed it expedient to succumb to an unavoidable evil, and to limit and check by the regulations of a legalized custom-house tariff the spread of a moral mischief now utterly beyond control.

I confess that it is with mingled pity and shame that I contemplate the affecting spectacle of a pagan Government, almost powerless in the means of resistance and feeble in the arts of war, thus humiliated, weakened and overpowered ; and the top-stone thus finally set on the pillar of our own inconsistency and disgrace, as a people placed in the vanguard of Christian nations, in our dealings with this race. The year in which this monument may possibly be erected in commemoration of the final act in the series of wrongs perpetrated on the millions of China, will singularly enough be marked also by the extinction and corporate death of the East India Company. Our Anglo-Indian revenue from the growth of the poppy has been the chief plea and prop of the opium-smuggling trade in China. What we failed to relinquish on the ground of Christian principle, will probably be wrung from us by the defensive action of the Chinese Government itself. The eventual withdrawal of the Imperial prohibition against growing opium in the eighteen provinces has been a remedy long available and within reach. Embarrassed and overcome in the long contest with native and foreign contrabandists, it is not improbable that the Chinese Imperial Government may at length have submitted to a termination of the struggle,—an addition to the impoverished exchequer in the shape of a regulated tariff-duty be preferred to the continued prevalence of a lawless smuggling of the prohibited drug along the sea-board,—and opium at last be recognised among the legally-permitted indigenous produce of China.

It is satisfactory to know that both in the British and in the American treaties lately concluded with the Japanese, an article exists expressly prohibiting the importation of opium ; and that thus by the humane policy of Christian negotiators, Japan, hitherto exempt from this form of intemperance, will in all probability be saved from one class of evils which has resulted from our intercourse

with China. Unprecedented privileges have been recently granted to Christian Missionaries within the newly-opened ports of Japan.

It is right that the friends of Christian Missions on both sides of the Atlantic should know how much they are preeminently indebted for the Christian element in the wording of the treaties, to the hearty zeal, sympathy, and co-operation of His Excellency W. B. Reed, ably seconded by his secretary of legation and his interpreter, Dr. Williams and Rev. W. A. P. Martin,—names well known in connexion with the missionary work in China.

The wider opening of these Eastern regions to missionary labour is an animating topic, on which I could glowingly enlarge, as a call to more adequate efforts on the part of our own Church. But I confess, my Lord, that I have gathered lessons of moderate expectation from the fruitlessness of my past appeals for help. In the tenth year of my episcopate I behold but few signs of any great and sustained movement of our Church for the evangelization of the Chinese race, or for our entrance upon the recent missionary openings in Japan. My dear and valued fellow-labourers sent out to the China Mission do but scantily fill up the breaches made in the ranks of our Church by disease and death. But six Church of England Missionary Clergy are spread along the stations of this extended coast, of whom two have been only six months in the country. It is indeed a satisfactory result to my mind to see chaplaincies instituted in the Chinese cities, and the British communities supplied with the means of grace. I rejoice also in the increasing number of labourers in connexion with other Protestant missionary bodies, and the marked success which in some cases has resulted from their attempts. But as to Missions of our Church among the Chinese, after fourteen years since my first landing on these shores, I still see (with the one exception of the Church Missionary station at Ningpo) but little progress made, and but inconsiderable results achieved. I feel no despondency as to the certain final success of our work as the cause of God Himself. I am sustained by the assurance that God is working out his purposes of mercy and love to our race in these passing events of the East,—that this our fallen world shall one day become a temple worthy of its holy and beneficent Creator,—and that this vast pagan empire, now an exile from the great community of Christian nations, shall hereafter participate in the promised outpouring of God's Spirit upon all flesh, and in the predicted blessedness of the renewed earth 'in which dwelleth righteousness.' But I deplore the want of an adequate supply of labourers to enter upon these fields 'white unto the harvest,'—men suited by mental habit and by bodily strength for this peculiar mission,—men whose faith has been long strengthened by secret prayer, and whose love to Christ has been long watered by the heavenly dew of spiritual communion with God,—men willing to forego (if needful) the comforts of domestic life, and ready to yield to the possible requirements of a 'present necessity' in being free and unfettered by family ties in their itinerancy in the interior from place to place. Once more I reiterate the appeal to the Church at

home:—‘The harvest truly is great, but the labourers are few.’ Once more I appeal to British Christians that while India is claiming her meed of missionary sympathy and evangelistic help in this her day of trial, China may not be overlooked or forgotten in their prayers, nor her 400 millions receive less than her due amount of consideration and thought in the counsels and deliberations of our Church of England missionary committees.

My Lord, my pen grows weary, and my theme becomes diffusive. I know by experience the mental sickness of hope long deferred. In my own person I can do but little beyond sounding the trumpet and leading others to the conflict. The goal of middle life scarce gained, I am experiencing the effects of climate on a shattered frame, and the infirmities of advancing years. In the early afternoon of my course the shades of evening are prematurely falling and lengthening around me. Once again I appeal to my younger fellow-soldiers of Christ that they desert not the standard of the Cross unfurled in the far East, nor allow a standard-bearer to fall unsupported and unsustained in this mission battle-field.

I remain, my Lord Archbishop,
Your Grace's most obedient humble Servant,
G. VICTORIA."

THE MARTYRS OF THE CAWNPORE MISSION IN 1857.

(From the "Anglo-Indian Magazine" of October, 1858.)

"THE following facts connected with the fate of that Mission, supplied by a friend, cannot fail to be of thrilling interest:—

The two missionaries were the Revs. W. H. Haycock, and H. E. Cockey, the latter only ordained Deacon a few months before by the Bishop of Madras. They were both in the intrenchment with the rest of the residents, doing watch and ward as best they could. Mr. Haycock fell with sun-stroke, and was carried off after having lingered three days in a very distressing state. His poor mother tended him to the last, and soothed him in his dying moments. She was a fellow-sufferer with the surviving women and children at the final scene. It would appear also that Mr. Cockey was then present, and that it was he who performed the last solemn offices in behalf of himself and all, before the ruthless massacre was perpetrated. The religious consolation of our impressive Burial Service was *then*, if ever, heartily appreciated by our unfortunate brethren in the faith.

There was also a reader named Solomon, who for a time weathered the storm; he was a fine old man, with the true stamp of Christianity visible in his countenance. He had been baptized years ago by that good kind man, the Rev. Henry Fisher, whose name poor Solomon always mentioned with respect and affection. Fanaticism makes no distinction; so Solomon, aged, sick, and helpless, at length fell a victim to the bloodthirsty rage of the mutineers. He was murdered by the Gwalior rebels in December."

THE KAFIR INSTITUTION AT BISHOP'S COURT.

(From the "South African Church Magazine" for October, 1858.)

"A REPORT, of which the following is the substance, has been presented by the Rev. H. Hirsch to the Managing Committee:—

I beg to forward you the first quarterly report of the Kafir school at Protea. I commenced my work here on the 11th of March in the present year. When I arrived I found thirty-six boys and three girls. The boys were of various ages, most of them being from six to thirteen years old. Eleven of them were rather older, six of them having probably attained the age of sixteen or seventeen years. The girls were about fifteen or sixteen. I also found here an intelligent Christian Kafir, who had been appointed by his Excellency the Governor to render me the services of an interpreter. This man is married to a Christian Kafir woman, who, like her husband, joined this institution in order to assist in the work among the children of her native country. After commencing with them all from the very beginning, and this under most difficult circumstances, not more than three months ago, you will not, I trust, already look for any extraordinary results. I can assure you, however, that I believe the blessing of God has hitherto accompanied my efforts. The children, generally, have proved themselves to be very intelligent. Their progress in writing, indeed, seems to be extraordinary; from my experience as a teacher, I may say that I never in my life met with any children, who in so short a time have mastered the difficulties of forming letters as these have done who are at present under my care. Some prejudice has prevailed among persons acquainted to some extent with the intellectual powers of the natives of this country, as to their inability to comprehend numbers. I am of a different opinion to that entertained by these persons. My pupils have proved themselves to be as competent to grapple with figures, at least in the rudimentary stage, as any intelligent children of European blood. . . . In English reading they have given decided proofs of what may be termed a fair average amount of intellect. The principal parts of our Church Catechism they can not only repeat in a very intelligible manner, but they likewise understand it quite as well as the generality of Sunday-school pupils in any school, whether in England or at the Cape. Parts of it also they admirably rehearse in their own tongue. With regard to their conduct, I am happy to say that I can bear them the best testimony. They are good-natured, willing to learn, and obedient. I believe, moreover, that they feel perfectly happy in their present position. Of late, they have sometimes attended Divine service on Sunday in St. John's Church, Wynberg. Their conduct in the house of God has been very good. . . . In conclusion, I may say a few words with reference to the routine of our daily work. At half-past six o'clock the bell rings for rising. This is the arrangement at the present season; in summer we shall of

course rise earlier. I then take the boys to the small river behind Bishop's Court, where they perform their ablutions. After they have bathed, and finished their toilet, the bell rings again at seven o'clock, for morning prayers and religious instruction, which lasts until eight o'clock. They breakfast immediately afterwards, and then they have an hour's run. At half-past nine the school assembles. The morning's work is over at twelve or half-past twelve. At one o'clock dinner takes place. An allowance for a little play follows, and the schoolroom business is resumed shortly after two. At four o'clock I again dismiss them. Between that time and six o'clock I give some extra instruction to one or two of my pupils. At six o'clock they sit down for tea, I being present at this as well as at their other meals. Shortly after seven o'clock I have a Bible class; I first explain a portion of the Word of God, and then I catechise them on what they have heard. The younger children I do not now admit to this class. Shortly after eight o'clock the bell rings for retiring to bed, and then the candles are extinguished. This appears a somewhat early hour for the elder boys, as they are very fond of learning their lessons in an evening; but as I do not like to leave them alone with the candles, it seemed that they should all retire to bed at the hour named."

FOREIGN CHAPLAINCIES.

THE following Resolutions were passed at the Monthly Meeting of the *Society for the Propagation of the Gospel*, December 17, 1858.

1. That it is desirable that more efficient and systematic measures should be taken for providing Episcopal superintendence over the Clergymen of the Church of England officiating on the continent of Europe, and for administering the rite of Confirmation.

2. That it is desirable that all Clergymen so officiating should hold a licence from the Bishop of London, or from some Bishop specially appointed to exercise such superintendence.

3. That it is desirable to take steps for raising a fund to be applied, under the direction of the Society, to the assistance of such English congregations abroad as may be willing to place themselves in connexion with the Society.

4. That such assistance should be given in any of the following modes, viz. :—

- (1) By contributions towards the purchasing, renting, building, or endowing of churches, or places of worship for the use of such congregations.
- (2) By contributions towards the stipend of the Minister thereof.
- (3) By the Society's undertaking to hold property in trust for such congregations, as far as the same can be done consistently with the laws of the country in which the congregation is assembled.

5. That congregations desiring such assistance be invited to communicate with the Society, furnishing such information as may be required.

6. That returns be procured of the numbers of settled or occasional

residents in different places on the Continent, with all such information as may assist the Society in its object.

7. That all Clergymen recommended or assisted by the Society should be required to satisfy the Board of Examiners.

8. That an annual List should be printed and circulated every Midsummer, of Clergy on the Continent who are duly licensed by the Bishop of London.

9. That a form of Return from the Clergy be prepared, and suggested to the Bishop of London.

AN ENGLISH CHURCH AT COLOGNE.

WE have already mentioned in the *Colonial Church Chronicle* the design of raising a fund for the purchase of a site for an English Church at Cologne. We wish the plan all success, and we commend it to the notice of our readers. An advertisement, which again appears on the cover, announces that "an original Harmony" for the *Benedicite* has been published, "to be sold, in packets of ten, for the use of choirs and schools, at ten shillings each packet, towards the formation of a fund, for the purchase of a site for an English Church, &c., in the city of Cologne. Sent post free, to any parish in the United Kingdom, on application, by letter, to Dr. Baskerville, Treasurer to the Consulate Chapel, Cologne, addressed, post-paid, to the care of the Rev. J. D. Glennie, M.A., 67, Lincoln's Inn Fields, London." The Canticle is now in circulation, and we trust that it will have a very large number of purchasers.

We have now before us a letter from W. H. Pepys, Esq., Hon. Secretary to the Committee for obtaining subscriptions, from which we make the following extract :—

"According to the police reports of this city, 100,000 English have passed through Cologne every year, and in consequence of the happy union of the Royal Families, and the intimate connexion existing between the two countries, the probability is, that Cologne will in future be visited by a far greater number of British subjects than has hitherto been the case, and increased church accommodation will have to be provided for. The room at present used must be vacated in the coming year, and there is much difficulty in obtaining another suitable one. The residents are too few to form a fund for a building; the purchase of a site here would require as large a sum as the erection of a church elsewhere. Under these circumstances, the Committee decided to accept the Rev. F. R. A. Glover's proposal to publish the Canticle before mentioned, towards the formation of a fund.

The Rev. F. R. A. Glover, M.A., Chaplain, and Dr. Baskerville, Treasurer to the Consular Church, will charge themselves with the receipt of orders for this publication, and the acknowledgment of all communications on the subject; and her Majesty's Consul, G. F. Crossthwaite, Esq., with W. H. Pepys, Esq., C. E. Fowke, Esq., Trustees of the Consular Chapel, will act as auditors of the accounts.

Subscriptions will also be received by Messrs. Smith, Payne, and Smiths, King William Street ; Messrs. Rivington, Waterloo Place ; Mr. J. Mitchell, Old Bond Street ; Rev. J. D. Glennie, 67, Lincoln's Inn Fields ; Rev. C. Sparkes, Barnet."

Those of our readers who have attended the English Service at Cologne must have noticed the propriety and decorum with which it is conducted, and will probably be glad of an opportunity of helping forward the good work which the excellent Chaplain, the Rev. F. Glover, has taken in hand.

Colonial, Foreign, and Home News.

SUMMARY.

THE consecration of the Rev. George Hills, D.D., Bishop-designate of BRITISH COLUMBIA, is appointed for St. Matthias' Day, February 24.

Bishop Delancey, of WESTERN NEW YORK, has arrived at Liverpool from America, in the *Asia*.

In a Charge delivered by the Bishop of KINGSTON in 1858, he proposed that a Missionary Fund should be formed, of which one portion should be expended in Jamaica itself, and the other in Africa.

Mr. Gething, a student of St. Augustine's College, sailed in the *Oryx* for Capetown, October 7. He is to assist the Rev. C. W. E. Belson, at Malmesbury.

The Bishop of GRAHAMSTOWN held an Ordination in his cathedral on Sunday, September 19, when Mr. Samuel Brook was ordained Deacon ; and the Rev. W. Llewellyn, Curate of Uitenhage, and the Rev. F. Y. St. Leger, Head Master of Port Elizabeth Grammar School, were ordained Priests. On St. Michael's Day, September 29, the Bishop confirmed about thirty young persons in the cathedral.

The Rev. Professor Slater has sailed for India.

The Bishop of NELSON sailed for his diocese December 12, in the R.M.C. steamer *Terviot*.

JANSENIST CHURCH IN HOLLAND.—In our last volume (p. 278) we announced the death of Archbishop Van Santen of Utrecht. The curé of the church at Utrecht has been elected and consecrated as his successor. He requested the apostolic benediction of the Pope, who "has replied to this step by a bull of excommunication, which proves that the spirit of charity and justice are things too much forgotten by the Court of Rome."

We learn the above from the *Observateur Catholique* of December 1, in which there appears a translation of the bull.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.—*Tuesday, December 7th, 1858.*—The Ven. ARCHDEACON SINCLAIR in the Chair. —Present, the Bishop of Pennsylvania. The Standing Committee

proposed that an additional grant of One Thousand Pounds be made for the spiritual benefit of emigrants.

The following statistics are from the Emigration Commissioners' last Report :—

"The great impulse given to emigration dates from the year 1847. In the forty-three years, from 1815 to 1857 inclusive, there emigrated from the United Kingdom 4,683,194 persons.

Of these there went to—

The United States	2,830,687
To British North America	1,170,342
To Australia and New Zealand	613,615
To all other places	68,550

Of the whole emigration more than one-half, viz. 2,444,802, emigrated in the eight years from 1847 to 1854 inclusive. In 1855 and 1856 the emigration fell to 176,807 and 176,554 respectively, principally in consequence of the demand for the army and navy, and the departments connected with them, during the Russian war. In 1857 the numbers rose again to 212,875. The increase was, to some extent, checked by the recruiting for the army in India. During the first three months of 1858 the number of emigrants amounted to only 19,146; this being the smallest emigration during the same period in any year since 1846. The decrease was chiefly owing to the demand for recruits."

The sum of 1000*l.* was then voted.

In compliance with applications from the Bishop of Colombo, the sum of 25*l.* was granted for a new church at Batticaloa, and 10*l.* towards the expense of printing the *Parables* and *History of Our Saviour*, in Tamil, at Jaffna.

A letter was read from the Bishop of Adelaide, dated Adelaide, September 8, 1858, giving an account of the great extension of church-building in his diocese.

Portions of letters were read from the Rev. G. H. Nobbs, Chaplain of Norfolk Island, dated severally January, April, May, and June, 1858. The people were suffering in January from the effects of a long drought.

The Secretary stated that Sir William Denison, Governor of New South Wales and Norfolk Island, had expressed his intention of despatching to Norfolk Island certain qualified intelligent persons of good character who are required for the community.—1. A schoolmaster, who is also to act as storekeeper; 2. a wheelwright, smith, and millwright, in one person; 3. a mason and plasterer; 4. an agriculturist; 5. a shoemaker. It was added that a schoolmaster, who is considered well qualified for his work, had lately been appointed.

The Bishop of Graham's Town, in a letter dated King William's Town, August 7, 1858, said :—"I am now on a tour through our various Mission-stations in British Kaffraria. I have just been at one, St. John's, to which part of the Society's grant last year was devoted, to complete their school-chapel. We have there at present about seventy children, boys and girls, the majority about the age

of thirteen, given up to us by their parents and friends during the famine last year. Of those whom we received twenty-four died, most of them from the subsequent effects of their starvation ; but one of them was a girl who had been for some time under Christian instruction, and was a comfort and aid to those who had charge of the school. I am sorry to say that, from the want of funds to support the children, and the necessities of life here being very expensive, we were obliged, at the commencement of the year, to return to their friends many of the children who had been committed to us ; and I fear we shall be obliged yet further to reduce our number."

In a subsequent letter, dated Graham's Town, September 10, 1858, the Bishop wrote as follows :—"I have just returned from a visitation tour, on which I have been absent more than six weeks.

1. The Winterberg church, to which your Society granted 30*l.*, is completed with the exception of the flooring. It is a very neat and suitable building, of solid stonework, and roofed with iron ; it is calculated to hold one hundred persons. The clergyman, the Rev. W. Meaden, deserves great praise for the energy and judgment with which he has called out and directed the resources of the residents in the district, who are, with one or two exceptions, only tenant farmers, and not wealthy. He is beginning also to build a small but substantial parsonage close to the church. The church and parsonage in this country are a very important step towards planting the Church in any district.

2. Your grant towards the chapel on St. Mark's Mission-station (that is, the grant of 125*l.*, which I have applied to this purpose) was very opportune. The chapel, which when I visited the station was so far completed as to be used except in very wet weather, is a stone building with a thatched roof, 61 feet by 24, with walls 10½ feet high, and capable of holding, when the natives are closely packed together, 700 persons, including the children. Indeed, on one occasion when I was there that number attended. The importance of the work there may be judged from the fact, that on this Mission are settled the remnant of the great Saleka tribe, which still continues in this country, and that out of 914 natives on the station, 130 (65 adults and 65 children) have been baptized during the present year. Indeed, if it please God to continue his blessing on our work there, we may hope that it will become a thoroughly Christian native settlement. There are there 100 children boarded by means of aid received from Government, many of whom were deserted by their parents in the famine, or left orphans and destitute. God grant we may have both the grace and the temporal means to enable us to carry out this great and blessed work effectively.

I wish I could convey to the minds of our friends and supporters in England the impression produced on my own by the scene I witnessed on that Mission.

3. Other missions to which I apportioned the Society's grant in 1857 I have also visited, viz. St. Matthew's, St. John's, and Newlands, or St. Luke's. We have there altogether now more than 150

children as boarders, besides 200 children at our schools in temporary buildings.

We have altogether 270 children committed to our charge, to be brought up as Christians, besides the day scholars."

The sum of 25*l.* was granted towards a church at Dunedin, Otago, New Zealand, at the request of the Rev. J. A. Fenton, recommended of the Bishop of Christchurch.

A letter was read from the Rev. H. Bailey, Warden of St. Augustine's College, Canterbury, recommending Mr. William Crossland, student of the college, as the Society's third Exhibitioner. This was approved and confirmed.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL. — *Friday, December 17th.*—The Rev. A. M. CAMPBELL in the Chair; present, the Rev. Dr. Hills, Bishop-designate of British Columbia, and others.

It was stated that the fund for the extension of Indian missions amounted to 20,000*l.* An interesting report from the Standing Committee on Chaplains on the Continent was adopted by the Board. It will be found in another page. It was resolved that an educational institution, connected with the Society, should be established at Calcutta, of which the Rev. S. Slater should be the principal. He is to be the corresponding Secretary to the Society, and is to present candidates for ordination to the Bishop; he is to superintend the missions of the Society in matters which do not come under the control of the Bishop. A letter was read from the Bishop of Natal, dated Maritzburg, October 5th, giving an account of a disastrous fire, occasioned by the usual burning of the grass. The farm-buildings, &c., belonging to the Mission, were destroyed, and the loss cannot be reckoned at less than 500*l.* The Rev. W. Baugh had lost all his property. A grant of 50*l.* was voted to Mr. Baugh. Certificates from the Board of Examiners were read, approving two candidates for missionary work—the Rev. Augustus Shears, of Abbott's Langley, Herts, and the Rev. W. Stephen, of Dumbarton. The latter gentleman is in Scotch orders. A letter was read from the Rev. H. C. Huxtable, late a most useful missionary of the Society in the diocese of Madras, and for some time principal of the Sawyerpuram Institution. He has been compelled to resign his appointment by the ill-health of himself and his wife, and has been preferred to a living in Dorsetshire. He offers to serve the Society to the best of his power. It was resolved to continue his furlough allowance to the end of 1859, the time for which his furlough was originally granted. A letter was read from the Bishop of Fredericton, applying for a pension for the Rev. Jerome Alley, D.D. The sum of 100*l.*, to which the Society was bound by an old agreement, was voted. The Bishop-designate of Columbia addressed the Board. He said that the population of the colony was very mixed. There were French, Italians, and Chinese.

There was also a large native population. They were a very difficult race to deal with, and they felt that the white man came for their extermination. Attempts had been made to christianise them by the Roman Catholics. They were now gone to the extreme north-west of the colony. It was our duty to attempt to civilise and christianise them.

The wavering and floating population of the colony might be brought to the ministrations of the Church if the Bishop and a sufficient number of Clergy were there in advance, and they might then be built up in the Church of England. Many were now flocking into the colony from the United States for the sake of the security of British rule. Some gold diggers had lately built a place of worship, thus showing that they were prepared to receive religious teaching.

CHINA AND JAPAN.

MEETING OF THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL.
—On Wednesday afternoon, December 1, a very numerous and influential public meeting of the members and friends of the *Society for the Propagation of the Gospel in Foreign Parts* was held at Willis's Rooms, King Street, St. James's, "to direct attention to the providential openings which have recently been made for the introduction of Christianity into China and Japan." The Lord Bishop of LONDON presided.

The Rev. E. Hawkins having opened the proceedings with prayer,

The Bishop of LONDON said he believed it devolved on him as chairman to explain in a very few words the particular object the Society had in view in calling the meeting. But first allow him to say, that it augured well for the interest taken in the work they had in hand that so numerous an assembly should have gathered together at this peculiar time of year, and he thought there was good reason to suppose that the object they had undertaken would not be allowed to be forgotten. They were there assembled to proclaim this truth—that when God had blessed them with success in war, and success in commerce, the very first thing that they, as members of the Church of Christ, should do, was to see how they could use that success for the advancement of the Gospel, as the greatest boon to the people of those nations with which they had been in contact. It had pleased God that two countries, from which we had hitherto been excluded, should be opened up to the enterprise—the commercial enterprise—of the people; and he desired earnestly to proclaim his solemn conviction that it was their duty to use that opening in spreading the Gospel in those countries. He was aware, when they spoke of China and Japan, that many difficulties would rise as to the possibility of successfully introducing the Gospel into those countries at all; but it must be familiar to all who had to do with missionary enterprise, that the greatest success had always been achieved in those countries where men were in a rude and savage state; where they had everything to

learn from those who went amongst them from civilised countries ; where the name of religion was little known, or had no historical connexions with their country or themselves. But where religion was mixed up with the history of their nation, and where religion was held in connexion with the political state of the country—as it was in our own—there was great difficulty indeed in introducing anything like a great change in the religion. He might be told that very little progress had been made against the religion of the Hindoos, and he might say they would have greater difficulties in those countries which had recently been opened up to the introduction of the Gospel than even they had with the Hindoos. There was the religion of Buddhism, numbering 320,000,000 of the human race—indeed it was one which had more followers than any other, and no doubt in the supporters of Buddhism would be found most formidable antagonists to the introduction of the Gospel in those countries. He spoke in the presence of those who had been in those countries, and he thought it a matter of great gratification that they had secured their attendance at the meeting, as they would be able to have more than the mere theories which he, as a stranger, could propound. He might, however, express his belief that the ancient religion of Buddhism would be one of the greatest difficulties they would have to deal with. It was a custom to treat such matters as changes in religion with scorn ; but he might, perhaps, be allowed to take the liberty to call the attention of the meeting to one or two facts in connexion with those religions. Immovable and unchangeable as they might appear to be, they had undergone great religious changes in times past, and there was no reason why they should not undergo great religious changes in times to come. It might be said that it was a modern religion, and he believed it might be called so, for it was true that the Buddhist religion had gradually spread itself over various countries ; but surely, if these false religions could spread themselves, it argued very little for the faith of Christ if in course of time there was not a possibility of introducing Christianity to the people of countries from which the Gospel had hitherto been excluded. If they looked back, they would be told that Buddhism had spread over India and converted the great masses of the population ; but after having so converted them, it was obliged to succumb before that very religion it had formerly conquered. It then spread into other countries, where it met with creeds that it was impossible to uproot, and side by side it was found to exist in both China and Japan. It was trying to spread itself even further by missionary efforts ; but he did not think that there was any reason to despair of the true religion in course of ages being spread over those lands. People were apt to consider of things, as it were, compared with the few years of a human life ; but he held that people should look to ages and not to short lives, and God would make the Gospel victorious over all the false religions on the earth. He, therefore, felt that if they only took one step they would have every reason to thank God for having got over that one step. The history of the past showed that they might expect—when they looked to those countries—that they had more

hopes for the spread of Christianity than ever, from what had recently been brought under their notice. There was a time, between 1550 and 1650, when Christianity appeared to be becoming the dominant religion of that country, and it then called forth examples of heroism from which they would do well to take courage, and persevere in the great work which was before them.

It was true that in that hundred years Christianity made wonderful progress; and he felt that if they might look back to the progress of the past, they should feel perfectly confident that if the Roman Catholics made progress, they as Protestants ought not to have any reason to despair. But while they took courage from what had passed, they must also take warning with regard to the future. If Christianity progressed for one hundred years in Japan, how was it that Christianity died there altogether? and how was it that there was such a great hatred of Christianity, and those professing it, amongst the Japanese? So great, in fact, was that hatred, that a decree had been issued, that if any one Christian missionary showed himself in Japan he would be punished; and the arrogance of the Japanese went so far as to say, that if the King of Spain or King of Portugal showed himself, he should be punished also; and further, that if the King of Christianity, if the great Lord Himself, went there, He should be expelled in the same manner as the poorest of the missionaries. He attributed that hatred to Christianity, and the fall of it in that country, to two causes. The first was, that Christianity had been mixed up with political intrigue, and that there was a deep-seated conviction in the minds of the Japanese authorities, that the men who were supposed to be propagating the Gospel of peace were trying to their utmost to subvert the empire. They would be wise to let it be understood, in embracing the opportunity of introducing the Gospel to those countries which were recently opened, that they were disciples of Him Whose kingdom is not of this world. The other great evil which tended to create the feeling of hatred in the minds of the Japanese—and it was a shame he should have to say it—was the quarrelling amongst themselves; for when sect was set against sect, and religious order against religious order, they could not expect that a feeling other than dislike could arise in the minds of the people. They could not expect that a religion could be tolerated and supported when it was mixed up with political intrigue, and weakened by internal disunion. Let them remember that they were all servants of the one Lord, and that they should live one for another. He would merely point to one other matter, which he felt he should bring forward to show that they were not engaged in a hopeless task. Two circumstances were brought to his mind; the one was, that the Bible, as used in China, was to be purchased for a smaller price than the English Bible. That he regarded as a good beginning to the work of evangelising the people of China. For the sum of 2s. a Bible in the Chinese language could now be purchased. And as to the Japanese, there was a translation in that language of the Gospel of St. Luke. That had been translated by the *Society for Promoting*

Christian Knowledge, under the supervision of the Bishop of Victoria, and assisted by a missionary employed in the Islands of Loo Choo. There was a missionary in the Loo Choo Islands who spoke the Japanese language. The name of Loo Choo was familiar to all of them, no doubt, from the interesting works of Captain Basil Hall, or to those who had not forgotten what those works said. It might be remembered that there was a missionary, speaking the Japanese language, sent to the Loo Choo Islands by the Bishop of Victoria; but his health failed, and he was obliged to leave the island, and at present there were no Christian missionaries there at all, he believed. This was to be regretted, as there was a spirit manifested by the people to receive the Gospel. He (the Bishop) had seen that missionary himself, as he ordained him about a year and a half ago, being about to go to another part of the world. Those who were acquainted with the country could bear testimony to this fact, that there was not the slightest cause for despair if they went to Japan with the Gospel of St. Luke in their hands. He would not detain them with any further remarks, but call on the Bishop of Oxford to move the first resolution.

The Bishop of OXFORD, who seemed to be suffering from severe indisposition, on rising to move the first resolution, said it was one which he thought needed very few words to advocate its truth before any Christian audience. It was to this effect:—"That it is the duty of a Christian people to avail themselves of every new opening which is made for the preaching of the Gospel in heathen lands." It addressed itself at once to the general subject of our duty, of its being our bounden duty to use every new opening for this one purpose—of spreading in these countries the knowledge of the Lord and his salvation. It hardly needed words—certainly not a proposition—to prove the truth of this, that if God had given us in the Gospel of his Son one sure and certain mode by which the lost sons of men could be lifted up to become the sons of God, and to have life made to them holy, and to have death made to them blessed, the mere possession of that treasure necessarily bound upon those who held it the obligation to impart it to others. The example of our blessed Lord, as well as his precepts, enforced this natural obligation—that we hold the truth upon the one specific obligation of spreading, not monopolising it: "Go into all the world, and preach the Gospel to every creature." The general principle, then, was so plain that it would be a waste of time to dwell or enlarge upon it. There was, however, one single point, as bearing upon the subject of the day, to which he would draw attention. There was in this land some—not very many—who held the opinion, and who held it upon the highest moral grounds, that the nature of our present connexion with China was such that to enter it with the message of the Gospel would involve a proceeding of such a peculiar character as to make it unlawful for us as a Christian people to spread the Gospel in that country. That argument was addressed to those who had formed the opinion that the late Chinese war was an unjust one. He had felt it to be his duty, in another place, to complain altogether of the opening

of those hostilities. He had heard nothing read, and had not seen anything printed, which had induced him in the slightest degree to alter his opinion upon that subject. Still, although he might be utterly mistaken, he believed that our ground of quarrel was unjust, and such an one as a Christian people ought not to have taken up. It was said that we were inconsistent, if we held that view, in saying that the Providence of God had opened that country to our missions, had opened it in fact by the issue of a war, which war in its origin we condemned as being unjust. It seemed to him that was an entire misapprehension of the relations of this world to its great Almighty Governor. One single verse selected from the second lesson for that morning's service, referring to the greatest crime that was ever committed on this earth—that of the crucifixion of our Lord Jesus Christ—would set these relations before any Christian man in the strongest and clearest light, "He being by the determinate counsel and foreknowledge of God sent upon this earth, have you with wicked hands crucified and slain." The relation was obvious. Man raged in his open sin and in his darkness; but far above the tumults of the earth sat the Almighty and the all-righteous Governor whose attribute it was to bring good out of evil, and to join together his own merciful administration with the free will of the creatures of his hand. Therefore it resulted, when the fact was accomplished, that it was the duty of the people to sit down and read the indications of his providence, instead of going to the state of things that existed before the change, and to bring the healing influences of the truth to bear upon it after it has been shattered by those convulsions; to do as nature does—to clothe the *débris* of the mighty earthquake with the beauty and fertility of the vegetation that afterwards surrounds it. He held, therefore, that although he was opposed to the war with China, he was not inconsistent in advocating the extension of missionary labour in that country. Nay, he said a new obligation was placed upon us as a Christian people; because, if it was wrong for us to have got into that war, how could we now undo that wrong? We could not make the war not to have been; all we could do was to cut off the entail of the judgment hanging over us. Whether the beginning was right or wrong, it had left us in a position to carry to them the message of salvation, and the more energetically we ought to strive to turn the results of that wrong into a blessing for them. It seemed, then, the proposition was perfectly clear that we were bound to spread the Gospel in that country, and there was nothing in this special case to hinder us from using this new opening for that purpose. The *Society for the Propagation of the Gospel in Foreign Parts* did its duty readily and well in coming forward at once and introducing this duty to them. He was aware that some said we had enough to do already. Why undertake new missions? He thought that showed a lack of faith and prudence. They were bound to open new vents as they occurred, and stir the Christian heart of England to new efforts whenever God gave them the opportunity. It was a poor philosophy that limited its operation to existing fields. There was that expansiveness in the

Christian life, there was that necessary spreading itself in the volume of its action, that if an endeavour was made to contract its efforts in one place you contracted its efforts in those fields where it was in actual operation. It always seemed to him that these Christian societies were like the hand with which God endowed the extremity of a man's arm ; they were there to do the work, and had force to perform the various duties set before them. They were a body of men ready to consider these new openings at once, and to raise a voice calling upon every Christian man and Christian woman to meet the necessity such an opening created. It had been already shown to them by the Lord Bishop of London that they had no reason to be disappointed as to the effects of true Christian exertion. That great religion of Buddhism must raise great obstacles in the way of the spread of Christianity. Its popularity, its endowments, and its hold upon the national mind, ensured that ; but, on the other hand, let them remember that it was in itself but a modified atheism, tinctured with only just enough of the personal element to suit the religious instincts of man. It was a purely mystical religion, and one which, from its shadowy nature, could not offer so vigorous an opposition to an assailing religion that was far lower in its pretensions, but more personal in the objects of its worship. So that it had been the case that not only the Roman Catholics, but others had made very great success in spreading the truth. Certainly the exertions of Roman Catholic missionaries should inspire those who believe in a purer religion, who are more spiritually powerful, to emulate them in their dealings with these same barbarians. We were hardly aware how large a work the Roman Catholics had carried on in China. At the very moment toleration for the Christian religion was first pronounced a bishop was there present, and able at once to act upon the concession that had been obtained. He was aware that converts of the very highest rank in the Chinese empire—that the highest mandarins situated nearest the throne—had left behind them names that were held in reverence by the Christian people of China. Indeed it was very difficult to say how far this had extended through China. There were found there institutions of very many charitable kinds, which had always been confined to those countries in which Christianity existed, and in which in consequence had been associated the rights of suffering humanity. For instance, there were places for cast-away children, there were schools and there were infirmaries, and all those means which they had been always used to consider as confined to Christianity alone. It was exceedingly difficult to say how far those institutions had come from the presence of the Christian element in China, or how far they were the working out of the Chinese mind unimpregnated by the Christian element. Did not this, however, point them to the great fact, that there was at this moment a struggle in the mind of that mighty empire, and that various powers were ready at a moment—if we were ready to go in with the message of salvation—to accept it ? that this was a moment when that message might obtain a hearing, which it would not at any other season ?

There was then no ground for giving up this enterprise. But the great point was as to the mode in which this enterprise was to be carried out. We had to do with a suspicious people, who had great means of intercommunication with themselves and others. We had to do with a people whom we had wronged in war, and a people to whose bad passions we had ministered in the supply of that rank drug opium for our own purposes. No doubt the dominant feeling we had produced was one of fear. It was of great moment that we undertook the work of evangelising that country in a proper way and with a due appreciation of the difficulties of the position. The Lord Bishop of London had pointed out some of those difficulties; there was another he would point out, and that was to concentrate their efforts and not merely waste them by sending a few missionaries to be spread through that country. He believed it was universally true, but of China it was pre-eminently true, that it was necessary for us to send there our own Church, according to what we believe the perfectness of its organisation. We must remember that the Chinese are acquainted with Christianity through the Roman Catholic Church, and we must not, therefore, send a bad exposition of our own communion if we meant it to have effect. Concentrate, then, upon one point, and as soon as possible take some of the Chinese themselves, who will be the true missionaries to their own brethren in their own land. In addition to this concentration of effort by missionaries and catechists, let there be a missionary bishop; for it was perfectly impossible that the committee of the *Society for the Propagation of the Gospel* could issue the necessary directions for using the opportunities, and for changing, it might be, the very places where the efforts were to be made; for the laying down of general principles, the application of particular rules, and even the changing of rules. All this was, in his opinion, necessary to the securing of success. There must be a concentration of effort under legalised authority which should bring to bear all the means which God had given them of convincing man of sin and showing him the Lord Jesus as his deliverer from sin. Then there was another very important consideration which from the first might be contemplated. The Chinese were a people that had a pre-eminent respect for authority. The paternal notion, as it seemed to him, was the one pervading attribute in the whole nation; that is, the notion of the authority of the father ranging up to the authority of the emperor. Therefore, when we sought to exhibit to them that which embodied this principle, and identify it with Christianity, we should do so by showing them the missionaries of our Church acting harmoniously together under a constituted head. We could not expect the blessing of God Almighty to rest upon us if we endeavoured to make improvements upon the machinery of our Lord's Church when we came to spread it; and as we believe that bishops, priests, and deacons are his constitution, we at least, as Churchmen, could not expect the fullness of his blessing unless we conformed our efforts to his model, and endeavoured to work by that which we believed to be his appointment.

If, then, in the present hush of the Chinese mind, consequent upon this war, in the presence of Europe, in the apprehension of China of our great strength; if, in the strength of Heaven, we humbly stand forward to this work, he fully accepted the omens of hope which the Lord Bishop of London had raised before their eyes, and he believed God would allow them to lay the foundation of a great branch of our own reformed faith in the midst of a heathen empire.

Archdeacon GRANT moved the second resolution: "That the recent treaty with China, containing as it does a provision for the toleration and protection of religious teachers and their converts, is to be regarded as a call upon the Church of England to take immediate steps for the establishment of additional missions in that vast country." He concurred with the Bishop of Oxford in the opinion that the war with China was an unjust one. He congratulated the meeting upon the fact that the present treaty was the first recognition of our Christianity by China; for by the treaty made by the French previous to ours, the expression, "the missionaries of the Lord of Heaven," was held to mean simply the missionaries of the Roman Catholic Church. However, by the kindness of the French ambassador and Commissioner Lin, that mistake was rectified, and the missionaries of the Protestant Church were placed in the same position as those of the Roman Catholic Church. He was very hopeful of the success of our missionary efforts. It should be borne in mind that the vast population of China was under the control of one man, and if he could be moved, a great step would have been achieved. The population, too, of the whole eighteen provinces into which the empire was divided, were able to read one general language; so that by one single translation of the Bible, the boon of life was placed within the reach of 360,000,000 of people. Another hopeful circumstance was to be found in the religious history of the country, for none had passed through more religious revolutions than China. Taking Japan, and rapidly reviewing the history of that country, he drew the same inference, that there was no objection on the part of the masses of the people to the reception of Christianity.

Mr. John Crawford, late Governor of Singapore, seconded the resolution, which was carried.

The following resolution was also carried:—"That an appeal be made to the members of the Church at large to contribute to the fund which has been commenced by friends of the *Society for the Propagation of the Gospel*, for the foundation and support of a well-organized mission in some principal city of China."

The Bishop of Lincoln then proposed a vote of thanks to the Lord Bishop of London for presiding over the meeting, which was briefly seconded by the Dean of Westminster, and was carried by acclamation.

The Bishop of London pronounced the benediction, and the meeting separated.

THE
COLONIAL CHURCH CHRONICLE
AND
Missionary Journal.

FEBRUARY, 1859.

FOREIGN CHAPLAINCIES.

GREAT efforts have been made in the course of the last fifty years by the Church at home to meet the ever-increasing needs of a growing population. Great efforts have been made for and by the Colonial Churches; but what has been done during this time for the English congregations and Chaplains on the Continent? Their condition is even worse than it was half a century ago.

The Church of England has a difficulty in dealing with her children scattered through Europe and Asia, which is peculiar to herself. Romanists, having adopted the strange theory—strange, were we not so familiar with it—that that portion of the Western Patriarchate which adheres to the Bishop of Rome constitutes the whole of Christ's Church, find no difficulty in establishing themselves in the face of and in antagonism to all other Christians, wherever they may be found, ignoring their existence, and acting in their presence just as though they were heathens. Protestant Dissenters, for the most part, considering the adherents of Rome, Constantinople, Alexandria, Antioch, and Jerusalem, as cut off from the body of the Church by the superstitions in which they are plunged, are as free to act throughout the major part of Christendom as though there were no Christians but themselves. The Church of England rejects this simple theory, which Ultramontanism and Ultra-Protestantism alike adopt, knowing, to use Bishop Andrewes' words, that it has a sound very like Donatism about it,¹ however convenient it may be for the tactics of party warfare.

¹ Resp. ad. Bell. p. 164. Oxf. Ed.

Consequently, she has a difficulty in the present state of Christendom. What is to be her attitude towards the continental Churches? Shall she set up altar against altar, priest against priest, bishop against bishop? If not, what is her duty towards foreign Churches and communities? And still more, what is to become of her own children scattered in larger or smaller bodies throughout Europe, Asia, and South America? There are difficulties we say, and because there are difficulties we have done nothing—we have left things “to settle themselves,” and accordingly they have settled themselves by sinking into a state disgraceful to the English Church, and lowering even to our national character.

We propose to inquire, what is the position of foreign Chaplains and English congregations on the Continent, at present, both theoretically and practically, and to turn our readers' attention to the very important Resolutions on this subject, which the *Society for the Propagation of the Gospel* has just passed.

Theoretically, all the British Chaplains on the Continent are in spiritual things subject to the Bishop of London, with the exception of those placed under the jurisdiction of the Bishop of Gibraltar. Theoretically, all such Chaplains are licensed by the Bishop of London, and look up to the Bishop as their director in difficulties. Theoretically, the Bishop of London confirms all the members of the different congregations who are of fit age and qualifications. Theoretically, he sees that churches are consecrated, congregations established, clergy appointed, wherever they are needed for the spiritual edification of our countrymen abroad, whether residents or travellers. In matter of fact, he does none of these things. In matter of fact, Chaplains officiate without the licence of the Bishop of London if they please, and they do not have recourse to him on the occurrence of any difficulty, except at their own free pleasure. In matter of fact, the Bishop of London cannot confirm members of the different congregations who require confirmation, and they very frequently remain unconfirmed. In matter of fact, the Bishop of London cannot see that churches are consecrated, congregations established, or clergy appointed where they are needed. There is about as much practical truth in this theory of Episcopal supervision as there is in the claim of the Khan of Tartary to be Emperor of all the world. Its only use is, that it witnesses against ourselves to a great truth, a great principle, of which we acknowledge the binding force, while at the same moment we trample it beneath our feet.

So much for the theory which the Church holds with respect to foreign Chaplains and congregations. Next let us see what

position they hold in the eyes of the State. The affairs of foreign Chaplains and Chaplaincies are administered under the Consular Act, by which a consul at any given place is empowered to advance a sum equal to the subscriptions raised on the spot for the support of a Chaplain belonging to the English Church, or to the Presbyterians. Clause XIII. of this Act provides "that all such Chaplains shall be appointed to officiate as aforesaid by His Majesty, and shall hold such their offices for and during His Majesty's pleasure, and no longer." Clause XIV. enacts that the consul shall convene meetings of the subscribers once a year, and that all British subjects who have subscribed 20*l.* in one sum, or 3*l.* annually, shall have the right of voting at such meetings; and that all questions are to be decided by a majority of votes. Clause XV. gives power to such general meetings of establishing rules for the management of such Churches, subject to the sanction of the consul and the approval of the Crown.

It will be seen that this Act, which was passed in the reign of George IV., does not perhaps defy, but certainly it ignores ecclesiastical principles in every respect. The nomination of Chaplains is given to the Crown, that is, to the Foreign Secretary. All British subjects who choose to subscribe may have the control of the Church, be they members of the English Church, Presbyterians, Romanists, Socinians, or Jews. The Foreign Secretary and the subscribers keep the whole power over the Chaplains in their own hands. The Bishop's authority, and the authority of the Church, are simply shelved, disregarded, and unacknowledged.

It may be asked how it is that we have so long submitted to an Act framed in such a spirit as this. One reason has been, the general dislike of Churchmen, to which we have already alluded, to grapple with the real difficulties of the question. But the chief reason is, that together with the Act a set of Regulations was issued, which, as long as they were adhered to, neutralized the evils of the Act. One of these Regulations provided that the subscribers were not to interfere with the Chaplain in the spiritual administration of the Church. Another, that clergymen of the Church of England were to obey the Bishop of London, and that all Chaplains belonging to the Church of England were, at the request of the Foreign Secretary, to be licensed by the Bishop of London in all spiritual matters, and to obey his orders thereupon.

Here we see the danger of trusting to well-conceived Regulations as a means of correcting the vices of an ill-drawn Act of Parliament. There was nothing amiss in the working of the Act, so long as it was accompanied by these Regulations. But Regulations are at the mercy of a minister, however capricious,

ignorant, or hostile he may be. And this the Church found to her cost in the case of the Consular Act. About ten years ago a clergyman became unpopular with his committee of subscribers, who thereupon elected a new Chaplain. The Foreign Secretary nominated the clergyman so elected as the legal Chaplain. The Bishop of London supported the original Chaplain, and refused to license his successor. Upon this, the Foreign Secretary repealed the Regulations which had been previously enforced, and gave notice to the Bishop of London that his licence would not henceforth be required. The result has been that the reckless and off-hand manner of dealing with ecclesiastical subjects, for which Lord Palmerston has more than once made himself notorious, has left the English congregations on the Continent without the guarantee of the Bishop's licence for the qualifications of their Chaplain, and has left the Chaplains without any protection from the interference of a mixed body of subscribers in things spiritual.

Practically it is almost impossible to imagine a more thorough system of hap-hazard than that of our continental Chaplains. Whether there is a Chaplain or not is, so to speak, a matter of chance; who the Chaplain shall be is a matter of chance; whether he has any qualifications for his post is a matter of chance; whether he has been ordained at all, or has been deprived for misconduct, is in some instances doubtful; the latter point might be generally secured in the case of appointments under the Consular Act, as in these days the Foreign Secretary would scarcely appoint without a guarantee to that extent, but there are numbers of cases where Chaplains have not only no stamp of approval from the ecclesiastical, but not even from the secular authority. Many Chaplains officiate on the nomination of innkeepers, many on no nomination at all. In the former case the paymaster and director of ceremonies is the innkeeper, whether Romanist or Protestant; in the latter the officiating minister picks up what salary he is able to collect by the offerings of travellers and tourists. But let us suppose the case of a Chaplain appointed under the Consular Act. How is he appointed, and what is his *status* when appointed? If the consul or British minister be unfavourable, no appointment is made; and accordingly, down to the present day, we have seen even Madrid without any Chaplain or English Church service. Mr. Buchanan, we rejoice to learn, is about to wipe away the disgrace which in this respect has hitherto attached itself to the British minister at the court of Spain. But let us suppose the consul or minister a religious man, and all the circumstances favourable. Some active-minded person determines on "getting up" a congregation. He goes round to all the resident families

of the place, calls on the visitors who happen to be there at the time, and writes to those who have lately been staying there. Among the residents there are sure to be a certain number of Scottish Presbyterians—there are probably one or two hard-headed men, who, having witnessed the St. Januarius or La Salette style of religion, with which they are surrounded, have come to think poorly of any religion whatever; and perhaps there is some mercantile house, established for a generation or two, the heads of which, having been in want of some religion, have conformed to the religion of the country. Nevertheless, all of them are British subjects, and would count themselves insulted if they were not invited to take part in any work of importance to British interests. So they show their liberality by subscribing; and by the help of the London houses that have dealings with the place or country in question, a sufficiently large sum is collected to form a maintenance for a Chaplain, when met with an equal sum by the Government according to the provisions of the Consular Act. Then comes the appointment of a clergyman. If the consul has any one to recommend, his nomination is probably at once accepted, and the consent of the Foreign Office obtained; if not, a meeting of the subscribers is called; no one happens to have a clerical friend or brother anxious for change of air, and a proposal is made to write to some one in England about it. But to whom? The Bishop of London is far too much occupied with the home work of his enormous diocese. It is not the work of the Foreign Office to receive such applications. Who can they have recourse to? In this difficulty, perhaps a lately-arrived traveller suggests that in the course of his tour he fell in with a very agreeable man, with whom he had travelled for some days, and last Sunday, to his surprise, he found that he was a clergyman; he was still in the neighbourhood, and if it were the pleasure of the meeting he would write to him. The fact of his being close at hand is much in his favour, and he is accordingly summoned, looked at, and approved. The Foreign Office gives its consent to the choice of the subscribers, and the new Chaplain is installed. No one, probably, thinks of asking to see his Letters of Orders, still less to inquire whether he has any special reason for which he found it desirable to leave England. It would be the duty of a Bishop or of a Board of Examiners to inquire into both of these things; but the consul and subscribers are not Bishops and Examiners, and if it be not a duty to make such inquiries, it is an impertinence.

The Chaplain having been appointed in some way similar to this, we will suppose that by good fortune he is everything that a chaplain ought to be—what will be his position?

The subscribers appoint a committee to manage the affairs of the Church. The "Regulations" which accompanied the Consular Act having been done away with, there is nothing to prevent them from interfering in spiritual things. They are Churchwardens magnified in power and multiplied in number, controlling and governing the clergyman at their will—an embodied "public" which the unhappy clergyman can only satisfy by carefully avoiding any display of zeal, and doing as nearly nothing as is respectable. His church is of course a room in the consul's house, or in the hotel, or the Protestant church, which is lent by the owners for the purpose. In any of these cases he is bound to have no more than the two services on Sunday at the most. If the service appears dull, one class of his subscribers, and therefore a part of his income, double the amount of their subscriptions, falls off. If he enlivens it with music, another class deserts him. In short, he is the slave of the worst evils of the unchecked voluntary system. We have known a committee refuse to allow a clergyman to hold a second service on the Sunday, when he was willing and anxious to do so, because they thought it unnecessary, while they opened the church, which they kept closed against him, to a notorious dissenting minister who chanced to come to the place, and was at once invited by them to officiate. We have known a man of bad character, whose very ordination was doubtful, retained in his position, against the energetic reclamations of a portion of his congregation, by a majority of the votes of the subscribers, the minority consisting of all the religious members of the Church, the majority comprising within it three Jews, two Roman Catholics, and several unbelievers, who, as they had subscribed largely in order to prove their respectability, had each of them a considerable number of votes. Indeed, if a Chaplain turns out immoral, inefficient, negligent of his duties, heretical, he has no ecclesiastical superiors to check him, and if he has pleasant social qualities, he may reckon on escaping from any inquiry, investigation, or punishment. The result is such as might be expected. Probably there are few of us who, on inquiring what has become of some worthless contemporary at the University, have not been told in answer, that he is a foreign Chaplain somewhere on the Continent. We shall not easily forget the astonishment with which, when we were some years ago travelling in the Levant, after having with great difficulty discovered the English Chaplain at an out-of-the-way station, we contemplated the discovery that we had made; the feeling of astonishment soon sank into one akin to dismay and shame.

But we have hitherto been only contemplating those cases where a consul, or a zealous individual, or an innkeeper, or a

sense of respectability, or a private speculation, has brought a Chaplain into being. There are many places where none of these motives have been strong enough to effect such a result, powerful as the last three are. The result is no Chaplain, no Church, no congregation, no religion after the Anglican type, if any at all; for there is no watchful eye surveying the field from an eminence, and seeing where aid is needed. As an example of what follows from thus leaving things alone, we may take the religious state of Xeres. For generations there have been English families settled there, who have been engaged in the wine trade; they had withdrawn themselves from the means of grace offered by the Church to her children in England, and whose business was it to see that they should have means of grace provided them there? Clearly no one's. So no religious ministrations were provided, and the result is, that there now exists at Xeres a colony of English-speaking Roman Catholics—men, women, and children—who have lapsed into Romanism from sheer want of some religion when they were deprived of their own. In other cases our countrymen have lapsed into infidelity, or are living in entire disregard of religion. If we were to enumerate the places where one of these three results has followed, we should have to give a list comprising a large number of the spots where Englishmen are settled. If we were to add to them those places where there is some provision, but still very inadequate provision, for our countrymen's religious needs, there would be not many cities or towns on the Continent which we should have to omit. Look at France, Belgium, and Switzerland, with a *resident*, and of course scattered, British population of 20,000, increased at certain seasons of the year by travellers and tourists to a fabulous number, for whom there are provided about thirty-five clergymen, two-thirds of whom are without any Episcopal licence! Look at Spain, with only one British Chaplain within it to this hour!

The result of this state of things on the foreign mind cannot be sufficiently lamented. With the exception of France, where we are regarded as Calvinists, there is perhaps scarcely a country in the world where Englishmen are considered as Christians. Certainly not in Spain; certainly not in Italy; certainly not in the East, and only in parts of Germany. We may impute this, to a great extent, at least in Western countries, to misrepresentation; but can we so shake off our responsibilities? Are we guiltless?

What remedy is there for the evils which we have been describing? The Resolutions which we announced last month as having been passed by the *Society for the Propagation of the Gospel* will go some way towards providing a remedy, though

they are far from being all that is required to meet the difficulties of the case. The following are the Resolutions referred to; they were passed at the monthly meeting, December 17th, 1858 :—

“1. That it is desirable that more efficient and systematic measures should be taken for providing Episcopal superintendence over the clergymen of the Church of England officiating on the Continent of Europe, and for administering the rite of Confirmation.

2. That it is desirable that all clergymen so officiating should hold a licence from the Bishop of London, or from some Bishop specially appointed to exercise such superintendence.

3. That it is desirable to take steps for raising a fund to be applied, under the direction of the Society, to the assistance of such English congregations abroad as may be willing to place themselves in connexion with the Society.

4. That such assistance should be given in any of the following modes, viz.—

(1.) By contributions towards the purchasing, renting, building, or endowing of churches, or places of worship for the use of such congregations.

(2.) By contributions towards the stipend of the minister thereof.

(3.) By the Society's undertaking to hold property in trust for such congregations, as far as the same can be done consistently with the laws of the country in which the congregation is assembled.

5. That congregations desiring such assistance be invited to communicate with the Society, furnishing such information as may be required.

6. That returns be procured of the numbers of settled or occasional residents in different places on the Continent, with all such information as may assist the Society in its object.

7. That all clergymen recommended or assisted by the Society should be required to satisfy the Board of Examiners.

8. That an annual list should be printed and circulated every midsummer of clergy on the Continent who are duly licensed by the Bishop of London.

9. That a form of return from the clergy be prepared, and suggested to the Bishop of London.”

The first three of these Resolutions, it will be seen, lay down principles—principles with which every member of the Church must thoroughly agree and sympathise, though they have hitherto been too much neglected and overlooked in our religious dealings with Continental congregations. The principle of the first Resolution is that of Episcopal superintendence over clergymen and congregations. This is simply the reiteration of

what every member of the Church of England maintains in theory, though unhappily the theory has never been reduced to practice with respect to foreign Chaplains and congregations. We are at a loss to know why "the Continent of Europe" is alone specified. Surely South America requires Episcopal superintendence even more than Europe, if we are to judge from the abuses which have occurred in connexion with the British Chaplaincies in that country.

The second Resolution indicates the manner in which such Episcopal superintendence may be guaranteed in a greater degree than at present. "It is desirable that all clergymen so officiating should hold a licence from the Bishop of London, or from some Bishop specially appointed to exercise such superintendence." Certainly it is something that a clergyman should hold a licence from a Bishop; but we need scarcely say that the only practical use of his holding such a licence, so far as Episcopal superintendence goes, is, that it serves as a symbol of his willingness to submit himself "to the godly admonitions" and the authority of the Bishop; and if that authority is never exercised, the licence, in this point of view, is little else than an idle form. The Bishop from whom the licence is held must be able to exercise authority. Therefore he must be "a Bishop specially appointed to exercise such superintendence," and not "the Bishop of London." We have seen what the Bishop of London's superintendence has been hitherto; and why should it be otherwise in future? Rather, is it not almost a necessity that it should become year by year more impossible for the Bishop of London to exercise it? At present, the Bishop of London has charge of a greater number of souls in London alone than at the beginning of the fifteenth century were under the care of all the Bishops of England. Cranmer and our Reformers declared their conviction that 70 Bishops were needed for the 4,000,000 who inhabited England at the period of the Reformation; and now something like 2,500,000 is the population of the London Diocese alone. It is impossible, then, that the Bishop of London, in addition to the enormously overgrown diocese which he has at home, can look after the spiritual interests of all the British residents and travellers on the Continent.¹ The best method by which such superintendence can be exercised by a Bishop specially appointed for the purpose, we will consider presently.

The third resolution declares or implies that, under present circumstances, it is the *Society for the Propagation of the Gospel* which ought to be the head-quarters of the Church of England's Continental ecclesiastical system, in the same way that it is of

¹ There are no less than 100,000 travellers who pass through the one city of Cologne each year.

our Colonial ecclesiastical system. It is undeniable that this is the case. The Society holds so high a position in the confidence of all English Churchmen, that no equally good centre of action could have been selected. It likewise has the machinery and the experience for conducting the necessary business in an eminent degree.

We need not refer particularly to the other resolutions. They exhibit marks of having been very carefully and maturely considered, and will, we have no doubt, be found to fulfil the purposes of their framers. The information to be derived from the clergy-returns will be most useful as a basis for further operations. The annual publication of a list of the clergy who are officiating with Episcopal licence will be a great safeguard. The necessity of satisfying the Board of Examiners will effectually preclude unworthy candidates, so far as the Society's influence extends. And we know, from the manner in which the Society deals with its Colonial missionaries, that the authority of this Board of Examiners will not be pressed in such a way as to interfere with Episcopal rule wherever there is a Bishop to exercise government.

Many ways have been suggested by which this Episcopal superintendence may be effected.

It has been proposed that Archdeacons should reside in Paris, Brussels, Berlin, and other capitals, for the purpose of acting as the Bishop of London's eyes, and giving him all necessary information with respect to British spiritual interests in the several European kingdoms. This would be quite ineffective. The Bishop of London cannot act on such information if it is transmitted to him. He has already the charge of as many souls in England as our Reformers estimated as sufficient employment for forty Bishops, territorial or suffragan. And Archdeacons would be wholly useless for purposes of confirmation, consecration, and similar works.

In consequence of these objections to the Archidiaconal scheme, it has been proposed that the chief Chaplain in each continental capital should be himself a Bishop, charged with the care of those clergy and congregations which exist in the particular country in which he is residing. This is objected to by some as a transgression of ecclesiastical principles. We have the highest respect for several persons who hold this opinion, but we are persuaded that it is erroneous. We should not invest our Bishops in such case with territorial jurisdiction, but merely with the care of the Anglican congregations throughout the country. There is no valid ecclesiastical objection to this arrangement, which does not hold equally against our having priests and deacons abroad. It is founded upon a theory of the unity of the Church, which

in the present circumstances of Christendom is a theory and not practically true. But though there is no valid ecclesiastical objection to the scheme, there may well be reasons against it on the grounds of expediency, and there are certainly legal difficulties in the way. We hope to see the time when the English Church shall be able to appoint her own Bishops for what places she pleases, at what salaries she pleases, whenever, wherever, however she pleases, in England, in the British dominions, out of the British dominions, without let or hindrance of any sort from the State or any other power. But at present she has not this power, and could not appoint Bishops for the English congregations in foreign countries without an alteration either of law or custom which seems as binding as law. We will not therefore discuss the advisability of this scheme while it is a thing practically impossible. We think too that we can act more wisely and better. We have but to go on with a system which has been already begun.

Let us regard the whole British population outside of the British isles, according to the old theory, as being in the quasi-diocese of the Bishop of London. From this quasi-diocese we have cut off one great group of congregations, and placed them under the jurisdiction of the Bishop of Gibraltar. This has been a great step for good. Had the excellent Bishop of Gibraltar been as capable of carrying out the practical part of his work as he is of seeing and laying down what ought to be done, we should have seen greater results from the establishment of that Bishopric than we have yet seen. But we shall see them still, under his successor if not under himself—results affecting both the British residents of the Levant, and the foreign Churches with which the Bishop, living at Malta, is especially brought into contact. By the establishment of the Bishopric of Gibraltar, Italy, together with the seaboard of Spain and Portugal, and the coasts and islands of the Mediterranean, have been separated from the quasi-diocese of London. Let us proceed in the same course. Let us again take another part of English territory and establish there a Bishop who shall relieve the Bishop of London of another portion of his quasi-diocese. The Channel Isles seem to be situated most suitably for the residence of a Bishop, who should exercise jurisdiction over the clergy and congregations in France, Belgium, and Switzerland, as well as ruling the Channel Islands themselves. The Bishop of St. Helier's might be able to superintend the British population of Paris, where spiritual affairs have fallen into such an unhappy state of confusion. He might establish clergy in the great towns of France where at present there are none, and where consequently the English are losing the English Church's religion. He might know where lines of railway were being constructed

by English workmen and engineers, at present left without any clergyman to look after them, and send them a missionary Chaplain to move from place to place with them. But how is a Bishop of London to be expected to know and do these things? At the next avoidance, then, of the see of Winchester, when we trust to see that diocese subdivided into two or three sees, let the Channel Isles be erected into a Bishopric with spiritual jurisdiction in France, Belgium, and Switzerland. The advantage to the Channel Isles would be not small, to residents in France, whether permanent or occasional, enormous.

The congregations in South America might be placed with advantage under the jurisdiction of the Bishop of Guiana.

There will still remain Germany and the North without any special provision for Episcopal superintendence. But we may perhaps be contented with one or two steps at a time. We are not prepared at present to say where the site of the Bishopric should be which would comprise the Anglican congregations of these countries within its limits. But it is evident that there would not be the same difficulties in sending a quasi-missionary Bishop to North Germany as elsewhere, because the Protestant Governments of Prussia and Hanover would probably rather welcome one to their capital than otherwise. But we leave this point for the present, only adding that we know that among the more earnest and active of the Chaplains in Germany, there is a great longing at present for special, or at least very much greater Episcopal supervision.¹

But we must not enter further on this tempting theme, nor on that of the blessed effects which a raised religious tone in our Chaplains and their flocks might have on foreign Churches and communities. We must recollect that what we have at present before us is especially the string of Resolutions passed by the *Society for the Propagation of the Gospel*; and we conclude by at once expressing our thankfulness that the Society has taken up the cause, and reminding our readers that the Society's efforts will be powerless, unless attention is paid to that part of the third resolution which declares that it is desirable that a fund should be raised, to be applied, under the direction of the Society, in the manner therein specified.

M.

¹ We have previously spoken of the ill-report borne by many English Chaplains abroad. We cannot but gladly testify that there are many likewise who are also an honour to their Church. To show that this is the case, we need only refer to the Chaplains at Frankfort, at Baden, at Cologne, at Dresden, at Wiesbaden, in Germany (the first three of whom are all anxious to build a Church for their congregation)—to the clergy at Paris and Rouen, in France; at Brussels, in Belgium—to Mr. Puttock, in Brazil—to Mr. D'Orsey, at Madeira—to Mr. Hill, the American clergyman and English Chaplain, at Athens—to Mr. Curtis, the excellent missionary clergyman sent to Constantinople by the *Society for the Propagation of the Gospel*—to whom many more might be added.

Correspondence, Documents, &c.

CHINESE TREATIES.

THE following extract is taken from an *Occasional Paper*, lately issued by the "Committee for Foreign Missions" of the Church in America :—

"We give below a portion of the several treaties with China, so far as they relate to Christianity, and an interesting account of the first Protestant service in Japan. For the first paper we are indebted to the Rev. Mr. Nelson, of the China Mission :—

TREATIES WITH CHINA, SO FAR AS THEY RELATE TO CHRISTIANITY.

Translation of Art. 13 of French Treaty.

The Christian religion having for its essential object to lead men to virtue, the members of all Christian bodies (*communions*) shall enjoy full security for their persons, their property, and the free exercise of their religious worship, and entire protection shall be given to missionaries who peacefully enter the country, furnished with passports such as are described in Art. 8. No obstacles shall be interposed by the Chinese authorities to the recognised right of any person in China to embrace Christianity if he pleases, and to obey its requirements without being subject on that account to any penalty. Whatever has been heretofore written, proclaimed, or published in China, by order of Government, against the Christian faith, is wholly abrogated and nullified in all the provinces of the empire.

Art. 8 of Russian Treaty.—Translation.

The Chinese Government, recognising the truth that the doctrines of Christianity promote the establishment of good order and peace among mankind, promise not to persecute its subjects who may wish to follow the requirements of this faith, but they shall enjoy the same protection which is granted to those who profess other forms of religion tolerated in the empire. The Chinese Government, believing that Christian missionaries are good men who seek no material advantages for themselves, hereby permits them to propagate the doctrines of Christianity among its subjects, and allows them to pass everywhere in the country. A fixed number of missionaries passing through the cities or open ports, shall be furnished with passports, signed by the Russian authorities.

Art. 8 of English Treaty.

The Christian religion, as professed by Protestants or Roman Catholics, inculcates the practice of virtue, and teaches man to do as he would be done by. Persons teaching, or professing it, therefore, shall alike be entitled to the protection of the Chinese authorities, nor shall any such, peaceably pursuing their calling, and not offending against the laws, be persecuted or interfered with.

Art. 29 of American Treaty.

The principles of the Christian religion, as professed by the Protestant and Roman Catholic Churches, are recognised as teaching men

to do good, to do to others as they would have others do to them. Hereafter those who quietly profess and teach these doctrines shall not be harassed or persecuted on account of their faith. Any person, whether citizen of the United States or Chinese convert, who, according to these tenets, peaceably teaches and practises the principles of Christianity, shall in no case be interfered with or molested.

FIRST PROTESTANT SERVICE IN JAPAN.—Sunday, August 1st, was an interesting one at Simoda. At ten o'clock A.M. all the boats of the *Powhatan* and of the *Mississippi* were seen pulling to the landing near the consul's residence, one mile from Simoda proper, filled with officers and men, among whom were Commodore Tatnall, Captain Nicholson, and the Rev. Mr. Wood, chaplain of the *Powhatan*. This party, numbering four hundred, proceeded to the consul's residence for the purpose of attending divine worship of Almighty God on Japanese soil. It was an interesting time to us all, and the very idea of being able to worship the Most High in this land of heathenism and idolatry, was extremely gratifying.

The City of Jeddo.

The city of Jeddo, the capital of Japan, is said to be, without exception, the largest city in the world. It contains 1,500,000 dwellings, and the unparalleled number of 5,000,000 inhabitants."

THE SCHOOL COMMISSION AT CEYLON.

OUR readers may probably know from some other source that a disturbance has taken place in Ceylon, and that charges of duplicity, *suppressio veri*, &c. &c., have been brought against the excellent Bishop of Colombo. We should not help to perpetuate the recollection of such scandalous proceedings if we were not afraid that one-sided accounts may be in circulation. The Governor, Sir H. G. Ward, has most completely exculpated the Bishop from the charges which were brought against him. He came forward in the Legislative Council on November 3d, 1858, and defended Bishop Chapman in a most frank and generous manner. We wish that we could give our readers the opportunity of perusing his speech, but it would occupy many pages of our very limited space. We must content ourselves with extracting the following passage from the *Overland Ceylon Times*, of November 16th, 1858:—

"The ordinary course of Ceylon legislation has met with an unfortunate disturbance arising out of certain correspondence between the Bishop of Colombo and the School Commission. . . . The Bishop asked for grants-in-aid for *all* schools, in conformity with an understood resolution of the Council last year. His lordship added, that the School Commission was not, from its composition, qualified to carry out, and did not carry out, the intentions of its original promoters. The Commission replied by placing on the council-table a part of this correspondence, in which, whilst they disapproved nothing of what the Bishop had advanced, they charged him with making statements

calculated to mislead the Governor, and which had so misled his Excellency, couched altogether in most offensive style and language.

One of our contemporaries, the *Observer*, notorious for bitter hostility to everything respectable, especially if belonging to the Church of England, ventured to assert that the School Commission, in its original draft of a reply, had charged the Bishop with a suppression of the truth, which charge was omitted at the special request of the Governor, coupling this statement with no small amount of what, by a depraved mind, is no doubt mistaken for independence and courage.

A charge so serious as this could not rest thus. Accordingly, when it was known that several of the unofficial members of Council were prepared to defend the Bishop from these scandals in open Council, the Governor stepped forward at the sitting of the 3d instant, and in a speech, of which a full report will be found elsewhere, not only completely exonerated the Bishop and rebuked the School Commission for its *indecorous*, unjustifiable language, but administered such a castigation to the editor of the *Observer* as would have shamed and silenced any but one so hardened in his disreputable course."

The same paper informs us, that a memorial from the people of Ceylon has been addressed to her Majesty the Queen, praying her Majesty that she will be pleased to reappoint Sir H. Ward as their Governor, after his usual term of service is expired. The memorial is signed by 3,921 persons, including almost every European resident, and a very large number of the most influential natives,—Burghers, Cinghalese, Tamils, and Moormen.

THE DIOCESE OF GRAHAMSTOWN.—MEMORIAL TO THE BISHOP.

We think that we ought to lay before our readers the following documents :—

" MEMORIAL

To the Right Rev. the Lord Bishop of Grahamstown.

We, the undersigned Presbyters of the Diocese of Grahamstown, within this Colony, present our humble and dutiful acknowledgments to your Lordship, thanking you for the readiness expressed by your Lordship to take counsel with the members of the Church, both lay and clerical, relative to the difficulties which beset the position of our Church in this land,—difficulties which we share in common with the other Colonial Dioceses of the Empire. We advert with pleasure to the fundamental principles set forth by your Lordship, in a paper addressed to the members of the Church of England in the Diocese of Grahamstown (bearing date January 15, 1858), inviting 'full discussion and consideration of the subject of those principles which experience proves to be necessary for the action of the Church in a Colonial Diocese.'

We assent heartily to the preamble of a paper, set forth under the title of a 'Church Constitution,' which declares, 'Whereas the Church of England in the Colonies ought to be governed on principles similar to those which in the mother country are secured by law,' &c.

We acquiesce fully in what your Lordship then reminds us of; viz. 'All true Churchmen will feel that the principles of our Church are a precious and sacred charge committed to us, an inheritance which we here are bound to preserve as a blessing for our children's children, as they have proved to our brethren in England.' We bear with thankfulness your Lordship declaring, 'We cannot, indeed, make Church laws for ourselves; but we can assert and maintain the principles of our National Church. We can consider amongst ourselves what modification of the laws would be necessary under the actual circumstances of colonial life—we can in our united action follow the same direction as the English law indicates—we may, at all events, prevent ourselves from drifting silently and unconsciously into an opposite direction, and allowing practices to grow up amongst us at variance with the real spirit of our Church system.'

It is on the above grounds, my Lord, that we venture now with all respect to address your Lordship, under an apprehension that we are in imminent danger of doing that which your Lordship, in the last-quoted words, plainly warns us against.

In aiding to build up the Church in South Africa, it is our earnest desire to preserve, as far as possible, the great principles of the parochial system as established in England. The two Bishops who have preceded your Lordship in the government of the Diocese were jealously solicitous on this point, and it is our wish still to walk in the same paths of Church order in which they directed our steps. We are fearful, from the changes which have already taken place since the date of your Lordship's Episcopate, lest we should be unconsciously sliding into something more like a proprietary chapel system, than the broad parochial basis of the English National Church.

1. The introduction of pew-rents (however necessary it may have appeared here or there as a temporary expedient) we deprecate exceedingly, as an extended system upon which the future Church of South Africa is to lean for its support. It has ever been the inalienable right of Englishmen to have a seat in their parish church,—we wish, as far as possible, to exclude none of our fellow-colonists, or their descendants, at a future day from the exercise of this right,—a right of so many centuries' duration in the mother country. We have some of us heard from the lips, and seen in the writing of your Lordship's predecessors, their strong convictions upon this point; and three, at least, of the churches into which pew-rents, or something equivalent, have been lately introduced, we are assured were founded and aided with Diocesan funds, on the express understanding that no such payments should ever be made or demanded—a fact which, we are persuaded, your Lordship could not have been aware of at the time of their introduction. We are fully sensible of the pecuniary difficulties that beset the position of the Church in this land, and we are sincerely desirous to aid your Lordship, by the promotion of offerings and subscriptions, in the way you may judge most expedient; but we humbly and respectfully submit, that the exaction of pew-rents is laying up a store of worse than pecuniary difficulties for a future

day. We fear it has a tendency, besides producing dissensions, to prevent the healthy expansion of the Church, to limit the number of those who would vote in choosing church-officers and representatives of the Laity, and eventually to squeeze out of her pale large numbers who would otherwise become attached members, and aid our operations at once by their alms and by their prayers. And we respectfully entreat your Lordship not to give your further concurrence to this departure from the principles of the English National Church, and the principles laid down for our guidance by the former Bishops of this Diocese.

2. We are earnestly desirous that the Hymnology of our Church should be extended and improved; and this we hope may be done by the joint consultation of its several members who are interested in forwarding this very desirable accompaniment of Divine worship. But as we have abstained hitherto, in obedience to the expressed wish of our former Diocesan, from introducing Hymn-books unauthorized by any public and joint authority, so we venture to express the hope that your Lordship will consult with the assembled Clergy and representatives of the Laity, before incurring the risk of such discrepancy of practice as will infallibly grow up if the use of the present Hymn-book recommended by your Lordship is extended to some congregations without others having an opportunity of expressing their opinion upon its fitness for general adoption.

3. We beg further respectfully to express our hope that the Rubrical observances demanded by the fundamental laws of our Church, especially those connected with the Offertory, will not, with your Lordship's concurrence, be any longer violated in the parishes in which an alteration has taken place since your Lordship's arrival amongst us; and that the Ministers of newly-formed congregations will be directed, as they have been in past years, to adhere as closely as possible to the literal directions of the Book of Common Prayer.

In making this request, we feel the greater assurance of meeting with your kind consideration, from the fact of each of your Lordship's predecessors having deemed these observances essential to the future well-being of the Church in this land; though in the mother-country a system of church taxation not applicable to ourselves may possibly have rendered these usages less needful there.

(Signed)

N. J. MERRIMAN, Archdeacon of Grahamstown.

JOHN HEAVYSIDE, Chaplain of Grahamstown.

FREDERICK BANKES, Principal of St. Andrew's College, Grahamstown.

G. THOMPSON, Curate of Grahamstown.

E. PAIN, Incumbent of Somerset.

THOS. HENCHMAN, Incumbent of St. John's, Fort Beaufort.

W. A. STRABLER, Incumbent of St. James, Graaff-Reinet.

W. H. FOWLE, Colonial Chaplain, St. Mary's, Port Elizabeth.

W. H. L. JOHNSON, Incumbent of Alice.

W. MEADEN, Incumbent of Winterberg.

Y. F. ST. LEGER, Head Master of Grammar School, Port Elizabeth.

W. LLEWELLYN, Incumbent of Uitenhage.

A. J. URQUHART, Incumbent of St. Peter's, Cradock.

Oct. 2, 1858."

NO. CXL.

F

"REPLY.

To the Venerable Archdeacon Merriman, and other Presbyters of the Diocese of Grahamstown, within the Colony.

MY REVEREND BRETHREN,

Your Memorial has received from me that consideration which is due to an expression of opinion from any portion either of the Clergy or Laity in my Diocese. To you I feel myself bound also to explain fully my views on the several points to which your Memorial refers; in order that neither the principles on which I act, nor the facts to which you allude, may be misunderstood by you.

I am thankful to find that the principles of Church government, which I have laid before you from time to time, meet with your concurrence. To these I certainly shall adhere; and although, in applying them, I cannot expect that no difference of opinion will arise, I trust that charity and mutual forbearance will produce, in the end, practical unity amongst all who truly seek the furtherance of Christ's kingdom.

In my endeavour to follow the guidance of our national Church, rather than my own private judgment, there are two principles which I have regarded of importance—

First, that as a Bishop of the English Church, I have no right to impose here restrictions beyond those imposed by law and usage in the Church at home.

Secondly, that within these limits it is very desirable that the powers of self-government should be exercised by each parish or congregation. I do not anticipate that any attempt to centralize our Diocesan action will succeed, until, by the use of this liberty in the several parishes, the Laity practically learn the value of self-government.

The conclusions to which I am led by these principles—which, in my judgment, are coincident with those which you quote—are the following:—

1. As regards pew-rents. I agree with you that they are open to many objections, as is every method for supporting the Clergy from the voluntary contributions of the people. I shall be thankful if the united action of Clergy and Laity in some general system for the support of the Ministry shall enable us altogether to dispense with them. I shall gladly join with you in any well-devised measure for abolishing them in some of your own churches, in which an ample provision for the Ministry is made by the Government. In such cases, your objections to the system fully apply.

But when no sufficient provision is made for the Clergyman, and especially where the church is burdened with a heavy debt, or no church is as yet built, it appears to me that I have no right to dictate to the Laity the method in which they shall secure a salary for their Clergyman, so long as they do not interfere with the efficiency of his ministrations, or infringe the laws of the Church of England.

Where the Offertory has proved insufficient for this purpose, and

the parishioners wish to rate themselves for the support of the Ministry by a small annual payment on each sitting required by them in the church,—it being understood that such payment confers no property in the seats, nor right after Divine service has commenced to those who do not attend, and that suitable and sufficient room is left for strangers and the poor, or that payment of the rate is remitted at the discretion of the churchwardens,—I do not consider that there are practical evils likely to arise from such an arrangement, such as would justify me in opposing it. I regard it as an expedient necessary for a time, but have no wish that, however modified, it should become 'an extended system on which the Church here should lean for support.'

On the other hand, the law of the Church of England does not oppose pew-rents under such circumstances. In district churches, and in new parishes, where there is no endowment or insufficient,—to which our case is parallel,—they are expressly allowed, with the sanction of the Bishop of the Diocese, and under conditions not so well calculated, in my judgment, to obviate practical abuses of the system in this country as these are on which I have insisted. In the old parish churches, it is the duty of the churchwardens to assign the seats, and 'families should be seated together;' and although every parishioner there has a right to a seat without paying for it, yet the dwelling-houses on which this right is founded are subject to church-rates. But the right of every Englishman to have the ministry of God's Word free of expense to himself can only arise from provision for that ministry having been made by others.

I must add, however, that I should consider it the special province of a Diocesan Synod in the Colonial Church to devise and agree upon such regulations with regard to all local contributions as may best guard against evils such as you apprehend; and I shall feel myself bound to exercise the power which may belong to the Bishop in this question in accordance with their matured judgment. I trust that, by the general consent both of the Clergy and Laity, some system for a voluntary rate may be adopted, open to none of the objections which suggest themselves against pew-rents in any form. Our Church recognises the principle of such a rate in the Rubric, which requires that every parishioner shall reckon yearly with the Curate, or his deputies, and pay 'all ecclesiastical duties accustomably due.' That such fixed dues were combined, under the Mosaic Law, with purely voluntary offerings, is to my mind one of the many proofs of its wise adaptation to human nature. Nor was the 'tribute,' paid alike by every Israelite for the service of the temple, or the sacrifices in which rich and poor were distinguished, less truly given to God and his Church than the free-will oblations.

I thank you for your offer of aiding the Diocesan Fund by contributions from your churches, so as to make pew-rents unnecessary. You are well aware that it is my wish that this fund should be administered by the Board elected by the Clergy and Laity of the Diocese, and on such principles as they may judge expedient. A central fund,

to aid local efforts, on conditions determined by a Diocesan Synod, might remove many difficulties; but it remains to be proved whether such a fund would succeed. The experience of most of the Colonial Dioceses seems rather to indicate that most reliance is to be placed on contributions for local and special objects.

The value of such a Board, among other things, to record conditions attached to any contributions, and to insert them, where necessary, in a deed of trust, is evident from what you state as to the condition under which many of the churches in this Diocese were built. Good faith must, of course, be kept with the donors by those who received their contributions on an understanding then expressed; but unless such conditions are recorded at the time, misunderstandings are sure to arise afterwards. However, the arrangements allowed by me in the three churches where they were desired, are temporary expedients: in one, until the church is cleared from debt, and consecrated; in all, until some better system for supporting their Clergymen is provided. In one of your own churches, I understand, built under the same conditions, pew-rents were introduced before my Episcopate, as an expedient for a time, until the church should be free from debt.

2. With reference to the use of a Hymn-book in the churches in this Diocese, you appear to be under some misapprehension. Shortly after my arrival, I was requested by three of the Clergy (the present Chancellor, the Rev. E. P. Green, and the late Rev. J. Willson) to aid them in obtaining a suitable Hymn-book for their congregations. In one of the churches, a selection compiled by one of yourselves (the Rev. J. Heavyside), but now out of print, had been used; in the others, the Psalms only. I therefore obtained for them, and for any other Clergyman who might wish to use it, a supply of the Rev. C. Kemble's Hymn-book,—the best I had seen. No further sanction or authority is given to the selection beyond this; I have no intention of interfering in the least with the liberty in this respect allowed to Clergymen of the English Church. To the office of the Bishop it belongs to interfere if any Hymn-book inconsistent with sound doctrine is used; not otherwise, in my judgment. Until a Hymn-book for the Church of England shall be compiled, which her members shall generally accept, I much question whether partial attempts to obtain uniformity would be beneficial to the religious life of the body. A Diocesan Synod could only promote uniformity, within its own limited sphere, by the moral power of a result in which different minds would find a bond of union. But sometimes the results of united action, in the attempt to avoid offending any, satisfy none; meanwhile, I certainly cannot discourage any Clergyman from remedying this serious evil, the want of a Hymn-book, by the best means in his power. One of yourselves has lately done this, by introducing a Hymn-book from another Diocese. I cannot suppose that you would have me refuse to other Clergymen a liberty you use yourselves. Uniformity, indeed, is a good thing, but not the most excellent of all; and, in my opinion, premature attempts to attain it, lead to division rather than to real union.

3. As regards the use of the weekly Offertory, I have taken occasion to state to my Clergy that I consider it desirable in this country, wherever it does not cause offence to the congregation. That the Lay members of our Church will, in course of time, offer no objection to its universal adoption, I consider probable. But I cannot comply with your wish that I should insist on a conformity to the Rubric, beyond that which is enforced in England. I must leave it to the judgment of each of my Clergy to decide whether the weekly use of this portion of the Communion Service is expedient in the present condition of his congregation. In newly-formed congregations, more care to avoid unnecessary offence may be required than in others. I feel strongly with the late Archbishop Howley on this question, 'that these points are of far less importance than the maintenance of that mutual confidence (between a Clergyman and his people) which, next to support from above, forms the main strength of the Church.' With my Right Reverend Brethren, indeed, in Australasia, who, in their Provincial Meeting in 1850, recorded their opinion 'that no Clergyman can justly be suspected of holding opinions at variance with the sound teaching of the Church, in consequence of his complying with the Rubric which directs the use of the Offertory Service,' I entirely concur; but that it is 'essential to the well-being of the Church in this land' to observe this Rubric, I am not prepared to admit.

In conclusion I would remark, that of the three points to which your Memorial refers, the two latter appear to me to involve questions belonging to a Bishop's spiritual superintendence of his Clergy, and widely differing from those of the temporal affairs and general discipline of the Church. This distinction you will find carefully made in those principles of a 'Church Constitution' to which you refer. That the Clergy should be protected from all personal injustice to themselves by a suitable tribunal, is clearly in accordance with our Ecclesiastical Law; but that any Diocesan body should direct the Bishop's judgment in the exercise of the spiritual functions of his office, and in the instruction which he gives to his Clergy for the discharge of their spiritual duties, does not appear to me consistent with that Episcopacy which the Church of England recognises.

I remain, my Reverend Brethren, yours very faithfully,

H. GRAHAMSTOWN.

Bishopsbourne, Oct. 15, 1858."

NEWS FROM WEST AFRICA.

WE have received the following letter, dated December 11th, 1858, from a friend at Cape Coast Castle. We think it will interest our readers.

"Since my last communication to you, very important events have taken place in the eastern districts of this protected territory. I think I informed you of the resistance shown to our Government

by the powerful chiefs of Krobo, and of the stronghold they occupied on a rock almost inaccessible—in fact, impregnable as Gibraltar. Our small number of troops marched down there, supported by a few thousands of natives, to make an attack. But, having greatly underrated the enemy's force, and the strength of his remarkable position (where a few hundreds could repel as many thousands), the first attempt failed, with the loss of two or three of the regular soldiers and about 150 of the auxiliaries; while, probably, 300 of the Krobos were killed or disabled. It was, of course, necessary to make much more effective preparations for a second blow. After several weeks, this was accomplished, with the co-operation of about 15,000 Akims, Aquapims, Aquamboes, &c.; all of whom willingly gave their services in the cause, believing the Government to be in the right and the rebels in the wrong. After many delusive parleys, a final limit was fixed, for the enemy to surrender or to receive what would most certainly have been a tremendous onslaught. Every imaginable device was tried to elude the alternatives, to gain time and make fresh stipulations on the part of the refractory chiefs on the rock. The only condition granted on our side was their personal safety, if they gave themselves up quietly in order to submit to the judgment of the Acting Governor (Major Bird) in council. The stated time had nearly elapsed when the Krobos, seeing the formidable army around them, and the utter hopelessness of further hostility, wisely acknowledged 'discretion to be the better part of valour,' and so laid down their arms. Thus were these rebellious tribes completely subdued. The chiefs have undergone their trial, ending in a penalty of eight or nine thousand pounds, to defray the expenses of the war; and with which sentence, their wealth being large, they considered themselves 'well let off.' They were also deprived of their position as chiefs, and are detained as prisoners until the fine is discharged. The Krobos acted treasonably in resisting the British authority, to which they had sworn allegiance, and which it was of the utmost importance to vindicate, so as to make a lasting impression on the whole country. The general feeling has now been strongly developed in favour of the protecting power; and having ended thus favourably, we cannot but be thankful for the opportunity of such an encouraging demonstration. Our Acting Governor displayed exemplary patience and forbearance; and by the strict observance of *good faith* in his transactions with friends and foes, he has gained an excellent reputation amongst all classes of the 500,000 inhabitants of our eastern district. If he has not fought sanguinary battles, he has achieved triumphs more enduring and beneficial; and, tempering justice with mercy, he has crushed a formidable insurrection with little bloodshed, and has so put an end to the horrors of war as to justify our hopes and prayers that this event may, under Divine Providence, open a way for the introduction of Christianity in these heathen localities, hitherto 'full of darkness and cruel habitations;' and that here, as well as elsewhere, 'where Britain's power is felt, mankind will feel her blessings too.'

The country itself is very rich and fertile, abounding in palm-trees

and the usual tropical productions. But intelligent persons are needed, able and willing to show the natives the right methods of turning their natural advantages to proper account, and, above all, to show them, in blameless integrity and moral conduct, the real benefits of Christian civilisation. Practical example, united with great kindness, is necessary, in order to give effect to theoretical teaching—both as to the cultivation of the ground, and the still more important field, that of the *heart*. It will, perhaps, surprise you when I mention, that no sooner was the fine imposed on Ologo Paloo, Odonker Assu, and the rest, than one of our leading merchants immediately contracted with the Government to discharge it, taking the bond of those parties convicted to give him the *value in palm oil*; thus securing, as he believes, a very considerable profit on its arrival in the English market.

I must not close without telling you not only that we look forward to the pleasure of welcoming our Bishop on the coast early in next year (D.V.), but that, probably, he will be with us on the occasion of laying the foundation-stone of a church in this town. After an interval of six years, an effort is now being made to carry out the intention of original subscribers to that object. About 400*l.* was raised for it in 1852; but, owing to various causes, nothing could be done in the matter until the present favourable opportunity. The calculated expense will be about 1,200*l.* to 1,500*l.*; so that we have a long 'lee-way' to make up in point of funds. Our large room in the Castle has sufficed hitherto for Church and School purposes, but (besides higher considerations) we might be deprived of this accommodation at any time by official requirements.

The signal gun of the mail steamer has just fired, and I must close.

SYNODICAL ACTION IN SYDNEY.

A LECTURE BY THE REV. R. ALLWOOD.

THE following lecture was delivered at Sydney, on Monday, October 25, 1858, at the Quarterly Meeting of the St. James' Parochial Association. It occupies a large portion of our space, but we hope not unprofitably. Sir Wm. Denison, the Governor of the Colony, was in the Chair. Mr. Allwood said—

"My Christian Friends and dear Parishioners,—Having been requested to make you acquainted with my views on synodical action, I have felt it to be my duty to comply with your request; and I now propose to offer you such information on this subject, which is so generally occupying the thoughts of the members of our communion, as I have been enabled to gather for myself from a careful consideration of the practice of the early Church, as well as of the existing systems of synodical action which are developing in the present day.

I approach this subject with considerable embarrassment, because I am conscious that the conclusions at which I have arrived are not in accordance with those generally held by friends for whose opinions I entertain very great deference.

This consciousness has made me pause before giving expression to my convictions; but the more I read and reflect upon the question, the more convinced I am of the soundness of my conclusions, and however embarrassing it may be, I feel that it would be a want of faithfulness to you, and an act of moral cowardice on my part, to shrink from avowing them, with the strong persuasion that I entertain of their truth and importance.

I have always looked forward to the discussions and differences of opinion which would necessarily attend the consideration of this question with feelings of anything but satisfaction.

I am, constitutionally, one of the *quieta ne movere* school—that is, I would rather bear a little ill, the extent of which I can foresee, than by agitating for a change, run the hazard of having to bear something far heavier. But, in the present state of the question, I should be shrinking from my duty if I were to remain silent; and although the difficulties which will attend the inauguration of our Synod cannot fail to be very great, I look forward with hopefulness to their being overcome by Christian forbearance and moderation, by inviting that free expression of opinion from others which we claim for ourselves, and, above all, by giving to those who differ from us credit for being actuated by as much honesty of purpose and earnest desire to promote the welfare of the Church as ourselves.

On the present occasion, when called upon to initiate proceedings upon which, humanly speaking, the prosperity of the Church in this colony must greatly depend, I am sure that you will agree with me that it is the duty of all who may be called upon to take part in this very responsible work, to look very carefully to the soundness and security of our foundation,—to examine and to decide for ourselves—to take nothing upon trust, nor to give our sanction to any scheme or proposition, merely because others have done so, or because long usage may have thrown around it a certain amount of venerableness, but to prove all things, and to hold fast only that which is good.

On the subject before us, I think, very little can be gathered from the practice of our Fatherland. The state of the Church in England differs so materially from the branch of it in this colony, that I am at a loss to see how a precedent can fairly be drawn from it. The Church in England is inseparably connected with the State. It is interwoven with every part of the British Constitution. Its privileges and rights and customs have been gradually developed during a long series of years, and by concurrence of circumstances which have no bearing upon, and cannot apply to us in this colony.

We are a branch or daughter of the Church of England. All that is Divine in her we claim and enjoy as our heritage. Her scriptural Liturgy and spiritual worship as set forth in our Book of Common Prayer; her orders of bishops, priests, and deacons, as observed from the Apostles' time,—these are our bonds of union with her, and I most earnestly pray that the hour may never arrive when any unholy parricidal hand shall be lifted up amongst us to dissolve or disturb this union.

But all that is human in her—all those privileges and powers which parliaments and kings have granted her within the realm of England,—all that mediæval custom and long usage have permitted her, and which are day by day undergoing most important changes,—upon these we have full liberty to entertain and express the opinion how far they are, or are not, compatible with our social condition in this land.

It will, I think, be our wisdom to look upon the difficulties with which our parent Church is beset as a beacon of warning to ourselves, and from the experience of the dangers to which she is exposed, to avoid the rocks upon which she has fallen.

Under the open attacks of her enemies from without, and from a certain amount of dissatisfaction from within (arising, I believe, from that defect in her constitution which effectually prevents free and untrammelled action on her part), we see her at the present day earnestly, but almost hopelessly, struggling to adapt herself to the changing scenes and spirit of the times; and there are amongst her most devout and thoughtful members, numbers who would rejoice to possess that freedom from the bondage of State fetters which we enjoy—the liberty which I contend we have to deliberate and decide upon all those measures which may appear to us the best adapted to extend the limits and promote the edification of our Church, without let or hindrance, or permission of any earthly authority whatsoever.

The Church is to be considered under two aspects :—In her Divine, and in her social position.

In the former, in her doctrines and ministry, she is Apostolical and unchangeable; in the latter, she is designed to adapt herself to the social condition of the people among whom she dwells.

With the former, it would be rebellion against the Great Head to interfere. In regard to the latter, I feel not only at liberty, but morally bound, as a dutiful son, to give my best efforts to do all that in me lies to enable her to accomplish the great end for which she was commissioned.

It is in this spirit, not one of presumption and self-conceit, but rather of self-distrust and of deep anxiety to discharge the responsibility that I feel laid upon me, that I approach this subject, and ask your attention to the remarks which I am about to offer upon Synods in general, and upon the proposed Diocesan Synod in particular.

[We omit, for want of space, a very important part of the Address, in which Mr. Alword shews that in the early Church “nothing of moment was resolved upon or sanctioned, without the advice and concurrence of the *general body of believers*.”]

It is not within my province to trace out to you how gradually this primitive order ceased—how, step by step, as the relations between the Churches became more complicated, and differences on questions of doctrine and Church communion arose, the clerical prevailed over the lay element—how the clergy, who had dispossessed the laity, fell under the power of the bishops, and the bishops of the West under that of the Pope.

At the Reformation, the cupidity of princes, the thirst for plunder on the part of the nobles, the want of information and ignorance of ecclesiastical matters of the laity, made them powerless and indifferent, and the lawyers transferred as a Divine right to the Crown the supremacy over the Church, which had been usurped by the Bishops of Rome.

In our own Fatherland, the laity have lost their rights, and the consequence is, that when the Church is spoken of, by nine-tenths of the people, the bishop and clergy are supposed to be meant; and together with the loss of their rights, as a general rule they have looked upon themselves as relieved of all responsibility, and only here and there are to be found faithful men, fully alive to a sense of their duties as responsible members of the household of faith.

It may, perhaps, be said the Church of England has her Synods—her bishops and clergy meet in Convocation, and the lay element is represented by the House of Commons; but, whatever amount of truth there may have been once in this observation, the absurdity of putting it forward in the present day needs scarcely to be shown, when the House of Commons is composed of men many of whom are the avowed enemies of the Church, and when no bishop can call together the clergy and laity of his diocese, to take counsel together for their mutual guidance and edification, without subjecting himself to the legal penalties consequent upon an infringement of the royal supremacy.

Now, with the knowledge and experience of these facts, what shall we do? What will be the prudent and wise course for us to take in this Diocese, when called together to consider the constitution and provide for the more efficient working of our Church? Shall we, with our eyes open, give up our freedom, and voluntarily subject ourselves to a yoke which our fathers at home find so galling, so calculated to restrain and check the onward progress of the Church? Shall we, without any of the privileges enjoyed by the Church of England, hamper ourselves by her disabilities—disabilities from which the members of all other communions are disenthrallled? Or shall we, without weakening in any degree those ties which unite us to her—the ties, I mean, of doctrine and common worship—use the liberty which we possess, to frame such laws and regulations as shall be most suitable to our own wants, and the best adapted to our social condition; such as, while they shall restore to the laity their proper rights, shall at the same time invest them with their proper responsibilities; which shall make them feel that they are the Church, and, being so, are deeply interested in its welfare, and accountable for its good order and government; and that their clergy are the ministers to them of God's Holy Word and Sacraments, not exercising lordship over them, but taking the oversight in a fatherly and loving spirit, as those who watch for their souls—taking counsel with them on all subjects of mutual concern, and committing to them the charge of all matters of temporal interests in the free and confiding spirit of the Apostles? 'Look ye out from among *you* men of honest report, whom we may appoint over

this business ; but we will give ourselves continually to prayer and the ministry of the Word.'

I will now offer a few remarks on the bill which has been proposed for giving legislative authority to our Diocesan Synod.

Towards the close of last year, upon the Bishop's return from Melbourne, the Clergy were called together, to consider whether it was or was not expedient to initiate Synodical proceedings by legislative enactment.

Some difference of opinion was entertained and expressed upon this point, but eventually all present concurred in a resolution that it was desirable that a very short enabling bill should be passed, a bill of one or two clauses, empowering the Church to transact its own business. Such a bill might have been drawn up in half an hour by two or three of the Clergy present ; but it was proposed and agreed that it should be delegated to the Chief Justice, and Sir William Burton, gentlemen who, from their long acquaintance with the state of the Church in the colony, and from the zeal they had uniformly shown in promoting its best interests, were regarded by all present as well qualified for the work.

At the expiration of nine or ten months, the bill now under consideration, styled the Bishop's Bill, was sent to each of the Clergy, drawn up, as I am given to understand, by a gentleman of high legal attainments, but who had not long arrived in the colony, and consequently could have but little knowledge of the state and feelings of the members of the Church.

The result is, that we have now before us a bill consisting, not of two or three, but of twenty-three sections—not limited, as was agreed upon by the Clergy, to a few enabling clauses, but deciding upon vexed questions of discipline and government, upon which there are serious differences of opinion, and which called forth, in 1852, the opposition of the largest meeting of the Laity of the Church ever assembled in this colony.

I object very strongly to this bill.

1st. Because it is a departure from the simple form of bill to which the Clergy unanimously assented in Sydney last year.

2nd. Because it enters into and legislates upon questions on which the members of the Church are not of one mind, and which will require long and serious consideration before they can be satisfactorily arranged.

3rd. Because questions such as those entertained in this bill, affecting the government and discipline of the Church, are such as ought not to be discussed and decided upon by gentlemen who are not members of the Church of England, as is the case with many in the two Houses of Parliament.

Many of the intelligent and earnest members of our Church are of opinion, that we ought to hold our Synodical meetings irrespectively altogether of the Legislature, as is the case in the neighbouring Dioceses of Adelaide and New Zealand ; and there is very great weight in the objection to the interference of the Legislature ; but,

on the whole, I think it expedient to initiate our proceedings by a simple bill, as a kind of starting point. I think this expedient, although not necessary. And if we concur in this, all that we shall require is a short enabling Act, such as the one introduced in Canada, such as the one to which the Clergy assented last year.

In regard to the principal questions which will be brought before us when assembled in Synod, I feel that I should not be acting towards you with the candour which you have a right to expect from me if I did not state to you my opinion clearly and unreservedly.

1. The right of a Bishop to preside in the Synod of his Diocese is a fundamental law of the Church. The presidency attaches to his office. I do not see how there could be a proper Diocesan Convention without the Bishop at its head.

2. With regard to the question of the veto. I am of opinion that if in any instance the Bishop shall see reason to differ from a resolution concurred in by a majority of the Clergy and Laity, he shall be at liberty either to express the reasons of his dissent at the time, or to put them on record, and to require that the question shall be re-considered at the next annual meeting of the Synod, when a majority of two-thirds of both orders shall be necessary for its adoption.

3. I am of opinion, further, that a standing Committee, with similar powers and duties as those in the several Dioceses of the American Episcopal Church, should be elected by ballot, to consist of an equal number of clerical and lay members. The standing Committee to be a Council of Advice to the Bishop, being obliged to give advice when requested by him, and being empowered to advise him when its members think it expedient; and during a vacancy in the Episcopate, or the absence of the Bishop from his Diocese, to supply his place, as far as possible.

4. I am of opinion that, in order to avoid centralization, the several parishes of the Diocese should be legally incorporated—*i. e.* trustees should be appointed by the parishioners, who should be a body corporate, for the purpose of taking care of the temporalities of their several parishes.

5. With regard to clerical offenders. On the equitable principle that every man should be tried by his peers, I am of opinion that eleven presbyters should be elected by ballot at every annual meeting of the Synod, as a court of triers, and that the accused should have the liberty to select five; who shall constitute the court.

6. I am of opinion that the Clergy and Laity should meet, and debate, and vote together as one body; but that it should be competent to anyone to require that the vote shall be taken by orders, when no resolution shall be considered as carried which has not a clear majority of both orders.

7. I am of opinion that a Committee, on education generally, and on education in the Church of England schools particularly, should be immediately elected by ballot, to consist of equal numbers of clerical and lay members.

8. With regard to the appointment to benefices, I am of opinion

that, to all parishes whose Minister receives a Government stipend, the Bishop should present ; but where the parishioners maintain their Minister, they should have the right of presentation, subject, of course, to the Bishop's rejection upon sufficient cause being shown by him.

9. I am also of opinion that, in accordance with the ancient usage of the Church, the Bishop appointed to preside over a diocese should be chosen by the clergy and laity of the diocese over whom he is to preside.

Closely connected with this question a very important legal decision was given last year in the Queen's Bench, on which I think it right to offer a few remarks, as the case has already excited much attention, and called forth several letters in the public papers.

It appears that upon the vacancy of any benefice, by the promotion of the incumbent to a bishopric in the Church of England and Ireland, the Crown by the law of the land has the right of presentation to the vacant benefice.

The Rev. Mr. Harper, the incumbent of Stratfield Mortimer, was promoted, in the year 1856, to the bishopric of Christ Church in New Zealand. Upon this the question was raised, whether it belonged to the Crown to present to the benefice so voided, or to the Provost and Fellows of Eton College, who are the patrons of the living.

This case was argued before the Lord Chief Justice, and Judges Coleridge, Erle, and Crompton. In the course of the trial, the Lord Chief Justice is reported to have made the following remarks :—

'That the Attorney-General must show that a colonial bishop came within the same category as an English bishop ; that it was difficult to know what a colonial bishop was ; that he had not the ordinary status of a bishop of the English Church.' And upon Sir Frederic Thesiger (the present Lord Chancellor) affirming that, although it was in the power of the Crown to create a bishop, it could not give him jurisdiction without the authority of an Act of Parliament, the Chief Justice observes, 'That he might have the title of Bishop, but could do nothing *in invitum*—in those unwilling to submit to him ; that not the smallest effect could be given to his degradation of a clergyman in disintitling him from holding a benefice ; that, like the Scottish bishops, his authority would be merely voluntary to those who chose to submit to it ; that he had no jurisdiction ; that he might give his advice to those who chose to submit to him, but that those who were unwilling could not be bound.'

And on delivering judgment, which, he observed, the judges had considered very deliberately, from the great importance and novelty of the question, he declares, 'That the Bishop of Christ Church, New Zealand, had nothing in common with the English and Irish bishops, except that he was a Protestant bishop, canonically consecrated, and holding the faith of the Anglican Church ; and the decision of the Court was, That the declaration showed no title in the Crown, and that the right to present to the living was the same as if the vacancy had arisen by the death of the incumbent.'

Now it has been declared by the highest legal authorities, both in this Colony and in England, that her Majesty's patent investing the bishop with jurisdiction and authority to appoint officials, is not worth the parchment upon which it is written. Whether this be the case or not, I am not competent to give an opinion; but, in common with the other members of the Church in this colony, we have a direct interest in inquiring and ascertaining whether our Bishop's patent is really what it professes to be, a document legally empowering him with certain privileges of jurisdiction and patronage; or whether it is, what it has been pronounced by eminent jurists to be, a mere string of words, conveying no lawful powers, and therefore without force or obligation. The question has been mooted and canvassed in the public papers; and it is impossible to shut it out from our consideration. It must be entertained and settled. I would gladly have omitted all mention of it, but it is right that the members of the Church should know the true position and lawful powers of their chief pastor, in order that they may consider and counsel how any deficiency, if necessary, may be supplied.

I feel relieved from some degree of embarrassment in alluding to this subject, from believing that the status of our present Diocesan is not affected by it, inasmuch as the clergy have recognised his authority as their Bishop, and the laity having concurred in it, he is as fully and rightly invested with the Episcopal authority as if he had been regularly elected by the clergy and laity of the diocese. But the question is not of his being our lawful Bishop, but of the jurisdiction and other powers which he exercises in virtue of the letters patent. These are the chief questions which I think it will be necessary to consider, when we meet together in Synod; and the opinion which I have expressed upon them is founded upon a principle, of the truth and importance of which I am daily more and more convinced, viz. that the Laity of the Church are, and therefore ought to be, as deeply interested in, and made responsible for, the due order and regulation of the Church, as the Clergy, the ministers of the Word and sacraments.

This I hold to be their right, and every attempt at legislation which seeks, either openly or covertly, to withhold this right from them in all its fulness, ought to be rejected. Such would be the consequence of the enactment of the bill before us, which under the guise of giving a veto to the bishop, places two-thirds of the administrative power of the Church in the hands of the clergy. I have ever been taught that the Church consisted of two orders, viz. Clergy and Laity, and that of the former there were three degrees, viz. Bishops, Priests, and Deacons; and I confess that it was with some astonishment that I have seen it put forth that there was a third order, viz. the order of Bishops, as separate and distinct from the clergy.

The putting forth of such a claim is, I think, very ill-advised; and how any one, with any acquaintance with early Church history, could do so, would have greatly surprised me if I had not read that on the same occasion the historian Mosheim was quoted as an advocate of Episcopacy, and an authority, in some degree, for the Bishop's veto.

Mosheim is about the last witness I should have expected to have heard cited in favour of Episcopal claims, and I will let him speak for himself, and you will be able to judge what opinion he entertained of three orders in the Church, and of the Episcopal veto. In his *Commentaries on the Ecclesiastical History of the first three Centuries*, the forty-first chapter is entitled, 'Origin of Bishops,' and he thus writes:—'While the Christian Churches were but small, two, three, or four presbyters were found amply sufficient to labour for the welfare, and regulate the concerns of each; . . . but as the congregations became every day larger and larger, a proportionate gradual increase in the number of the presbyters and ministers of necessity took place; and as the rights and power of all were the same, it was soon found impossible for anything like harmony to be maintained amongst them, without some one to preside and exert a controlling influence. Such being the case, the Churches adopted the practice of selecting, and placing at the head of the council of presbyters, some one man of eminent wisdom and prudence.'

Again, in the forty-third chapter:—'A primitive bishop was, as it should seem, none other than the chief or principal minister of an individual Church. He taught the people, administered the sacraments, and supplied the ailing and the indigent with comfort and relief. Associating the presbyter with himself in council, he inquired into and determined any disputes or differences that might subsist amongst the members of his flock, and also consulted with them as to any measures which the welfare and prosperity of the Church appeared to require. Whatever arrangements might be deemed eligible, were proposed by him to the people for their adoption in a general assembly. In fine, *a primitive bishop could neither determine nor enact anything of himself, but was bound to conform to, and to carry into effect, whatever was resolved on by the presbyters and the people.*' Again, c. 45, 'To the people belonged the appointment of the bishop and presbyters: with them rested the power of enacting laws, as also of adopting or rejecting whatever might be proposed in the general assemblies. In short, nothing whatever of any moment could be determined on or carried into effect without their knowledge and concurrence.'

These, I beg to observe, are not my sentiments, but those of a writer who has been cited as a witness in favour of the claim to an Episcopal veto; but I adopt them, with a few modifications, and am of opinion that the laity not only exercised these rights in the diocesan synods of the primitive Church, but that it will be impossible to withhold the exercise of them from them now, without estranging some of our most earnest and intelligent members, and by so doing crippling and injuring the Church.

I have been for nineteen years a presbyter in this diocese, and I have witnessed and deplored the evils resulting from the concentration of all power in the hands of one man, whether in those of my revered friend the late Bishop, or of our present Diocesan.

With every qualification to command the respect and win the affection of the Church over which he presides, with zeal and untiring

energies, and an earnestness in the cause of his Master, which compel the respect even of those who differ from him ; with qualities as a man which make him beloved by all those who have the privilege of friendly intercourse with him,—how is it that our diocesan has failed to obtain the confidence and conciliate the good-will of all the members of the Church? It is, I am bold to say, mainly owing to the anomalous position which he holds, in not being merely the spiritual father, but the autocrat of the diocese. It is not the fault of the man, but of the position. Much of his valuable time, which might be devoted to the oversight and the furtherance of the spiritual welfare of the people, is consumed in discussing and deciding upon questions which ought not to come before him.

Trusteeships and secular duties and offices are imposed upon him, and embarrassing subjects are submitted for his arbitration, which bring him unavoidably into collision with members of his flock ; and as there are necessarily two sides to every question, whichever way he decides, some will feel disappointed and aggrieved. He is, in fact, the Church,—exercising a power which, in the hands of an unscrupulous man, might, in a few years, so mar its features and alter its character, that our brethren at home might be at some loss to recognise us as a daughter of the Church of England.

We are at a very critical period,—one which calls for much prayerfulness, that we may be guided aright.

We have it in our power, humanly speaking, by a just and judicious and conciliating course, to unite the Church as one man, by investing each and all with their proper duties and responsibilities, or, by perpetuating a system which I believe to be at variance with the practice of the primitive Church, and ill adapted to our social condition in this colony, to alienate many of the long-tried and faithful members of our communion.

In concluding my lecture, I recur to the sentiments which I expressed at its commencement, and earnestly pray that in this very difficult question we may all be so influenced by the spirit of truth and concord, that, by mutual forbearance and charitable appreciation of each other's motives, and brotherly desire to meet each other's views, we may speedily enjoy the advantages which are likely to arise from a well-organised Synod."

At the conclusion of the lecture, after a vote of thanks had been given to Mr. Allwood, the reverend gentleman said that, on receiving the Bishop's circular, he had consulted the churchwardens and trustees, and that a meeting of the seat-holders would be held on the following Monday, after divine service, to elect two delegates to represent the parish at the approaching Conference.

SUSTENTATION FUND FOR THE DIOCESE OF TORONTO.

THE Bishop of Toronto has recently addressed the following Circular to the Clergy of this Diocese :—

"REVEREND AND DEAR BRETHREN,—I can no longer delay acting

upon the request of the Synod, expressed at their late meeting in the city of Kingston, in relation to a Sustentation Fund for this Diocese. The object of the Fund, as stated in the resolutions referring to it which were adopted on that occasion, is to make a systematic provision for the supply of parishes or cures becoming vacant, and to keep pace, as far as possible, with the increasing population of the province, by opening new Missions. Much as we have had to encourage us in the progress of the Church in the province during the last quarter of a century, the fact is not to be overlooked that, within the preceding four years, or since the alienation of the Clergy Reserves, the increase of the Clergy has very little exceeded the number of vacancies which from death, or otherwise, have occurred during that period. There can be no doubt that the want of a fixed and permanent support, such as, upon however moderate a scale, could formerly have been looked for, has operated very seriously in diminishing the number of candidates for the Ministry, and in inducing many well-disposed young men of the country to seek employment in other callings. This has been particularly the case since opportunity has been afforded of witnessing the very precarious as well as very limited nature of the support derived from the direct or voluntary contributions of the people. Several young clergymen, too, in consequence of this, have desired to exchange an independent parochial charge for a curacy or subordinate position where the stipend would be regularly paid. At the present moment, we have in this diocese not less than five vacant Missions; and some of them have been unsupplied for two or three years. The people are unable themselves to contribute a stipend which would be adequate to the support of a clergyman, and there have been no means of making such addition to it from other quarters as would ensure a sufficient maintenance. And while we have these vacant parishes, we have more than twice that number of places where the services of a clergyman are imperatively needed, and anxiously desired. A considerable revenue in the course of time will, no doubt, be available from the fund derived from the commutation of the stipends of the clergy; but at present the charges upon that fund are scarcely met, and some years must elapse before there can be any considerable amount of surplus applicable to the supply of vacancies or the support of new Missions. But in the meantime the Church, if possible, must not stand still; nor parishes, deprived of the services of a clergyman, be allowed to cry in vain for the supply of the ministrations to which they have been so long accustomed. The Church must permanently suffer, if these vacancies are permitted to be unsupplied for any length of time.

I have been urged, my brethren, to suspend that general appeal in behalf of a Sustentation Fund, from which alone any important results could be anticipated, on the ground that the country has not sufficiently recovered from the pecuniary depression under which it has been labouring during the last fifteen months. We are none of us without experience of the effects of this great depression; and I feel that it would be unwise at the present moment to press this collection

on the scale which alone would be adequate to meet the general wants of the Church, especially as efforts have so recently been made, and are still in progress, for raising an Endowment for the projected See of Kingston. While, however, we may advantageously postpone this larger collection, I cannot delay acting upon the suggestions of the Synod to recommend a collection in the several churches and stations of the diocese, on some Sunday before the close of the present year, that a fund may be provided for meeting present exigencies and supplying immediate wants. We have, as I have said, five vacancies to fill, and some other cases in which the clergyman, being dependent upon voluntary contributions alone, is inadequately supported. The result of such a collection as is proposed, if it be as liberal as we may anticipate, would admit, I hope, of the appropriation of not less than 50*l.* per annum to each of these cases. Even this amount, if it could not at present be larger, would be an important and seasonable help to the clergy thus situated, and permit, I trust, the immediate supply of some of the vacant parishes.

With this view, I would name Sunday, the 12th December next, being the Third Sunday in Advent, for a collection in the several churches and stations of the diocese, for the object above stated; and I would earnestly request that, on the preceding Sunday, you would bring the matter fully and strongly before your respective congregations. I trust there will be a hearty and generous response to this appeal on behalf of an object so pressing and important, on the eve of the commemoration of the advent in the flesh of our blessed Lord and Saviour, when all the believers on His name should be incited to love and good works. It will, I feel assured, be only the harbinger of a larger outpouring of offerings, at a future time, for the extension of the Redeemer's kingdom,—the commencement of a zealous and general effort to supply by individual bounty the loss of the public provision for the maintenance of the Church in this province which we have sustained.

I remain, yours faithfully,

JOHN TORONTO."

FUND FOR THE SUPPORT OF TWO OR MORE HOME MISSIONARIES TO THE FOREIGNERS, REFUGEES, AND OTHERS, RESIDENT IN LONDON.

WE have received copies of an Address bearing the above title. We hope the plan will meet with sufficient support and will soon be in effective operation. The following are extracts from the Address:—

"The presence in England of a very large number of refugee foreigners was very forcibly and painfully brought into notice by the facts disclosed during the trials of Orsini, Pierri, Bernard, and others. The residence of such persons in our own country seems likely to be of some continuance; and it cannot but have struck many sincere believers, that the Church of Christ, as established amongst ourselves, has duties to perform with regard to them, which cannot be fulfilled

by the ordinary staff of her ministers. No Englishman can help feeling sympathy with their aspirations after liberty ; no Christian can avoid lamenting their erroneous notions, often of the thing itself, and more often still of the right methods of obtaining it ; whilst there can be no one endued with true catholic notions of the Church, who does not desire to see them (at least so long as circumstances retain them in our land) brought under the influence of the true doctrines of our well-beloved Church.

Brought up chiefly in popish countries, where, to an earnest-minded inquirer after truth, there is little alternative offered except between an abject sacrifice of the intellect and absolute infidelity, may there not be many amongst them who are brought here by the providence of God, in order that they may learn 'the more excellent way,' and carry back, possibly, to their own homes, as altered men, the light of that gospel which has hitherto been seen by them only through some thick impenetrable mist ?

It has been proposed, therefore, with the sanction of the Bishop of London, to open a private subscription, in order to obtain funds sufficient, in the first instance, to support *two* additional home missionaries in London. These clergymen will be required to be well acquainted with French and Italian respectively, so that they may converse freely in their own languages with the persons of the two nations. They will act together as circumstances may permit, and report progress at certain intervals of time, through the secretary, to the Bishop and subscribers. . . .

A paper of 'directions' will be drawn up and delivered, with the sanction of the Bishop, to the missionaries ; and they will be directed generally, to look to the *souls* of their flock in the first place ; to express, on all proper occasions, the sympathy of Englishmen with their love of freedom, but the abhorrence of all true Christians of unlawful means of obtaining it ; to endeavour to bring them, on the true catholic system, to join, whilst in England, with the services of the Church of England, which will be performed for them, as soon as possible, by the missionaries, in their own native languages ; to remind them that time flies, and that, while *worldly* liberty may tarry, the freedom of the *soul* may always be obtained through Christ ; and, finally, that life wears on *with its daily duties*, and death approaches with the judgment.

The missionaries will be desired, at the same time, to do all that they can to procure the relief of destitution amongst those to whom they are sent, by recommending cases to the charitably disposed.

The number of *French* residents in London is reckoned at about 15,000 ; and of *Italians* at about 5,000. . . .

As the services of the Church of England in the *French* language are already provided for in London, and those in *Italian*, instituted about three years ago, were only dropped for want of funds, a special effort will now be made to re-establish the latter as soon as possible, in connexion with the present mission.

Operations will be commenced as soon as 200*l.* in annual subscrip-

tions is raised: and, for the present, names of subscribers are requested to be sent to the Rev. A. FITZ-HERBERT, Tissington, near Ashburne, Derbyshire.

‘And if a stranger sojourn with you, or whosoever be amongst you in your generations, and will offer an offering made by fire, of a sweet savour unto the Lord: as ye do, so he shall do. One ordinance shall be both for you of the congregation and also for the stranger that sojourneth with you, an ordinance for ever in your generations: as ye are, so shall the stranger be before the Lord.’—Numbers xv. 14, 15. . . .

P.S.—The above-mentioned object being only one out of the host of duties incumbent on the Church of England, and less extensive, though not less urgent than many, it is hoped that *annual subscriptions* of 5s. may be contributed by a *large number* of persons. Each subscriber endeavouring to obtain four additional subscriptions of like amount amongst his personal friends and acquaintance, and sending these up, with the names, by one post-office order.”

Reviews and Notices.

Christ and other Masters: an Historical Inquiry into some of the chief Parallelisms and Contrasts between Christianity and the Religious Systems of the Ancient World; with special reference to prevailing Difficulties and Objections. Part IV. Religions of Egypt and Medo-Persia. Macmillan: Cambridge and London. 1859.

WE have read with great interest this last work of the Christian Advocate, whom we are now happy to designate as Archdeacon Hardwick. It does not, like the two preceding volumes of the series, come within our range; for it treats of religions long since extinct. It is, however, as interesting as its predecessors. The first chapter gives an account of the characteristics of Egyptian heathenism; and the second, of the alleged affinities of the Hebrew and Egyptian systems. The third and fourth chapters treat, in the same order, Medo-Persian heathenism. There are also two appendices: I. On the alleged connexion between Coptic and Hebrew; II. On the religions of the barbarous tribes of Africa.

WE have received from Mr. Skeffington the Bishop of Lincoln's Charge, at his second Visitation, and *The Pastor Wholly Given to his Office: an Address to Candidates for Holy Orders.* They are both interesting and important publications, which make us thankful for the appointment of Bishop Jackson to the high office which he holds. Mr. Skeffington has also published *Plain Words; or, Sixty Short Sermons for the Poor and for Family Reading*, by the Rev. W. W. How. This is a good little book of 248 pages.

Messrs. Rivington have published *A Clergyman's Holiday*, by the Rev. W. B. GALLOWAY. This book consists of friendly discussions on several matters of interest.

We have received from Messrs. J. H. and J. Parker :—(1) *Cur Deus Homo; or, Why God was made Man?* A translation from St. Anselm, Archbishop of Canterbury. To this valuable little book on the Incarnation the translator has prefixed an Introduction, containing some account of the author and an analysis of the work. (2) *Considerations respecting a Future State*, by the Rev. L. P. Mercier. (3) *The Twelve Foundations, and other Poems*, by the Rev. H. C. ADAMS. (4) *Plain Papers on the Social Economy of the People*: by the Rev. J. E. CLARKE. No. I. *Recreations of the People*; No. II. *Penny Banks*, (5) *Cuddesdon College*. By *One who knows it*,—and who knows how to defend it. (6) *A Letter to the Church Laity of the Rural Deanery of Deddington, Oxon*, by the Rev. E. PAYNE. This refers to the alienation of the laity from the clergy, which is said to exist. Mr. Payne, with words of charity and gentleness, seeks to allay the alarms on the part of the laity. We venture to ask, what other *laity* are there than “Church laity?” (7) *The Penny Post*, Vol. VIII. for 1858. Well suited for a school or parochial library. (8) Also the following Sermons: *Sermons on New Testament Characters*, Vol. III. By the Author of *Sermons on the Prayer-Book*. *Sermons on the Daily Services*; showing the use and meaning of their several parts. By the Rev. E. D. DUMBLETON. *The Inscription on the Cross as recorded by the Four Evangelists*, by the Rev. C. ADAMS. *The Silent Progress of the Work of God*, an Ordination Sermon, preached at Cuddesdon, by the Rev. HARDWICKE SHUTE. A very good and useful sermon. “Remember!”—*the Teaching of the English Church in the matter of the Sabbath declared and vindicated*: preached before the University of Oxford, by the Rev. JAMES BANDINEL; *Every Parish a Family of Christ*: two sermons, by the Rev. R. W. B. MARSH, of Plaistow.

Messrs. Parker have also published their very useful *Church Calendar for 1859*. The first part of the *Oxford Diocesan Calendar and Clergy List for 1859* consists of the above-mentioned Church Calendar; the second part gives a great variety of information relative to the diocese of Oxford.

Messrs. Macmillan have published *The Pentateuch its own Witness*: the Norrisian prize essay for 1858, by the Rev. WILLIAM AYERST. It is dedicated to the Rev. C. Clayton, Tutor of Caius College.

We are happy to announce that Messrs. Williams and Norgate have published a reprint of the greater and more useful part of COLEBROOKE'S *Miscellaneous Essays on the Religion and Philosophy of the Hindus*. This work, though referred to by most writers on the subjects of which it treats, has long been out of print, and quite unattainable.

We have only time this month to call the attention of our readers to a Sermon, by Archdeacon GRANT, on *The Church in China and Japan*, just published by Bell and Daldy; and to the Rev. G. F. MACLEAR'S Maitland Prize Essay, on *The Legitimate Sphere of Government Countenance and Aid in the Promotion of Christianity in India*. Both works are full of interest to every reader whose attention is directed to Eastern Missions.

Colonial, Foreign, and Home News.

SUMMARY.

THE Consecration of the Bishop of BRITISH COLUMBIA is appointed to take place on St. Matthias' Day, February 24th, in Westminster Abbey.

The Right Rev. Henry U. Onderdonck, D.D., formerly Bishop of PENNSYLVANIA, died on Monday, December 6th, 1858, in his 70th year. The funeral services were solemnized on the Wednesday following: the first part in St. Peter's Church, Philadelphia; the coffin was then borne to the church of St. James the Less, at the Falls of Schuylkill, where the interment took place.

The Bishop of GUIANA intends to return to his Diocese in the course of the present month.

We understand that the Bishop of SIERRA LEONE is expected shortly in England.

On Trinity Sunday, 1858, The Rev. T. G. Fearn, M.A., was admitted to be a Canon of St. Peter's, Maritzburg, NATAL. The Chapter now consists of a dean and four canons.

The Bishop of NATAL has notified his intention of constituting that portion of his diocese which lies to the south of the river Umgeni, with the exception of the city of Maritzburg, a separate archdeaconry, under the name of the Archdeaconry of Durban, to which the Rev. Canon Fearn will be appointed.

On Wednesday, September 16th, 1858, the Bishop of SYDNEY laid the foundation-stone at Waverley, a village about five miles from Sydney, of a school, to be called St. Catherine's, for the daughters of the clergy in Australia. The governor, Sir W. Denison, is patron of the institution, to which he has liberally contributed, and would have laid the foundation-stone, but was prevented by a domestic bereavement.

The Sydney *Morning Herald* of October 9th, 1848, states that, "at the churchwardens' meeting during the past week, the question of synodical organization in the Church of England was fully discussed, and it was finally decided, as the opinion of the majority, that the only legislative measure called for, was one for enabling the members of the Church to meet in synod. It had been held by legal advisers, it was said, that legislative sanction was necessary for this purpose; but no further action from without was called for.

The Bishop of SYDNEY was to hold his primary Visitation on November 23d, 1858. The conference of the clergy and laity on synodical action was to take place the day following.

The Bishop of PERTH is expected in England shortly.

It is stated in the newspapers that the following garrison order has been issued at Malta:—"All guards to turn out to the Archbishop of Malta, and all sentries to carry arms and present arms when the Host passes;" and that Captain Sheffield, of the 21st R.N.B.F., having refused to obey the above, has been ordered under arrest, and will in all probability be tried by court-martial.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.—*Tuesday, January 4th, 1859.*—The Rev. Dr. J. A. HESSEY in the Chair.

A letter was read from the Rev. Dr. Kay, Secretary of the Calcutta Committee, dated Bishop's College, November 10, 1858, acknowledging the receipt of seven boxes of Prayer-books.

The Secretaries stated that a large supply of books, which had been formerly requested by the Agra District Committee, but which had not been forwarded on account of the mutinous state of India at that time, would at once be despatched to Allahabad, where a District Committee has been formed in lieu of that at Agra.

A letter was received from the Rev. David Simpson, furnishing a report of the mission of Combaconum, in which eleven catechists have for many years been supported by the Society. A report respecting the Tanjore and Vepery Missions was also laid before the meeting.

The Secretaries stated that, by direction of the Standing Committee, the following sums would be assigned annually from the amount of 10,000*l.* voted in behalf of India; 110*l.* to the catechists at Combaconum, 30*l.* to the Tanjore seminary for the supply of native clergymen, and 150*l.* to the Vepery mission; making 290*l.* per annum.

Letters from the Bishop of Colombo were laid before the meeting. He had been present at Galle, on the arrival of the Right Rev. the Metropolitan of India, in the "Candia," at that port, on his way to Calcutta, on the 5th November, 1858. It appeared that the Bishop of Colombo, after service, at which the Bishop of Calcutta was present, in the old Dutch church of Galle, had read a short address of welcome in behalf of the clergy of the diocese, "expressing," as he said, "a heartfelt 'God-speed' to the Metropolitan in his prospective work, and praying his blessing on our Church, our people, and ourselves. To this he replied in a few simple and touching words, and gave the benediction and withdrew.

The Bishop called attention to the state of the Church at the port of Galle, the touching-point of all the Oriental steamers, whether to India, China, or Australia. He said,—

"A fabric, built by the Dutch, is at present applied to the common use of ourselves and the Presbyterians. It is of course unconsecrated, and wholly under the control of a consistory."

Efforts having been set on foot for the erection of a new church, which is much needed at Galle, the Board accordingly granted 100*l.* towards it.

An application was made by the Secretaries of the *Church Missionary Society*, requesting assistance in printing new editions of Prayer-books, at present in extensive use in missions of that Society in the East. "The edition of the Malayalam Prayer Book," it was said, "which is in use amongst nearly 7,000 native Christians in Travancore, is now entirely exhausted. The expense of the reprint of an edition of 5,000 copies will not be less than 300*l.* A grant towards the cost of this," it was added, "will greatly encourage our missionaries in Travancore."

The Foreign Translation Committee had recommended this application, and the sum of 200*l.* was voted.

A letter was read from the Rev. Dr. Caswall, Figheldean, Amesbury, saying that it had become necessary to supply the mission on the Pongas, in West Africa, with an iron house, according to instructions supplied by the Bishop of Sierra Leone, and by the Rev. W. C. Neville, the superintendent of the mission. Dr. Caswall added, that "the Committee in aid of the West Indian mission had met and adopted a plan furnished by Mr. Hemmings, of London, costing 495*l.*, besides freight and the expense of erection in the Pongas. It may probably be found necessary to send a person with it to superintend the erection, at a cost of 100*l.* The whole charges cannot well be estimated at less than 650*l.* The building will contain, on the ground floor, an apartment capable of holding, easily, 300 people, which may be used as a church or school. There are to be three dwelling apartments over-head."

The Board agreed to grant 50*l.*, on receiving a certificate from a competent person that the building is such as can be easily put together on its arrival at the Pongas.

The Bishop of Natal, in a letter dated Bishopstown, Maritzburg, November 4, 1858, asked for aid towards the expense of printing a second and larger edition of the *Izindaba*, or Gospel Harmony, in the Zulu tongue, and enclosed a few photographs of Kafir children, pupils of Ekukanyeni College, Natal, which were laid before the meeting and inspected. The sum of 50*l.* was voted.

The sum of 30*l.* was granted towards rebuilding a district church in the parish of St. Saviour's, Berbice.

Books for the performance of Divine Service in the chapel of St. Mary, on the Hackney estate, on the river Pomeroon, were granted, on the application of the Rev. W. H. Brett.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.—*Friday, Jan. 21st, 1859.*—The Rev. J. E. KEMPE in the Chair.

A letter was read from the Rev. Wm. Short, acknowledging the thanks of the Society for his long services. It was stated, that at the election of the Standing Committee at the February meeting, the following members would retire :—The Right Hon. C. B. Adderley, M.P., the Dean of York, Mr. Richard Clarke, and Mr. Skinner, and that the following gentlemen would be proposed to fill the vacancies :—W. Arbuthnot, Esq., late of Madras ; Arthur Mills, Esq., M.P. ; the Rev. C. J. P. Eyre, and the Rev. John Lawrell. It was voted that 700*l.* should be given, in addition to 300*l.* a year now granted, to the mission of Cuddapah, in the diocese of Madras ; making up the amount to 1,000*l.* a year for five years. Sir Walter James suggested that a sermon should be preached in all churches and chapels under episcopal supervision, on one Sunday, for the purpose of furthering the missionary cause. The plan was referred to the consideration of the Standing Committee.

We remind our readers that the next meeting, Friday, February 18th, will commence at half-past 11 A.M.

THE
COLONIAL CHURCH CHRONICLE
AND
Missionary Journal.

MARCH, 1859.

CHRISTIAN MISSIONS IN JAPAN.

MOST of our readers are doubtless aware that on the first day of December last, a numerous and influential meeting of the friends and members of the *Society for the Propagation of the Gospel in Foreign Parts* was held at Willis's Rooms, under the presidency of the Lord Bishop of London, "to direct attention to the providential openings which have recently been made for the introduction of Christianity into China and Japan." The numerous assembly then gathered together augured well for the interest taken in the good work, and for missionary enterprise generally. Since then, public attention has been again directed to the same subject, by one, whose speech on that occasion was listened to with more than ordinary interest and pleasure. We allude to a sermon preached in Camden Church, Camberwell, by the Venerable Archdeacon Grant. This sermon, entitled "The Church in China and Japan," has been published by Bell and Daldy, with an introductory preface by the author, of great interest and value. It gives a succinct account of the English, French, and American treaties with China and Japan, and of the mournful events connected with the history of Portuguese missions in the latter country. Nothing could have been more opportune than this publication. The subject is one of intense interest, and to none more than to those who are not indifferent to Christian missions. Recent events in the East are certainly of no ordinary character. Hardly had we been awakened by the late convulsions in India to a deep, and we trust a lasting sense of the stupendous responsibilities we have incurred as the rulers of 180 millions of human beings, when suddenly the vast

empire of China was thrown open to our commerce, old jealous restrictions were broken through, and the free exercise of the Christian religion within that vast empire was secured to English missionaries by a solemn treaty with Great Britain. Neither has the wave of "barbarian" invasion paused here. Japanese seclusion has succumbed before Western diplomacy. The recent war with China compressed into the space of a week or two, what three centuries of begging and praying had been utterly unable to accomplish before. Nagasaki is no longer the only port open to Western traders. English ships have cast anchor where foreign vessels never dared to show themselves before, and on the 26th of August last a treaty was concluded at Jeddo, affording to our commercial enterprise the same privileges, immunities, and advantages, which have been secured to us on the continent.

Action and reaction, progress and improvement, are thus made possible. Diplomacy has effected what, in the opinion of the illustrious Humboldt, could not take place till the two great oceans, the Atlantic and the Pacific, should be united by a canal cut across the Isthmus of Panama. "This neck of land," he declares, "has been for ages the bulwark of the independence of China and Japan." It may now, however, be said to be breached; and an attentive observer cannot fail to anticipate a momentous future in store for the dwarfed and stunted civilisations of the East. British energy and enterprise have established themselves in New Zealand and Australia, and in the heart of the Eastern archipelago. Steam communication has been extended from India to China, and, by way of Singapore and Java, to Adelaide and Sydney. From the latter harbour an extensive and lucrative intercourse can be maintained with the coasts and islands of Asia and the Eastern archipelago. A railroad has been constructed across the Isthmus of Panama. A vast and industrious population is streaming towards California and Vancouver's Island. The Western seaboard of the American continent is likely before long to be brought into intimate connexion with the shores of the Pacific. From the port of San Francisco, Western commerce will extend its civilising influences to all the maritime countries of Asia, Polynesia, and Oceania, with their aggregate population of six hundred millions. And now Japan, lying directly opposite the American possessions on the Pacific coast, whose insular geographical position, excellent ports and harbours, dense and industrious population, boundless productive resources, and vast capabilities for commerce, justly entitle her to rank above every other Asiatic nation, is thrown open to the same influences, and is ready to embrace the blessings of Christian civilisation.

We welcome, therefore, at this juncture, such a sermon as Archdeacon Grant's. We welcome his earnest and outspoken words, reminding us that Providence, which, as Burke well said, "appears to have intended the continual intermixture of mankind, and never leaves the human mind destitute of principle to effect it," has a special word of warning now for the Church of England. Well does he bid us remember that "out of the tangled web of what we call history, God himself is weaving a heavenly scheme;" that the Spirit of God "is busy over the whole earth, among Christians and among heathen, working in events and contingencies, educing order out of confusion, and dispelling darkness by light: that He is present everywhere, silently, secretly, most inscrutably, nursing the germs of all spiritual life, keeping alive the remnants of truth, and cherishing the faintest yearnings after it; waiting at the door of opportunities, nay, creating, through the unconscious purposes of man, the opportunities themselves; overruling the designs of selfishness, and making them subservient to the designs of the Gospel; and, while Christian nations are grasping at power, or the extension of their commerce, entering in with them, and preparing the soil, and sowing the seed, and calling labourers into the field thus made ripe for the sickle."

Imitating his example, we shall reserve our observations on missionary prospects in China to another occasion, and confine ourselves to the work opened to us in Japan. Directly opposite, then, the American possessions on the Pacific coast, between the parallels of 31° and 46°, and extending through a curvilinear range of more than 1,200 miles, lies the insular empire of Japan. The word "Japan" would seem to be a corruption of the Chinese *Zipangu*, and to have the same meaning as the name which the Japanese themselves give their country, *Nippon*, or "eastern country." This empire embraces the large islands of Nippon, Sikokf, Kiusiu, and Jesso, besides a great number of islands, islets, and rocks, which have evidently been upheaved from the deep by volcanic action. The inhabitants of this "Eastern Venice" are fond of referring to the analogy which their island-empire, in its relative position to the neighbouring Asiatic continent, bears to the British Isles, similarly situated with respect to the shores of the European mainland. Their insular home (which includes a total area of 160,000 square miles) is exposed, like ours, to great extremes of summer and winter temperature. The northern extremity of Nippon, and the whole of the island of Jesso, lie very nearly within the same isothermal lines as our British Isles. Here, therefore, are found the oak, the birch, and the willow; while in the south of Nippon, and in the island of Kiusiu, grow

the camphor tree, the gum-varnish tree, the citron, olive, almond, and vine. Rich in mountains, Japan is also rich in mineral produce: gold and silver, copper of the finest quality, iron and tin, are found here; coal, too, exists in considerable quantities, and was declared by the President of the American republic to be "a gift of Providence, deposited by the Creator of all things in the depths of the Japanese islands, for the benefit of the human family." These islands, thus highly favoured in point of situation, climate, and productions, were first sighted by a Portuguese ship, bound for Macao, which was driven upon one of them by a storm in the year 1543. The foreign sailors were received with courtesy and kindness; and that they must have made a highly favourable impression on the islanders is testified by the fact that portraits of the two sailors who first set foot on this "unknown land," have been preserved by the Japanese. From this time, by an arrangement with the prince or viceroy of the port where they landed, a Portuguese ship was sent thither once a year, laden with woollen cloths, furs, manufactured silks, taffetas, and other commodities. Six years later, Xavier, with his young Japanese convert from Goa, landed on the islands, and declared that he had found no nation among the heathen which had pleased him so much, "men endowed with the best of dispositions, of excellent conduct, free from malice and gall." And the observations of this eminent missionary are borne out by the statements of later travellers. From this period till the year 1586, the Portuguese were enabled to labour for the promotion of the Christian faith without let or hindrance. As it was on the coast of Malabar, and in Southern India, so it was in Japan. The Portuguese missionaries met with eminent success. The immediate successor of Xavier is said to have founded fifty churches, and to have baptized with his own hands more than 30,000 converts. And here, as Archdeacon Grant justly observes, the great point to be noted is, that for the first half century after the landing of the Portuguese, "there was no antipathy to the Christian faith, beyond that which human corruption and a numerous and debased sacerdotal caste naturally offered. Christianity rapidly spread amongst the Japanese; one whole kingdom was speedily won to the faith; in about seventy years 200,000 converts were reckoned, and the whole kingdom was promised to the Roman See."

We may safely assume that the majority of our readers are acquainted with the more prominent details connected with the series of persecutions, which began in the year 1586, and did not end till, in 1638, the last relics of Japanese Christianity were destroyed, and the very remembrance of it blotted out.

It is an awful tale, and gives rise to strange emotions. It is impossible not to admire the heroism and self-devotion with which the Jesuit missionaries, in these early times, threw themselves into every island and continent where a door seemed to be open for missionary work, or to read without deepest sympathy and emotion, of the constancy of the Japanese converts under the fury of the persecutions which assailed them. And yet it is with very mixed feelings that we reflect on the causes which brought about the sudden and terrible reverse.

It is a significant fact that the first proclamation against Christianity was issued in 1586, just four years after that in which certain young Japanese nobles, accompanied by one of the Portuguese missionaries, went on an embassy to Rome, "to lay at the feet of his Holiness the Pope the homage and obedience of the Christian kings of Japan." This is the statement of Roman Catholic writers themselves; and we cannot doubt that Archdeacon Grant is right, when he sees in this fact a clue to unravel the complicated causes which led to the extermination of Christianity in the Japanese empire. It was the old story,—man could not be satisfied with an ascended and invisible Head, he must have an impersonation of Him on earth,—the old Jewish craving after a visible earthly kingdom, under a visible earthly head, had reappeared, and with its usual consequences: a kingdom was set up, but not a kingdom of Christ; it was a kingdom of the earth, earthy, and the gates of hell easily prevailed against it. "It is impossible to deny," writes Archdeacon Grant, "that the apprehension of conspiracy and of plots against the secular authority of the empire, lay at the bottom of the series of Japanese proclamations and persecutions against the Christian converts. It cannot be denied that the Jesuits and their compeers were held to be involved in these political intrigues—that the Christian provinces rose in rebellion, and that Christianity and insurrection were identified in the Japanese mind. The disputed succession on Taiko-Sama's death, in 1598, no doubt gave rise to civil war; but in that war the Christian converts, as such, took a side of their own (it cannot be doubted, under the influence of the European missionaries), and were engaged in a bloody conflict." And when we add to this, that an intercepted correspondence clearly proved the existence of a plot for bringing Japan under the sway of the King of Portugal, we cannot fail to recognise the righteous retribution which has ever, in every country, followed the attempt to set up a kingdom of truth by means which would equally support a kingdom of falsehood. We can easily enter into the feelings of disgust which animated the Japanese authorities when they found out the real aim and object of the new

comers. We have not ourselves been wholly ignorant of the bitterness of a foreign yoke, and the national degradation thereby engendered. We cannot, therefore, fail to recognise a dispensation of *mercy* even in the awful catastrophe which exterminated the Christianity of Japan. "What if," to quote the words of Archdeacon Grant, "seeing in these island-children the capacity for higher things and a nobler destiny, the Almighty interposed, and, by the uprooting of that mission, rescued them from a threatened and impending degradation, and reserved them for better things to come? It is no such strange thing for future blessing to be secured by a present discipline of privation. As we take from our children the deleterious food of which in their ignorance and craving hunger they would partake; as we cut down the sickly plant and doom it for a time to apparent sterility, in order that, when the proper season shall come, it may burst forth again with a healthier growth, and bear more abundant fruit;—as Europe itself was thrown back for centuries, its corrupt civilisation uprooted, and its society broken up into its first elements, in order that, in the fulness of its time, it might awake again, invigorated by that night of sleep, and with fresh life raise its populations to higher advances in civilisation under the auspices of a purer faith;—so in mercy and providential love we may hold that that infant Church—nay, the empire of Japan—was delivered from a bondage that would have cursed her with but a stunted life, have repressed all her energies, and doomed her to a perpetual vassalage, temporal and spiritual, under a foreign despotism. What, if she was thereby snatched from the fate which has seized upon the neighbouring Philippine islands? These too had received the same messengers of the Church; and they have reaped all the results of that policy which animated them. They are enslaved to a second-rate European power; though for two centuries under its rule, they have grown but little either in prosperity or civilised life; they are but an appanage of the corrupt monarchy of Spain; and their population of three millions, cut off from the sources of enlightenment and progress, with superstition still darkening their hearts and minds, are but grown children, under the rule of, it is stated, 7,000 soldiers, and as many priests."

We seem justified, then, in concluding that there is a deep meaning in the fact that these Eastern empires have been opened up to Western influences just at the present juncture. If late events in India have reminded us of anything, it has surely, been of our national responsibilities as a great Christian nation. And just at the very time that we are (as we fervently hope) awakening to a sense of our past deficiencies, and resolving

to do better in future, we are not only put on our trial once more in that country itself, but opportunities are presented to us of doing our duty in others also. This island-empire might never have been closed to Christian influences; it might have become a dependency of the Crown of Portugal, with what probable results we have already seen. It might have been opened in 1759 instead of 1859, and then *we* should have been unprepared to enter in; our sense of national responsibilities would have been very low, our missionary zeal but struggling into life. But now, thank God, things are different; British influence is at its zenith, England's navies sweep every sea, and at last, it is to be hoped, we are alive to the great duties required of us.

We notice also another significant circumstance. *Both* these insular and continental empires of the East are opened to us *at once*. Not only China, but China and Japan are accessible to Christian influences. Now, certainly, if the vast continental empire alone had been opened up to us, we should have felt it to be an almost hopeless task, save after a very long period of time, to break through the stubborn and inert mass of antiquated customs, prejudices, and conceits, behind which that perverse nation intrenches itself with self-satisfied indifference, and sublime contempt for "barbarian" wisdom. But in Japan we have a fulcrum for our lever. Like their continental neighbours, the Japanese "are industrious, cunning, and obsequious; but, unlike them, they are eager for improvement, observant of law rather than mere custom, not bigoted, quick in imitating and adopting what is useful, progressive in their tendencies, and possessed of that higher elevation of nature, which is shown in the capacity for a higher faith."

Again, so long as they are not connected with political disturbance and thirst for power, the inhabitants of this island-empire are singularly tolerant of foreign creeds, and diversities in religious worship. It was not till submission to the Pope was talked of, and the intervention of a *foreign potentate* in matters civil and ecclesiastical was sought, till friars of every order quarrelled with one another, and all with the Jesuits, that Christianity was interdicted by the Japanese authorities; and how difficult it was even then to extirpate the new heresy is abundantly proved by the history of the terrible persecutions then enacted. It may be, therefore, that Japan is destined to be our stepping-stone into the heart of the vast Chinese empire. A Japanese native agency may be the destined heralds of Christianity on the continent. We are assuming, of course, that the gradual effect of Western influences will little by little undermine the foundations of old prejudices, infuse more healthy ideas, and arouse the native mind from apathy and torpor. In

assuming this, we are only assuming what has already taken place in India. Great changes are undoubtedly going on there. Caste is losing its *religious*, while retaining its *social* characteristics. War and conquest, European science, and European literature, the telegraph and the railway, the book and the newspaper, are doing their work, and the *reflex influences* of Christianity are producing their wonted effect; and what has been done there, may surely be repeated in Japan. We look forward, then, with hopeful anticipation to Christian missionary enterprise in that island-empire. That the work is a difficult and a delicate one, we are well aware; but so is all missionary work. Gentleness will be required, great patience, unwearied zeal, real erudition, and a careful avoiding of all political and civil broils. But after the recorded successes of the Portuguese, no one can pronounce the task a hopeless one. When has man sat down *satisfied* with idolatrous hero-worship, with dreamy atheism, with an aristocratic eclecticism? In the Sinto religion, and Confucianism, Christianity will be confronted with systems which it has already encountered at Athens, at Rome, in dreamy Alexandria. For the great IT of Buddhism the Gospel has to offer the truth that God is our Father, that we are His children, adopted into that high relationship through the infinite sacrifice of His incarnate Son. It can proclaim the forgiveness of sins, the assistance of the Spirit, the resurrection of the dead, and the life everlasting: and the past history of Japan testifies that these truths, even when encrusted and overlaid with man's additions and perversions, have attracted with so powerful a magnet the deepest yearnings of the Japanese heart, that neither torture nor death could separate them from Him whom they had learnt to call their Redeemer and their Lord. Shall we be less sanguine of success when these truths shall be presented to them, undimmed and unadulterated, by men who shall have gone forth in no narrow spirit of proselytism, thirsting after the aggrandizement of an order, but in a real and genuine desire to impart the knowledge of Him by whom our humanity has been regenerated and sanctified, and is hereafter to be glorified?

Correspondence, Documents, &c.

MISSIONARY UNION OF ST. AUGUSTINE.

THE following Rules and Address have been drawn up by the Warden of St. Augustine's College, Canterbury. We think they will realize the long-cherished hopes of many of our readers :—

“*ὅτι καὶ ὑμεῖς κοινωνίαν ἔχητε μεθ' ἡμῶν· καὶ ἡ κοινωνία δὲ ἡ ἡμετέρα μετὰ τοῦ Πατρὸς καὶ μετὰ τοῦ Υἱοῦ Αὐτοῦ Ἰησοῦ Χριστοῦ.* 1 St. John i. 3.

That they also may be one in Us: that the world may believe that Thou hast sent Me. St. John xvii. 21.

RULES.

1. That, in the first place, subscribers and donors to St. Augustine's College, members of missionary studentships' associations, secretaries and treasurers of missionary societies or their local branches, and persons engaged in Church mission work of any kind in foreign parts, be eligible as members of the Missionary Union.

2. That each member pay on entrance five shillings or upwards, to the fund of the Missionary Union, and nothing afterwards.

3. That he shall receive by post (free) the annual and other papers of the Missionary Union; and, if he desire it, the *Occasional* and other Papers from St. Augustine's College, for use and circulation.

4. That each member consider himself bound to offer up prayer for missions daily, to promote by his conversation and exertions the missionary cause, to collect something annually for a missionary object, and to take in some missionary periodical.

5. That each member, whose circumstances favour it, shall search out promising candidates for the missionary work of the Church; and, in particular, shall endeavour to find a missionary probationer, enrol his name as such at St. Augustine's (or some other missionary college), give him the benefit of his advice and assistance, and watch over his preparatory career as he has opportunity.

6. That each member endeavour to obtain additional members of the Missionary Union; and have the privilege of recommending non-paying members known personally to himself.

7. That all the members receive the Holy Communion on some day in the year, *e. g.* Whit-Sunday, with special prayer for the Divine blessing, and the outpouring of the Holy Spirit, on the missions of the Church.

8. That no test be expressed or implied by membership in the Missionary Union, either of theological views, or of opinions on the best mode of missionary action.

9. That Bishops of the Church, who signify their pleasure to join the Missionary Union, be admitted members, irrespective of any election.

Proposed, That for fixing the constitution of the Missionary Union, and providing for its continuance, a meeting, of which notice will be given, be held of persons friendly to its objects, when there shall be

appointed a president, a secretary, a treasurer, and a committee of corresponding members.

TO THE FRIENDS OF CHURCH MISSIONS.

In earnestly entreating the benefit of your kind attention, your name, and your assistance, towards maturing and setting in action the plan here sketched out, I would venture to offer some explanatory remarks, which I will arrange in paragraphs numbered according to the Rules to which they refer.

1. I have wished to bind together by some common tie the increasing numbers of those who are aiding St. Augustine's in various ways; that they might become known to each other, and to the Church, as well as to ourselves. And from the constitution of the College as a corporate body, with its own foundation and limitations of membership, no other mode of attaining this desirable object seems to offer itself than such as I here suggest. The nucleus being thus formed of persons specially interested in St. Augustine's, has led me to the adoption, after some hesitation, of a special title, which I have retained even when extending membership to a wider range. This, however, I trust, will be justified *in itself* by the thought of the relation which St. Augustine's Missionary College already holds to the Missions of the Church of England, and which, with advancing years, it must needs hold still more closely.

2. I would be content with a fund sufficient for the purchase of stationery, printing, and postage expenses; and would avoid the necessity of collecting annual subscriptions.

3. I would have the 'Annual and other papers' strictly confined to Lists of Members, Hints on Organization, &c.; i. e. I would not make them the vehicle of any peculiar views of missionary work. But this I would leave to be settled by the officers of the Missionary Union, when duly organized.

4. While considering these conditions to be of the highest importance, I would leave the fulfilment of them as free as the varying circumstances of members require, consistently with their real adoption on some plan or other.

5. Now that the number of young persons who express a desire for the missionary life is increasing, it will be of the greatest service if each one can be attached to some person in his own neighbourhood, of tried piety, judgment, and zeal in the cause of missions, who will kindly test his character, form his spiritual habits, and cherish, under the Holy Spirit, the desire for missionary life, till he is of age to go to a missionary college.

6. The 'personal knowledge' required, and the cordial acceptance of the conditions of Rule 4, would, I hope, prevent this privilege from being abused, and would secure the blessing of the intercession of large numbers of the poor of the Church.

8. I am anxious, by this rule, to include all members of the Church, by whatever names they are known amongst men. (The 'Union of Prayer for the promotion of Religion in her Majesty's Navy,' projected

by Sir Edward Parry, was joined by men of different views, but of the same mind as to its high object.)

Lastly, I must confess to an ardent longing after some common ground on which the friends of Church missions can unite, where they may leave the track of their favourite Societies, and being lifted up with one accord into a higher atmosphere of prayer and holy exercises and aims for the enlargement of our common Redeemer's kingdom, may provoke one another to love and to good works. What may we not hope for from the missions of the Church of England, through the diffusion of a more powerful spirit on their behalf in her members, and a more vigorous and united action, arising out of a heartfelt sense of the inestimable blessings of the Gospel?

Trusting that the nature of the subject will be my excuse for this intrusion, and that I may reckon on your valuable advice and sympathy, even if there be some minor points of difference,

I am, &c.,

HENRY BAILEY,

Warden of St. Augustine's College.

Feb. 1859."

WANTS OF NEWFOUNDLAND.

THE following address to the Clergy of his diocese has lately been circulated by the Bishop of Newfoundland. We have often called the attention of our readers to the exertions of that heroic prelate. He is now in England, and we hope he will return to his diocese with his hands strengthened for his great work.

"St. John's, 10th September, 1858.

REV. AND DEAR SIR,—I forward herewith some copies of the new Rules and Regulations of our *Church Society*. The alterations were not made without careful consideration and reconsideration, at several meetings of the Committee, and two general meetings of the Society. After many amendments, they were adopted as they now are, without, I believe, a dissentient voice.

I am ready not only to admit, but to profess, that my chief object in desiring a revision of the Rules was, to obtain a sum specially applicable to the maintenance of additional missionaries.

Very few, if any of you, can be ignorant of the crying need of additional clergymen in almost every part of the diocese. The *Society for the Propagation of the Gospel* has not merely refused to increase the number of its missionaries in Newfoundland, but has commenced the long-threatened withdrawal of its grants from the old Missions. It has commenced with the capital, and has expressed its intention of making further reductions as other old Missions fall vacant. I would beg to call your attention to the condition of several of the most populous and extensive missions, not so much for your information, as that you may be prepared to lay it before your congregations, in order to call forth in larger measure their payments and contributions.

I might mention, as well deserving all commiseration, the case of several hundreds on the French shore, and on the northern part of

Labrador (below Seal Islands), many of whom have never been visited by a clergyman ; and others but once in four years, when I have been able to make a hasty passing call in my Church ship. But it may suffice at present to confine my remarks to existing Missions in Newfoundland. I will commence on the eastern shore. The Mission of Moreton's Harbour extends from Cape St. John to Tizzard's Harbour, a distance, probably, along the shore, of eighty miles. There are at least fourteen or fifteen settlements at which the missionary is expected to hold service ; all (except one) to be visited only in a boat. During nearly half the year the Bay may be full of ice, and generally at other times is very disagreeable and dangerous to traverse. In consequence, some settlements cannot be visited more than twice in the year. There are five churches in the mission, and ought to be seven. The population consists of 1,826 Church members, 794 Methodists, and 436 Romanists.

Fogo Mission has three churches on three different islands, with some other settlements so remote and difficult of access (from Fogo), that they cannot be visited by the missionary more than once a year. The population consists of 1,772 Church members, 169 Methodists, 926 Romanists.

Greenspond Mission has five churches on different islands, and sixteen or eighteen settlements which the clergyman is expected to visit, all by water ; while during a great part of the year the Bay cannot be traversed, and is always dangerous. The population is 3,270 Church members, 73 Methodists, 366 Romanists. The southern settlements of Fogo Mission, with the northern ones of Greenspond, would give ample employment for a missionary placed on the shore in the vicinity of Cape Freels.

There is a like necessity for another missionary to take the southern settlements of Greenspond Mission, with some adjoining settlements of the King's Cove Mission, equally difficult of access, and consequently but very rarely visited by the clergyman of that (latter) Mission.

King's Cove Mission has four churches ; 1,441 Church members, 55 Methodists, 1,424 Romanists. I have already remarked that some settlements (one of them with a population of 381, all Church members) are so remote from King's Cove, and so difficult of access, as hardly to be visited more than twice in the year. Close adjoining these are some populous islands in the Greenspond Mission, as far remote from their clergyman. These together would form an ample mission ; and the relief to the missionaries of Greenspond and King's Cove, and the benefits and blessings to their flocks, would be unspeakably great.

Trinity Mission has six churches ; 2,303 Church members, 251 Methodists, 306 Romanists. This Mission much needs to be divided. Trinity itself is abundantly enough for one clergyman.

Heart's-Content Mission, in the same Bay, has also five churches, in as many different settlements, with other settlements on each side of the Bay ; 2,576 Church members, 969 Methodists, 361 Romanists.

Several populous settlements at the head of the Bay can hardly be visited more than twice in the year, and a second clergyman is imperatively required.

Upper-Island-Cove Mission has four churches, with 2,073 Church members, 0 Methodists, 526 Romanists; too great a burden to be laid upon one clergyman. And nearly all the Missions in Conception Bay are too populous to be properly served by one clergyman.

Harbour-Buffer Mission, in Placentia Bay, has five churches on different islands; the extremities nearly sixty miles apart. All the settlements to be visited by water only—a most fatiguing service, and unsatisfactory to all parties concerned; 996 Church members, 316 Methodists, 4,496 Romanists.

Burin Mission, in the same Bay, has three churches, 910 Church members, 816 Methodists, 1,936 Romanists. The extreme adjoining settlements of these two Missions might form a third and separate Mission, with the same happy results as in the other cases mentioned.

Harbour-Briton Mission, and Hermitage-Cove Mission, though each with only one church, have (each) a very long extent of coast, with numerous small settlements, nearly all to be visited only in boats.

It appears, then, that at least six (I ought, perhaps, to say eight or nine) additional missionaries are imperatively required in Newfoundland. The Clergy in the Missions alluded to are fainting under their burdens, the Church members are destitute and dissatisfied, the Romanists and the Methodists take advantage (who can wonder or complain?), and, worst of all, God's name and Church are dishonoured. In hope of an increase in the available funds of the Society, I have ventured to make a promise, which I now repeat, of 60% per annum to any missionary, who (making the required payment of one-fourth of his collections to the *Church Society*) will provide a similar amount for an assistant, either to work with him generally, or in some particular point to form a separate Mission. Let me, then, entreat you, for the love of Christ and his Church, to excite your people, high and low, to more liberal payments and contributions to our *Church Society*.

I am, Rev. and dear Sir,

Your faithful Brother and Servant,

ED. NEWFOUNDLAND."

MISSION TO CENTRAL AFRICA.

WE have lately received a very interesting pamphlet: "The Substance of a Speech recently delivered on several occasions, by the Right Rev. the Lord Bishop of Capetown, on the Condition, Prospects, and Claims of the Church in South Africa." The Bishop states that there are four great objects which he has come home to effect. We are unable to extract much which we should gladly lay before our-readers, but we transfer to our pages the following observations

on the third object, "The sending forth of Bishops as Missionaries to the tribes dwelling beyond the limits of our present dominion :"—

"The plan we have hitherto pursued has been to send out as we could priests and deacons, catechists and schoolmasters, to commence new missions, and, after a long period of years, to send out a Bishop, not so much to guide and direct the missions as to confirm converts and ordain ministers, the missions still remaining under the direction, even to the most minute details, of a committee residing in London, at a distance, it may be, of many thousands of miles. For myself I think it a duty to say that I do not believe this to be the Scriptural system. It was not the system founded by our Lord or adopted by His Apostles, or followed by the early Church. Moreover it is a cumbrous and expensive system. It has led in all our missions to a vast waste of funds, and to wide differences which have checked the progress of the Gospel ; and it is a system which, for reasons some of which will be obvious to every one who will be at the trouble to peruse Dr. Livingstone's book, cannot really be adopted with success in those vast regions in the interior of Africa, into which I am most anxious to see the emissaries of the Church penetrate.

It was primarily to His Apostles that He said, 'Go ye into all the world, preach the Gospel to every creature.' It was His Apostles who 'went forth preaching everywhere.' Bishops are not, according to the Scriptural view of their office, the ornamental topstones of the Christian Church. Their office lies at its very foundation. The germ of the Church is in that office, and out of it, if you will follow the Word of God, all other offices and agencies must flow forth.

Now I desire to see our Missions in Africa beyond the limits of our dominion started and conducted on the true Scriptural model. I wish to see Bishops in the first instance sent forth to that work, because it is, as we believe, the divinely appointed method, and therefore one which we may fairly expect will have a large measure of the blessing of God. I do not say that honest efforts and earnest labours, even under an imperfect system, will not have a blessing. Doubtless, they have had a blessing, and will continue to have it. But the more closely we adhere to the Divine Word, the fuller and richer will our blessing be. That this is so we have, I think, been very forcibly taught by what has taken place in our mission-field, since we have given to it, and just in proportion as we have given, the gift of the Episcopate. All have seen that it has been the life of our distant Churches everywhere. But if, in a country like Africa, we do not adopt this system, what shall we substitute for it? Suppose that we send to some or other of those tribes that are now willing, if not anxious, to receive teachers at our hands, one or two missionary priests—who, in that country, you will remember, will cost quite as much as missionary Bishops—who is to direct, and counsel, and encourage them? Are they to be under the Bishops already in Africa? We have our hands already full. We have more to do in our own dioceses than we can accomplish. We want those dioceses divided, because they are already too large. We cannot throw our

selves heart and soul into a distant work. The Bishop of Natal, who dwells nearest to the fields which are now open to us, is very urgent upon this subject. He writes to me, offering to come home to press the matter on the conscience of the Church, if I choose to summon him. But suppose that we could take this additional burden upon us, you cannot give us any control or jurisdiction over clergymen living beyond our dioceses. Our whole mission will be weak for lack of this control. Shall it then be governed by a committee in London? Even if this were lawful and Scriptural, it would be ineffectual. The mission would be misgoverned. A committee sitting 8,000 miles off, cannot realise the state of things in a heathen mission. I do not doubt but that they will be ready to undertake the office, but it would be in the power of any one on the spot to mislead them and deceive them, and make it impossible for them to give a right judgment in matters submitted to their decision. We have abandoned this absurd system everywhere in civil matters; we surely shall not be foolish enough to perpetuate it in spiritual matters. If, therefore, our future missions in Africa cannot be governed by the Bishops already there, or by a home committee, there remains for adoption, as it appears to me, only the primitive Scriptural, Apostolic system of sending forth Bishops at the head of each mission to regulate its whole affairs, and ordain elders in every Church.

The system of the Church, and her system only, is admirably adapted for spreading itself over all the world, and preserving its unity while so doing. Each Bishop that we shall consecrate *in partibus infidelium* will be bound by oaths of canonical obedience to his Metropolitan—each clergyman, by oaths of obedience to his Bishop—each diocese will regulate in its Synod its own particular affairs. The whole province will regulate affairs of importance to the province, and harmonise the several conclusions of the respective dioceses. No system can be better devised for maintaining unity, and even uniformity. But it is murmured that there are legal difficulties in the way. This, I trust, is not the case. I felt, more than two years ago, so deeply the importance to the future progress of our missions of the step which I am now advocating, that I took a legal opinion on the subject. *I applied to the present Lord Chancellor, and am happy to be able to say that he advised me that I and my Suffragans should be violating no law of the Church or the State, if we consecrated Bishops for countries beyond the dominions of the Crown, provided that the act of consecration also took place beyond the same limits.*"

We are glad to state that the University of Cambridge has moved in this great matter, as will be seen by the following paper, which we have slightly shortened:—

**"MISSION TO CENTRAL AFRICA, MORE ESPECIALLY TO THE REGIONS
EXPLORED BY DR. LIVINGSTONE.**

'Lift up your eyes, and look on the fields; for they are white already to harvest.'—*St. John iv. 35.*

At a meeting held in the Rev. W. Emery's Rooms, at Corpus Christi College, Cambridge, on Tuesday, the 23d November, 1858, the Hon.

and Rev. the Master of Magdalene College in the chair, the following resolutions were carried unanimously :—

I. That the present meeting pledges itself to take steps towards the establishment of a Mission to Central Africa, chiefly to the regions discovered by Dr. Livingstone.

II. That for this purpose the co-operation of the members of the University of Oxford be invited; and that in the event of such co-operation being obtained, the mission be called 'The Oxford and Cambridge Mission to Central Africa.'

III. That the undermentioned members of the University form the Cambridge committee (with power to add to their number) for the purpose of furthering the objects of the Mission :—

COMMITTEE.

The Rev. the Master of St. John's College, Vice-Chancellor.

The Right Hon. S. H. Walpole, M.A., M.P., Trinity College.

The Hon. and Very Rev. Archdeacon Yorke.

The Master of Caius College.

The Hon. and Rev. The Master of Magdalene College.

The Rev. The Master of Clare College.

The Rev. Professor Sedgwick.

The Rev. Professor Jeremie.

The Rev. Professor Challis.

Professor Stokes.

The Rev. Professor Browne.

The Rev. Professor Selwyn.

The Rev. Professor Grote.

The Rev. C. Hardwick, M.A., Christian Advocate, Treasurer.

The Rev. J. Atlay, B.D., Fellow and Tutor of St. John's College.

The Rev. S. Banks, M.A. Rector of Cottenham, Cambridgeshire.

The Rev. W. Emery, B.D. Fellow and Tutor of Corpus Christi College.

The Rev. S. T. Gibson, M.A. Fellow and Dean of Queens' College.

The Rev. J. Glover, M.A. Chaplain of Trinity College.

Henry Hoare, Esq. M.A. St. John's College.

W. Hopkins, Esq. M.A. St. Peter's College.

The Rev. J. Hailstone, M.A. Vicar of Bottisham, Cambridgeshire.

The Rev. F. J. Jameson, M.A. Fellow and Assistant Tutor of St. Catharine's College.

The Rev. J. B. Lightfoot, M.A. Fellow and Tutor of Trinity College.

The Rev. E. H. Perowne, M.A. Fellow and Tutor of Corpus Christi College.

The Rev. W. C. Sharpe, B.D. Fellow of St. John's College, and Vicar of All Saints, Cambridge.

HON. CORRESPONDING SECRETARY.—The Rev. W. Monk, M.A. (St. John's College) Aubrey Villa, Cambridge.

HON. SECRETARIES.—The Rev. J. B. Pearson, M.A. Fellow of Emmanuel College. The Rev. A. V. Hadley, B.A. Fellow of St. John's College.

The members of the University of Cambridge have been forcibly reminded by the Bishop of Capetown, that notwithstanding the interest everywhere excited by Dr. Livingstone in reference to Central Africa, and the peculiar encouragement offered to missionary enterprise by the condition and character of the countries opened out by him, no mission has yet been planted there by the Church of England.

The object of the present appeal is to supply this deficiency.

Peculiar circumstances seem to render it incumbent upon Cambridge to take a lead in this great work.

The impression made by Dr. Livingstone, on both the older and the younger members of the university, has been eminently deep and

fruitful, amounting in some cases to the conviction of a personal obligation to go forth and preach the Gospel in these newly-discovered lands; while the liberal offer of the Bishop of Capetown to relinquish, in favour of a mission to the native tribes in the interior, the subscriptions promised in Cambridge for his own diocese, at once places in the hands of the Committee the nucleus of a missionary fund, which they trust will soon be largely augmented by fresh subscriptions. For although it is their hope that, as in the somewhat analogous case of Borneo, this mission will eventually be taken up by the *Society for the Propagation of the Gospel in Foreign Parts*, they are convinced that it cannot be established at all except by a distinct and independent organization in the first instance.

As soon as adequate funds have been raised, the Committee will endeavour to provide a duly qualified missionary body, by whom as pioneers the enterprise may be conducted in connexion with the Church in South Africa.

The purely evangelistic work of Christ's Church will be the paramount object of the mission. But as the Committee are well aware that 'civilization and Christianity must go on together,' it will be their aim to encourage the collection of all such facts as are necessary for the advancement of science and the useful arts; and they propose to direct especial attention to all questions connected with the slave-trade as carried on in the interior.

The Committee are assured of the cordial co-operation of both the Bishop of Capetown and Dr. Livingstone.

A subscription-list is opened at Messrs. Mortlock's, Cambridge, and at Messrs. Hoare's, Fleet Street, London, bankers, where subscriptions and donations may be paid to the credit of the treasurer. The promise of an annual subscription for a term of years is earnestly solicited by the Committee as the means best suited to secure the permanency of the mission.

It is hoped that the friends of Christian missions will respond liberally to this appeal, and especially that those who may feel themselves called upon to aid personally in the evangelization of Central Africa, will communicate with one of the secretaries, or with some other member of the Committee."

A letter, addressed by the Bishop of Capetown to the Rev. W. Monk, contains some valuable suggestions with respect to this enterprise. We subjoin the following extracts:—

"I am rejoiced to hear that a 'Central African Mission Committee' has been formed, and that there is so fair a prospect of the University of Cambridge taking the lead in this great work.

I think that the line of action which you sketch out is a right and practical one. I need not say that I shall gladly co-operate with the Committee in every way in my power.

... My own view is, that if the mission can be established, it should from the very beginning have a Bishop of its own; but that unless, or until, that should be the case, it should be under the general direction and superintendence of the Metropolitan of South Africa.

. . . As soon as ever we can see a prospect of really doing anything, I will open communications with Dr. Livingstone, and ask him to select for us the most promising field of labour, and to make every arrangement in his power to forward our views."

MISSION WORK AT MARITZBURG.

WE are allowed to print the following letter to a friend, from the Rev. Walter Baugh, of Maritzburg, in the Diocese of Natal, containing an interesting account of his labours. It was written October 29, 1858 :—

"After two and a half years' labour with the native boys at Ekukanyeni Mission-station, I quitted that field for a new work in the mission. The Bishop had long decided that as soon as my place at Ekukanyeni could be supplied by a clergyman from England, I should recommence the mission work among the natives at Maritzburg. The Rev. C. J. Grubb arrived for that definite work early in September : consequently, on the 24th of that month, I commenced my new labours. Happily we have, as you are well aware, a neat, commodious, and substantial church, in a finished condition, to begin with. This is, indeed, a great advantage ; for the natives know well how to appreciate accommodation provided for them. The situation of the church is certainly the most favourable one that could be selected for the convenience of the natives. It stands within fifty yards of the police-office, the magistrate's court, and post-office ; and in close proximity to the city gaol, the colonial offices, and the judge's court. It is built on an open square, surrounded by these various buildings. Almost daily the church may be seen surrounded by numerous groups of natives, amounting sometimes to as many as 200 to 300. These men have all business at one or other of the offices ; they may be police-officers, letter-carriers, litigants attending the magistrate's or judge's courts, or chiefs and their attendants who may be necessitated to appear at the colonial office. Thus it will be seen that the church stands as a silent witness for God on a spot daily frequented by natives from all parts of the colony. God grant that very many of our own unenlightened brethren may be brought to associate with that sacred edifice a work of grace within their hearts, which will be a sure witness of the truth which none will be able to dispute.

On the evening of the 24th of September, the sonorous bell of St. Mary's announced to the coloured population that the doors of their new church were opened to them. Our beginning was small ; six only attended. Day after day I conversed with Kafirs whom I sought or met with, and tried to bring them to see the advantages which would accrue from their acquirement of the elements of reading and writing, should they go no farther, which I sincerely pray will not be the case. Night after night the bell called to them, and

our attendance grew to the number of *thirty-seven*. This has been our highest number. I have eighty-three on the books, and I hope to see very many of them attend regularly. The general attendance varies from fifteen to thirty. The average attendance, from September 24 to this date, October 28, has been nineteen. School is opened every evening (none excepted; Sunday we have service, instead of school) from seven until nine o'clock. The whole of the adults in school are beginners, excepting four or five who formerly attended Dr. Callaway's class, and have never been under instruction before. Before I close the school in the evening, I make a point of having a short service. The books, &c. are gathered, and the men seat themselves, as on Sunday, before the reading-desk. After singing, I read a portion of Scripture to them, and simply expound it; after which we chant; and then I close with the usual collects, &c. from the Prayer-book. This exercise will prepare them for the full public services of the Church, and will give many of them some idea of prayer and devotion, and the reverence which should ever accompany it. We have not yet attempted more than one service on Sundays. The Bishop thinks it desirable that I should assemble my pupils in the evening as on other days, and hold Divine Service. An afternoon, and perhaps a morning service will be added as soon as a new edition of the Prayer-book is published. It is now in the press. The attendance at my first Sunday evening service was thirty. Unfortunately, we have commenced our work at the beginning of the wet season. Most of the evenings from September 24 have been wet or damp. As the season advances we must expect thunder-storms nearly every evening. These will of course very much affect the attendance of the men.

In connexion with the magisterial department in the city, there is a staff of twelve or more native police-officers, men of character and intelligence. I felt very anxious to secure their attendance at school and service, but I felt a little disappointment on learning that the whole of the staff was considered to be always on duty, and was required to be at command both by day and night. The men themselves could not consent to attend in the church for any purpose, without authority. I therefore made a direct application to the resident magistrate, . . . that the native force should be allowed to attend school and service, to which he heartily responded. As proof of his sincerity, he summoned the force into the office, and told them that he should be pleased to hear that they attended the evening-school and were getting instructed; but he left them to please themselves whether they would attend or not. He gave them his permission to attend school and service, subject to be called out, if required. I am happy to say I have thus secured the attendance of the native police-officers, who turn in night after night and Sunday after Sunday. They are most attentive, and are advancing steadily in reading. . . .

One great drawback in my work is the want of teachers. Up to the present time, I have worked alone among my pupils. I have

tried to work up two young men (natives) in my service, during the day time, so as to fit them to help others in the evening. This has answered for a beginning; but I am intent on a mode for effecting permanent assistance. I have applied to the resident magistrate who so kindly volunteered to aid me in my work, to obtain for me from two to six young native lads, to be boarded and instructed by me. These I desire to keep for at least three years. I intend to teach these boys during certain hours of the day, so as to fit them for assisting me in the adult school in the evening. At the same time I intend to make them useful by employing them in gardening and joinering; so as to give them a taste for industrial and mechanical operations. It is indispensably necessary for every missionary to seek help for himself. Help from the European population he cannot get, and that for many reasons. Help from Christian natives, trained at other stations by different missionaries, he cannot secure for any time; for the natives become closely attached to those who have been to them as fathers, and in whom they repose unshaken confidence. The missionary must, if he will do anything, train his own teachers, mould his own instruments. In my movement to this end I have been so successful as to secure the promise of three native lads. Their parents have, I believe, consented to their coming; and I am in daily expectation of seeing them. I look forward to their arrival with great pleasure, as I expect them to be of great assistance after a short time, and to impart to my work a new feature. The pupils in the evening I have no hold on, but on these I shall have. . . . I am prompted to this course by the impression which I have received from the native boys at Ekukanyeni, that youths of a suitable age may be soon fitted for efficient teachers among their own people.

The work at St. Mary's will, I trust, in time open itself. It is difficult at present to see what really can be done. I would fain gather in the idle groups of natives which surround the church daily, and impart to them instruction, or give them a short lecture; but it is a question whether I should be doing right. Most of them are sitting there waiting to do business in some of the offices, and are liable to be called. I must wait, inquire, and see how far to go. Such a plan may be worthy of trial some future day. My first desire is to effect an impression on those at present under my charge. It is remarkable how greatly the tone and manner of the natives change after they learn to read a little. It seems to raise them in their own estimation, and they begin to have confidence in the *Umfundesi* or teacher. I believe the only effectual way of gaining the interest of the Kafir is, first to lead him perseveringly to read. From that, I have little doubt, he might easily be drawn to converse on higher things.

A daily Infant-school has been in existence ever since the Bishop's return to the colony. Mrs. Rethman (an intelligent married woman, well fitted for the work) conducts it. It is opened for coloured children. This has now been removed to the native church (St. Mary's), and is daily held there. The children number ten only. It

is difficult at present to say whether there are many native children in the city who do not attend school. The Wesleyans have had a native day-school for some years, which is supported by the Government and is numerously attended. I should very much like to see a flourishing day-school at St. Mary's; but whether it be possible is yet to be seen.

In connexion with my duties at St. Mary's, I also act as chaplain to the native prisoners in the gaol. I hold a service every Sunday morning in one of the cells, at ten o'clock. This is a melancholy, though interesting duty. Sometimes there are as many as twenty prisoners present, from different parts of the country. I was much gratified the other evening in recognising the face of one of the prisoners among my pupils. It appears that his time of imprisonment had expired three days before; and so being at liberty, he availed himself of the privilege of attending school.

I believe I have now given a full, though a hurried account of the little which has been done in connexion with St. Mary's native church during the first month of my labours there. I have also given a scanty outline of what I desire and purpose for the future, God giving me grace and strength to perform it. The experience of the few past weeks enables me to look forward and take courage; and, with God's blessing, and the prayers of devoted followers of Christ, interested in the welfare of the native population of this city, I will press forward, seeking no other commendation than that '*he hath done what he could.*'"

THE DYAKS OF BORNEO.

THE following is extracted from a letter addressed to the Warden of St. Augustine's College, by the Rev. W. Chalmers, dated "Mission House, Peninjah, Upper Sarāwak, Feast of St. Michael, 1858." It appears in No. 35 of *Occasional Papers* from St. Augustine's College:—

"... I promised in my last letter to give you some account of a proposed tour among the Dyaks of the upper districts. This tour I accomplished in health and safety, in the company of my kind friend, Charles T. C. Grant, Esq., of Belidah Fort, a gentleman who has afforded me more assistance in beginning my missionary life here than any one in the country. I was absent from Sarāwak one month; during that time we went over a great deal of ground, and saw much of the people; and in this letter I will endeavour to jot down a little of 'what I saw among the Dyaks.'...

Of course, I cannot pretend, in one letter, to give you any full or connected account of my month's wanderings. I will therefore give you some general account of their extent, and then copy from my diary such descriptions and incidents as I think likely to prove interesting. About five or six miles below Belidah Fort (which is just across the

river from Mount Peninjauh or Serambo, my present residence), the River Sarāwak divides itself into two branches; and it is on the right hand that Belidah is situated. Mr. Grant's plan was to descend this branch to the junction, and then for us to make our way up the left branch to the source, visiting all the tribes living by the side of or near the river; then to cross the country between the left and right branches, visiting the various tribes, and finally to descend the right branch on the same plan. By God's mercy, we were able to fulfil our intentions in health and safety; and I am sure both he and myself will ever look back on our month's wanderings as a time both of pleasure and profit. I must say, however, that the object of the tour was political and not missionary. As the Governor of this district, Mr. Grant paid visits to all the Dyaks under his rule, and I simply accompanied him as a friend, to improve myself in Sarāwak pedestrianism, and to get acquainted a little with the Dyaks, their language, and customs.

On the left branch we visited in succession nine tribes—the Sempro, Segu, Simpok, Setang, Sentah, Sibungo, Brong, Serin, and Senna. In the country intervening between the two branches, four tribes, namely, Tebiak, Sumbaw, Tringgus, and Gumbang. On the right branch, one tribe, the Saū, which is very large and powerful, having no less than five villages, at some distance from each other, two of which have each a population of at least 600 souls. This left four tribes on the right branch still unvisited, namely, the Singgi, with a population of at least 1000, and the Peninjauh, Bombok, and Serambo tribes, whose villages are all situated near each other on Mount Serambo, and among whom I am now residing. I have not yet visited Singgi, but hope to do so early next year, at a time when the population are likely to have returned from their farms in the jungle. Though we reached the sources of each branch of the Sarāwak, yet our journeyings were far more on land than on water; during the twenty-nine days we were absent from Belidah, we passed only portions of nine in our boats; all the rest were spent in walking from one village or tribe to another, on Dyak paths through a perfect wilderness of magnificent jungle, the greater part of which had never before been trodden by European foot. But I will now endeavour to put my notes before you in something like order.

The whole Dyak population belonging to the government of the upper Sarāwak is between 14,000 and 15,000; in the early part of last year it was one-tenth more; the whole country having since been decimated by a cholera visitation. You must not imagine, however, that this is the whole of the Rajah's Dyak population; it is only that of one of the eight or nine considerable rivers embraced in the territory of Sarāwak, and that also of a river which in size is comparatively small and insignificant. These people are divided into sixteen tribes: seven on the left branch (two of the tribes we visited on that branch belong to the government of the river Samarahan), four in the cross country, and five on the right branch. Each tribe possesses from one to five villages or 'tompoka,' according to its size in point of popula-

tion. As a people they are certainly as moral, peaceable, and well-disposed as any known race of semi-savage heathens in the world. All their internal disputes are settled amicably among themselves, and they give little or no trouble to the Rajah's government. A Dyak in prison is almost unknown.

Each tribe manages its own affairs, and has its own chiefs or head men, which are as follows: first, the 'Orang Kaya' or chief; under him is the 'Pengara,' who in external affairs is the 'mouth' of the tribe; then 'the Panglima,' or 'Commander-in-Chief,' an office now dying out. The Orang Kaya and Pengara are elected by the suffrages of the 'lâki-bîni' or married men, subject to the approval of the Rajah's Government, which, by one of its officers, publicly invests them, by giving them a jacket and head-handkerchief, to be worn on state occasions. Moreover, each long house in a village is under the charge of a 'tûah,' or old man; and all the tûahs act as a sort of council to the Orang Kaya. The Orang Kaya and this council are the magistrates; they try, and punish offences (chiefly by fines), and settle where the 'ladangs' or farms for the year are to be made. The wealth of a family or tribe is generally estimated by the number of gongs, jars, cups, pigs, fowls, and fruit-trees it possesses. Each family or 'lang' pays a tribute of two 'passus' of rice, or three rupees in money, to the Government. A 'lang' consists of a married couple and their family; the Orang Kaya, widowers, widows, bachelors, and unmarried women pay nothing. Each 'lang' has a separate 'romin,' or apartment in one of the long houses, and the children and unmarried girls of the family sleep in this room, which is sometimes pretty large, with the heads of the family; the lads of the village, as soon as they are old enough to work on the farms, have to take up their quarters at night in the 'pangah' or head-house. Both men and women, and the children when old enough, work at the farms; in the domestic economy the women are 'the hewers of wood and the drawers of water;' and the men look for relishes to their rice, in the shape of pigs, deer, snakes, monkeys, and esculent roots, in the jungle; and also, occasionally, make ends meet by doing a little fishing.

Of their religion I will not say much, as I am not quite certain on many points. They believe in a supreme God, variously called 'Dewata,' 'Tuppa,' and 'Sing.' But of them it may be truly said, *οὐκ ἔδοξαμεν τὸν Θεὸν ἔχειν ἐν ἐντρούῳ*; and they are entirely given up to the fear of 'Antus.' These, according to them, are the causes of sickness, death, ill-luck, and misfortune of every kind; and they try to appease them with small offerings of rice, &c., and to drive them away by gonging and shouting. Beyond setting aside a portion of rice, &c., for 'Dewata,' and invoking him to give them plenty and good luck, at their various feasts, they seem to have no religious worship.

But the great persons in each tribe are the doctors or 'borieh.' These are chiefly women, and I have come to the conclusion that they are wilful impostors, for the sake of the gain which they obtain from the fears of the Dyaks, whenever they are called upon to 'berôbat' or

doctor. They are supposed to hold intercourse at will with Dewata; occasionally to die and come to life again; and at the 'Makan Taum' or harvest feast, they always pretend to bring down paddy, rice, and grass from heaven, as a token of Dewata's favour. This they do in the presence of the whole tribe, and the deceit must be cunningly contrived and executed. Their services are called for in cases of sickness, and their doctoring consists in killing a fowl or pig, and ordering a 'pamali' (which is like the 'taboo' of the South Sea Islanders), during which no one but the family of the sick man can enter the house. They have also some formulæ which they chant to a monotonous and melancholy strain on this and other occasions when their services are required. They are also in request at the sowing and harvest festivals. A few days ago I went down to the Peninjauh village to a sowing feast. On my arrival at the chief's house I found a raised stage of yellow bamboo, perhaps eight or ten feet high, on which were laid small offerings for 'Dewata' and the 'Antus,' erected in front of the house. By the side of this was disposed in bags all the paddy of the tribe intended for sowing, each family having brought its share; and over the whole collection two 'borieh' were waving two tufts of fine grass stained yellow, and chanting their mysterious strain, the effect of which was supposed to be the casting out of every evil influence from the paddy, and thus securing for it a healthy and productive growth. The 'borieh' were women, and wore gay jackets, petticoats, and caps, profusely ornamented with beads; and attached to their petticoats was a vast number of 'grunong,' or small hawk-bells, which tinkled loudly at their every movement. The 'pamali' is also used in case of sickness or death; before sowing the paddy; or in case of sickness in the young paddy, or of its being devoured by rats or vermin, on account of hearing 'bad birds' on successive days, and on many other occasions, perhaps, which I have as yet neither seen nor heard of.

Were I asked what is the religion of the Dyaks, I should say they have none worthy of the name, but their *religious observances* may be classed as follows:—

1. The killing and eating of fowls and pigs, of which a portion is set aside for the Deity.
2. The propitiation of 'Antus' by small offerings of rice, &c.
3. The Pamali.
4. Obedience to the 'Borieh,' and belief in their pretensions.
5. Dancing (of which I will speak hereafter).
6. The use of omens from the notes of various birds, the principal of which are obtained from a bird called the 'Kusha.'

If a Dyak be proceeding on a journey, and he hears the voice of this bird before or behind him, he will return home immediately. If in front, it is a sign that sickness, death, or an enemy is in the place to which he is going; if behind, that one or the other will come to his country if he be absent. When heard on the right or left hand, it is a good omen. The tradition on this point is, that an ancestor of the Dyaks married an 'Antu;' and, soon after, the 'Antu' became

pregnant and brought forth birds; these birds were taken care of and nourished by the Dyaks, and from that time the grateful songsters have acted as their guardians from evil. In fact, as I was told the other day, they are really Dyaks in the form of Birds. They are held universally in high reputation, and are supposed to be to the Dyaks what 'books' and the 'compass' are to the 'orang putih' (white man).

To the above enumeration I may add, a special request for 'sejuk dingin,' or good luck, made to the Deity by the chief on festivals, which is accompanied always by casting a little boiled rice, stained yellow, into the air, and sometimes by the sprinkling of pig's or fowl's blood in various directions.

A DYAK VILLAGE.—Having giving you a short sketch of the people, I will now introduce you to their houses. My model is the village of Setang, near the left branch of the Sarāwak. It is built on a high, steep hill, and the houses are reached by a rugged path, which consists of steps cut into the face of the hill, strengthened by pieces of bamboo. Here and there huge masses of limestone rock tower above the surface; but, in general, the hill is covered with a dense undergrowth of ferns and shrubs, and above these rise jungle and fruit-trees in abundance; the latter consisting of plantains, durians, and many kinds of palms, as cocoa-nut, sago, nġbong, nāuh, pġnang, &c. As one ascends, there is heard the unceasing dash and ripple of streams innumerable over their rocky descents; and every now and then one comes upon a bamboo seat and 'panchur,' for the refreshment of the 'knocked-up and winded' traveller. A 'panchur' is a small stream brought in bamboo conduits to a spot convenient, where it is allowed to fall to the ground from a height of from five to ten feet. To let this stream descend upon one's head or body is a luxury which none but an Eastern wayfarer can truly appreciate. As the village is neared, a cluster of fine yellow bamboos (bŭlu gading) comes in view, and, close by this, is a small, but tolerably lofty bamboo stage, on which are placed 'Antu' offerings, to which a ladder is sometimes attached to help the 'Antus' in their ascent to get their dinners. They pay no worship to the bamboos, but the *place* is sacred; and here they generally await the bird-omens before setting out on their journeys.

The houses are numerous or few according to the population; and each house contains from three to four 'langs' or family apartments. They are built on posts from four to twenty feet from the ground, and are entered by means of ladders (notched trunks of trees), or by an inclined plane of bamboo. At Tebiak there is an ascent of this latter kind at least two hundred feet in length.

The houses are divided into three parts, an open air platform in front running the whole length of the house, called the 'tonyuh;' inside, a common room running parallel with this platform, called the 'awaeh;' from this the private rooms are separated by planking. These rooms are called, on the left branch the 'arŏn,' and on the right the 'romġn.' On entering, the first objects are the fire-place (abueh),

wood-place (*poyô shilu*), and water-place (*pawad*). Beyond this is the living-place, often neatly matted, with a raised platform and window at the farther end; the former for sitting or sleeping on. There is generally a door of communication with the neighbours. The garrets are used as store-rooms for paddy, &c. Viewed at some distance these villages have a most picturesque appearance, embowered as they are amid groves of cocoa-nut, plaintain, durian, and other fruit-trees. Among the posts below the houses, the dogs, pigs, and fowls quarrel and flourish; the ground there is little else than an immense 'middin' (pardon the scotticism): it receives all the dirt of the house, and this is rendered still more unsavoury by that of the pigs, &c., so that the thick 'rotan' mats which are laid over the floors of 'lantei' (bamboo lath) are quite necessary to keep down the stench.

While speaking of the Dyak domestic animals, I will add the history of a 'night in a Dyak village,' a record of events which actually happened to us in Jagoi, a large village of the Saü tribe on the right branch. About eleven P.M. some unhappy little puppy fell down between the bamboo flooring to the ground below, and forthwith set up a dismal howling, which its friends and relations in the house soon followed up, and in a few minutes the dogs of the whole village began to utter yells of sympathy. Then came a pause for a minute or so; but the quiet was soon broken again by one which, I suppose, thought he had not performed his share, and one by one, others took up the howl, till the chorus was swelled by some twenty or thirty canine voices. This lasted perhaps half an hour; and when all was still again, the peace was once more broken by what seemed to us a simultaneous rebellion of aboriginal babies; then came a squabble among the pigs below the houses,—snorting, squeaking, grunting, and all the *et ceteras* of a pig fight; and when this was amicably arranged, and we were just dropping to sleep, we were again roused by the 'cock-a-doodle-doo's' of a cock who was roosting on the roof just above us. Other cocks, not to be outdone in vigilance, replied in friendship or defiance, and there was soon as continuous a chorus of cocks as there had been before of dogs. I was very tired, however, and fell asleep in the midst of it.

A DYAK FEAST.—I could fill sheets with reminiscences of these, as, in every village in which we stayed, one was held in our honour. I will confine myself, however, chiefly to a description of one held at Timpok. The eating and drinking part consisted of 'bras pâlut,' a peculiar striking kind of rice, boiled in pieces of young bamboo, preserved durian (with a horrible stench), boiled pork, and fresh fruit, such as plaintains, &c. The drink was a small allowance of arrack to each made from the *nâw* palm, to which Mr. Grant added a bottle or two of Chinese arrack. This done, the gongs struck up, not unmusically, but somewhat monotonously, and the Orang Kaya and *tûahs* took Mr. Grant by the hand and led him to a door opening on to the platform, where they persuaded him to throw pinches of boiled rice, stained yellow, into the air at intervals; during which process the Orang Kaya muttered a longish kind of prayer, in which I heard the

name of 'Tuppa' distinctly mentioned several times. We were then regularly beset by men and women, each anxious to tie upon our wrists a small hawk-bell, asking us at the same time to wish them 'good-luck,' which, they informed us, consisted in desiring for them 'that their farms and gardens might be very productive, that their dogs might be bold in the chase, that the jungle might produce abundance of pigs and deer, that the rivers and the sea might contain plenty of fish, that their traps might be successful, and that they might have large numbers of male children!' This done, many took our hands in theirs, and apparently tried to squeeze out the essence, which they rubbed over their bodies. Others brought their little children for us to touch them; and, I am sure, as I laid my hands on their heads, I blessed them 'in the name of the Lord' with all my heart, and prayed they might speedily be brought to know Him, 'in knowledge of whom standeth our eternal life.' After this, dancing began, the Orang Kaya being the first performer. He was soon followed by another chief man, and both took up portions of food set aside for 'Dewata' (which had been placed in the middle of the room, and covered with a white cloth), and placing these on small trays, into which they stuck pieces of wood dipped in 'damar,' as candles, they worked themselves slowly up and down the room on their toes and heels, bearing the trays before them, their bodies being inclined, as if in the act of making an offering. When they had finished, numbers of other men started up, all dressed in Malay attire, and after running up to us, saluting and shaking our hands in theirs, they commenced the dance by each giving utterance to a fearful shriek. The dance is not 'a dance' in our acceptation of the term; it consists solely in slowly working up and down the room on the heels and toes, in posturing with the body, and gesturing with the hands and fingers. The effect is not unpleasant, and a good deal of skill and suppleness of joints is exhibited. When the men had concluded, about twenty women stood up, and they were soon joined by a large number of girls. They danced in columns; here the women used no bodily contortions and manual 'extension movements;' their performance consisted in moving slowly up and down the room, their bodies rising and falling on the knee joints, as if they were trying to imitate the movements of jockeys when riding hard at a race. It was a spectacle never to be forgotten, to see them figuring away in the half-darkness, shrieking the while most demoniacally, and aiding the music of the drums and gongs by the tinkling hawk-bells, a hundred or two of which were attached to the short petticoat of each. Many of the younger women had pleasing faces, and when decked out in their high cylindrical bead hats, and abundance of brass armlets and 'leglets,' with bead necklaces innumerable, they were doubtless very 'killing' in the eyes of young Sarāwak. Many of the petticoats were prettily ornamented, and some were adorned with strings of small silver coins. After a late dinner, I again entered the ball-room. It was indeed a medley scene. The darkness was just made visible by the glare of a few fires and 'damar' lamps; there were women swinging on a long

board suspended from the rafters at one extremity of the room ; men, women, and children dancing and shrieking, bells jingling, gongs and drums crashing, an occasional Dyak yell from the young men, which, once heard, is never forgotten, and above all, a chorus of children singing round a fire some plaintive song, not at all unlike the *very quaintest* old Gregorian. About ten P.M. I retired to my mats in the pangah (just under the skulls), and tried to sleep, in spite of the noise, and had nearly succeeded, when I was aroused by a fearful shrieking on the platform connecting the pangah and the long house. I rushed out, and found a number of 'the youths' slaughtering another pig by torchlight, being evidently determined to make a night of it. During our stay, this whole village seemed frantic with joy ; flags waving, gongs crashing, &c. It was the first time they had ever been visited by Europeans, and I shall never forget the wail of horror and astonishment which issued from the young children and babies at seeing for the first time in their lives *what were once* white faces.

We passed a Sunday here, and I performed the service of the Church to a Christian congregation of two in the Head House, in the presence of at least two hundred Dyaks, who crowded around, anxious to see us at our 'Sambayang.' I sat just under the ghastly trophies of Dyak valour. Is not a scene like this a matter for thought to those who have skill to discern the times in which they live ? Truly (and what Christian does not exult in the thought ?) 'their sound is gone out into all lands, and their words into the end of the world.' "

(To be continued.)

CHURCH CONFERENCE AT SYDNEY.

THE Lay-Delegates and Clergy assembled, November 24, 1858, at St. James's Church, Sydney. Divine service commenced at eleven A.M., and the Holy Communion was administered. The members of the Conference then adjourned to the *Church Society's* house. After some preliminary business was despatched, the Bishop of Sydney rose and addressed the Conference. A discussion then took place, which lasted over ten days, on the bill which had been drawn up to be presented to the Parliament of New South Wales, to enable the Church to regulate her own affairs. "This discussion . . . was principally confined to two objects : first, would it be better to have such a bill as had been introduced, or merely an enabling bill similar to that of Canada ? The views of the Bishop, in favour of the long bill, were supported by a majority of two to one. The second point was, the right of the Bishop to be considered a separate estate, so that his concurrent vote should be requisite in all matters. This was very warmly contested, and the votes in favour of the concurrent vote, or veto, were as follows :—

<i>Against the Veto.</i>		<i>For the Veto.</i>	
Clergy	13	Clergy	88
Laity	32	Laity	41
	<hr/> 45		<hr/> 79 ¹

The clause of the proposed bill referring to the veto is somewhat of a compromise. It enacts "that any decision concurred in by any two only of the three orders of Bishop, Clergy, and Lay members, may be the subject of reference to any Provincial Synod in New South Wales which may be holden, and such Provincial Synod shall have power to determine the same; but the subject matter for decision shall remain in abeyance until the determination of such reference." A subsequent clause enables the Bishop of Sydney, as metropolitan, to hold, from time to time, a Provincial Synod of those Bishops whose Dioceses are in New South Wales.

The electors of the Lay Representatives are to sign a declaration that they are members of the United Church of England and Ireland; and the Representatives are to sign a declaration that they are communicants.

We refer our readers to the Rev. Mr. Alwood's *Lecture on Synodical Action*, in our number for February. We agree with Mr. A. (p. 37) that an enabling bill would have been the best. The bill now proposed must be passed by the Colonial Legislature before it can become law.

REPORT OF CONVOCATION ON HOME AND FOREIGN MISSIONS.

Representation of the Lower House, addressed to the Upper House of Convocation, February 11, 1859.

THE Lower House of Convocation having taken into their consideration the Report of the Committee on Home and Foreign Missions, beg leave to lay before His Grace the President and their Lordships of the Upper House the following Representations, with the respectful request that they will be pleased to take such measures as to them may seem expedient in order to carry their recommendations into effect.

I. HOME MISSIONS.

1. We consider this portion of our subject to be of most pressing importance. The rapid increase of the population of this country, and other circumstances, social, moral, and religious, peculiarly characteristic of this age and nation, appear to us to call urgently for a large extension of spiritual agency, and likewise for the employment of special agencies adapted to these circumstances.

2. We would respectfully suggest that the large extent of some of

¹ *Sydney Morning Herald*, Dec. 10, 1858.

our Dioceses, both in population and area, precluding the possibility of sufficient personal intercourse between the Bishop and the clergy and laity of his diocese; together with the want of more concentrated action, furnishes strong reasons for some *increase of the Episcopate*, which might be obtained without any interference with the number of Episcopal seats in the House of Lords, were the precedent followed which has been already established at the erection of the See of Manchester. By this means, each Bishop would have fuller opportunities of making himself well acquainted with his diocese before he would be called to succeed to his legislative duties. We would suggest the expediency of a general enabling Act (similar to the 31st Henry VIII c. 9), to which resort might be had as often as circumstances require, or opportunity offers, for the erection of new Sees. We would further suggest that arrangement should be made for the case of any Bishop who might become wholly, or feel himself partially incapacitated for the effective discharge of his duties; in the one case by some well-considered provision for a retiring Bishop—in the other case by adopting the recommendation of the Cathedral Commissioners with regard to Coadjutor-Bishops. Such an office has existed from the earliest ages—it was strongly recommended by the authors of the “*Reformatio Legum* ;” it still exists in many parts of Christendom; and has recently been revived in our own Colonial Church, in the case of the Bishop of Jamaica.

3. We are anxious to express our high sense of the value of that parochial organization which we have received from our forefathers, whereby it was designed that the ordinances of religion should be offered to every individual throughout the land. We believe that these ancient parochial limits are highly regarded by great numbers amongst our people, and that they should not be lightly disturbed. We therefore think that, though in certain cases beyond what has been thus far effected, it may still be necessary to subdivide some of the old parishes, on account of their vast extent or overwhelming population; in others, and probably the greater number, the interests of religion would be more efficiently provided for by retaining the ancient boundaries, and multiplying the agencies within these limits, in subordination to the Incumbent.

4. Subject to this general principle, we consider that a large addition is needed to the number of *Priests* and *Deacons* ; and we do not believe that the people will have the full benefit of pastoral superintendence until the number of the Parochial Clergy is in the proportion of one to every thousand souls.

5. With regard to *Deacons*, it has been suggested by our Committee whether the Diaconate might not be extended in such a manner as to mark more distinctly the difference between that Order and the Priesthood, and thus to give increased efficiency to both, by a better adjustment of their several duties, as defined in the Ordinal of the Book of Common Prayer. The subject is of such grave importance, that we have appointed a Committee to consider and report thereon to this House ; and it has been commended to the consideration of the

same Committee whether it might not be expedient to revive the ancient order of "Readers," as was designed by Archbishop Parker immediately after the Reformation.

6. In connexion with this subject, we would particularly direct attention to the existing want of *more specific and systematic training for the pastoral office.*

7. Our attention has been given to the means of rendering occasional help of a special kind to the Parochial Clergy, not only in the metropolis and other populous districts, but likewise wherever the occasion seems to require. We would suggest that provision might be made in the several Dioceses for the appointment of a body of *Preachers*, licensed by the Bishop, an institution not unknown at the Reformation, who might, on the application of the Incumbent, visit his parish for a fixed period, assist in delivering courses of sermons on appointed subjects, in house to house visitation, or in attendance upon the schools, according to their various gifts and abilities. Such labourers might, we think, render essential service and greatly strengthen the hands of the Incumbents of large parishes, in awakening the indifferent, and warning the profligate; in healing divisions, and in conciliating those who are estranged from the Church.

8. We are happy to observe that some measures have been recently adopted with success, and that others are in course of adoption, for extending the benefits derived from our ancient Cathedral and Collegiate Churches, by a larger use, where practicable, of those sacred fabrics for the celebration of public worship, and for preaching the Word of God. We earnestly hope that the salutary impressions thus produced on large masses of the population may not be transitory and fugitive, but may receive permanence and consistency from other simultaneous and systematic efforts requisite for the extension and consolidation of the parochial system of the Church in our large cities. The agency of the Preachers (already recommended), or other Clergy of the Diocese, might perhaps be employed for this purpose, in addition to that of the members of the Cathedral body.

9. We are also of opinion that *Additional Services*, with courses of sermons delivered on a week day, especially at particular seasons, as Advent and Lent, would be attended with great benefit; and we think it desirable that this practice should be extended as widely as possible, beyond the cathedrals, to the churches of all our most populous parishes.

10. We cannot conclude this branch of our subject without alluding to the importance generally of a *more frequent celebration of Holy Communion.*

11. Recognising the value of Lay agency, when it acts in harmony with the parochial system, we believe that it might be more extensively encouraged. Much of the zeal which is now lost to the Church might thus be secured to its uses; and many persons of piety and zeal, who are now promoting, or are desirous to promote, the temporal and spiritual welfare of their fellow-creatures, would labour with more satisfaction to themselves, and with greater acceptance to

the people, if they were definitely authorized and appointed to their work.

12. We would also suggest the wider and more definite use of the services of devoted *Christian women* in every rank in life, as in the office of *district visitors*; and we would particularly recommend the employment of *nurses*, trained for attendance upon the sick, who might, we conceive, render important services to the cause of religion.

13. Much attention has of late years been drawn to the subject of church-building; and we have now numerous examples, on every side, of churches, built at great cost, of good ecclesiastical types, and of substantial character. But we are of opinion, that in our large centres of population, and in the remote hamlets of many of our wide-spread parishes in rural districts, there is a demand for buildings of a much more simple and inexpensive kind. To meet the spiritual wants of the shifting masses of population in some parts, and the growing settlements in other parts of our mining and manufacturing districts, *Temporary or Mission Chapels* are greatly needed, which ought not to exceed in cost 1*l.* per sitting, and which might nevertheless be distinguished by a certain ecclesiastical character. These buildings might eventually be superseded edifices, by larger, designed for permanence. But before the means can be provided for the greater undertaking, it is of the utmost importance to have ready for a population, however accumulated, whether rapidly or otherwise, a building into which it might at once be gathered; and where, under the direction of the Incumbent, and through agencies selected by him, there might be offered to it the ministry of Christ's Word and Sacraments.¹

14. We feel that further exertions are needed in order to bring the youthful part of our population more generally under Pastoral influence, especially in the interval between leaving school and confirmation. We would recommend the more extensive employment of additional *Services with sermons adapted to children*, and of *Public Catechising*, wherever practicable. More frequent *Confirmations*, especially in the large towns and populous districts, would, we believe, be thankfully accepted by the Clergy, as furnishing them with the opportunity of presenting a larger number to the Bishop, and that number more carefully selected and prepared, so as to insure their immediate and habitual attendance at Holy Communion.

15. While we thankfully acknowledge the liberal aid afforded by Parliament to voluntary efforts in the cause of National Education, we feel that it is of the utmost importance to remember, that the increase

¹ It has been suggested that Church Building Societies might promote the objects here recommended, by loans as well as by liberal gifts. The former might bear interest, and be secured by a mortgage on the property. The latter also might be made conditionally, so that, if from any cause within twenty years the buildings should no longer be wanted for their original purpose, a certain fixed proportion of the grants should be recoverable by the Society. It is obvious that the Chapels could only be *licensed*; and we would suggest the desirableness of a relaxation of that Rule of most of our Church Building Societies by which they are precluded from giving aid to unconsecrated buildings.

of schools and schoolmasters, however important, will by no means compensate for the want of increased spiritual agency. The early age at which the children are removed from school creates the necessity for the employment of other means, in order to retain a pastoral influence over them. Among these we would specify the retention of the young in *Sunday Classes*; the general establishment of *Evening Schools*, where practicable; *Classes for mutual improvement*; with *Lectures*, under the personal direction of the Clergy.

16. But we have reason to lament that large numbers of our population are even unbaptized; and we believe that still larger numbers are unconfirmed. For the remedy of these evils we can only trust, under the Divine blessing, to the results of an increased spiritual agency, acting directly upon the parents, and awakening them to a sense of their responsibilities.

17. We cannot conclude this portion of our Report without alluding to the very painful subject of the *poverty of a large number of the Benefices of the Church of England*. And it is worthy of remark, that this evil is often most apparent in the districts from whence the wealth in this country in great measure is derived, and that Clergymen who have to bear the burden and the heat of the day, amidst the thickly-congregated masses of the people, in addition to the overwhelming demands and anxieties of their spiritual charge, are often scarcely provided with the means of subsistence. It is a matter for deep thankfulness that the men are to be found who, notwithstanding such discouragements, will labour in these districts for the love of God, and of the souls of men; but, if a supply is to be maintained of Clergymen fitted by spiritual and intellectual endowments for these trying posts of labour, there ought to be such a provision made as shall at least relieve them from undue anxiety about the things of this life.¹

18. We thankfully acknowledge the improvement which has taken place in the exercise of *Patronage*; at the same time we think that the present state of the law of Simony requires investigation. But the distribution of the Clergy with reference to their several qualifications, has so direct a bearing upon the highest interests of religion, that we feel that our Report would be imperfect if we were to fail to call the attention of patrons to this important subject. We would also add that more care is needed with reference to the signing of *Testimonials*.

II. FOREIGN MISSIONS.

1. Upon the subject of *Foreign Missions*, we feel that the prominent position which England holds among the nations—her vast resources, and widely-extended commerce—her long enjoyment of temporal blessings—and, above all, her possession, through the Divine mercy, of the Gospel in its purity, are privileges which carry with them the gravest responsibility. Possessing, as we humbly trust we do, the blessing of Evangelical truth and Apostolical order, and abundant opportunities for the fulfilment of the command, ‘Go ye into all the

¹ The suggestion of remedies for these wants must be reserved for the third division of our subject, under the head of Finance.

world, and preach the Gospel to every creature,' we are solemnly accountable for the recommending of that blessing throughout Christendom, and for the extending of it throughout the world.

2. The emigration from this country at one time during the last few years averaged nearly 1,000 persons a-day. It must be remembered, too, that our emigrants are, for the most part, in humble circumstances, and that they are, therefore, generally unable to supply themselves with spiritual ordinances. Our colonial possessions and foreign dependencies cover about one-seventh part of the earth's surface; and they comprehend a population of more than 3,000,000 of colonists, and nearly 200,000,000 of heathens and Mahomedans. All these have an especial claim upon us, as a nation, for a participation in our spiritual privileges; and to them must be added the untold millions, beyond our own limits, still lying in darkness. While we desire to express our thankfulness to Almighty God for what has already been done through the agency of various Societies, in the sending forth of devoted men into these wide fields of labour, and of late years in the rapid development of the Colonial Episcopate, and the consequent rapid increase, both in number and efficiency, of our Missionary Clergy,—we feel how very far our efforts fall short of our opportunities, and how very small a number, comparatively, of the people of this Christian land are taking any part in the fulfilment of their Lord's command.

3. We hail with thankfulness to God the success with which He has been pleased to bless the valour of the British arms in quelling a dangerous revolt, and in restoring peace to India; and we desire to express our earnest prayer, that the gratitude of our country to Him may be proved by her zealous care to impart the blessings of the Gospel to the unconverted millions of that vast territory, now committed by Him to the sovereignty of the British Crown.

4. Having referred to the successes of our army, we feel ourselves bound to express our earnest desire that some more adequate provision should be made for supplying our troops with the means of grace. If it should not be in the power of Government to supply fully those wants, we cannot but regard this as a case in which the Church herself should act (under the sanction of the military authorities), by the contributions of her faithful members, and the agency of her great Societies; as was done, with a very blessed effect, during the expedition to the Crimea.

5. We have had occasion already to allude to the value of the parochial system; and it is to this organization that we must look, under God's blessing, as the only effectual means of bringing this acknowledged duty home to the hearts and consciences of the people. No parish in the land ought to be without its *Missionary Association*.¹

¹ At the present time there are about 3,000 Parochial Associations in connexion with the *Society for the Propagation of the Gospel*. The *Church Missionary Society* has about 1,000 Branch Associations, each branch comprehending generally several parishes. But it would be too much to assume that more than half the parishes in England have as yet a distinct organization for promoting Church Missions.

It is possible that, under present circumstances, our missionary efforts may be best promoted through the agency of Societies. But we are of opinion that, while the choice of the instrumentality is left with each several parish, efforts ought to be used systematically and vigorously to bring home to each individual member of Christ's Church the sense of his own responsibility in this matter.

6. Moreover, we earnestly recommend the *further extension of the Episcopate abroad*, with a view to strengthen and increase the Foreign Missions of the English Church, and to afford increased facilities for admitting natives to the Pastoral office. The Missionary experience of the last few years has abundantly shown the importance of combined effort and harmonious action, under Episcopal superintendence.

7. Bearing in mind that the supply of Missionaries is at present painfully inadequate to the daily increasing demands in foreign lands, we would suggest that this matter be commended to the serious consideration of our Universities, Colleges, and all other Schools of religious and useful knowledge, in order to the affording of increased facilities and encouragements to those who may be willing to give themselves to this laborious and self-denying service.

8. We would also suggest whether some assistance might not be given to our Missionary efforts, by employing some of the funds of the various Diocesan and Archidiaconal and other Charities for the Sons and Orphans of the Clergy, in providing exhibitions for them at our Missionary Colleges, both at home and abroad. The families of necessitous English Clergy might thus not only derive benefit from these charities, but they might also, in their turn, requite the benefit by furnishing some Missionaries for our Colonies, and amongst the Heathen.

9. We greatly desire that additional encouragement should be afforded to the Clergy to undertake Missionary or Colonial work for limited periods. And in furtherance of this object, we suggest, that, under due safeguards, greater facilities should be offered to Clergymen, who have served for a number of years on foreign stations, for obtaining employment or preferment in England on their return.

10. We are further of opinion that the efficacy of our Foreign Missions among the Heathen would be greatly increased if a Code of Rules and Regulations, defining the position and rights of the Missionary Clergy, in their relation both to the Bishop of their Diocese and to the Missionary Society which maintains them, and ordering other matters of Ecclesiastical polity and discipline incidental to Missionary work among the heathen, were drawn up by competent Ecclesiastical authority, after consultation with the Bishops of the respective Dioceses, and the governing bodies of the great Missionary Societies.

III. FINANCE.

1. In touching the financial part of this inquiry, we consider that our principal dependence, under God's blessing, must be upon the *Free-will Offerings* of the faithful throughout the land. There can be

no question as to the duty which is laid upon each individual Christian, to devote systematically a portion of his goods to the service of God, according as the Lord has prospered him.

2. We are of opinion that, for the calling forth of these, a better organization is needed, by means of *Diocesan and Parochial Associations* throughout the country. This is a work in which Lay co-operation would be of the greatest value.

3. We have had under our consideration the subject of the revival of the *Weekly Offertory*. While we would deprecate any hasty or inconsiderate return to this practice, we would suggest the desirableness, wherever practicable, of using the Offertory Sentences when collections are made in our churches.

4. We are further of opinion that it would be desirable that there should be at least two *Collections* in each year, under Episcopal authority, in every church or chapel—one for Home Missions and the other for Foreign Missions: and that, in regard to these collections, the principle should be observed, of keeping the *object* in view, rather than the Society through which the object is carried out.

IV. STATISTICS.

We think that, in order to the greater efficiency of the Church, a larger and more detailed body of *statistics* is greatly needed. It is hardly necessary to dwell upon the importance of this, as bearing upon the present and future well-being of the Church of England. Such information, if fully and systematically supplied, would be of the greatest service, as pointing out both our strength and our weakness; and would enable us to employ our resources to greater advantage. We would therefore respectfully submit for consideration, whether there might not be added to the Bishop's annual questions inquiries as to the general state of each parish; the amount of population; the number of baptisms; the number of persons confirmed, of the congregation, and of the communicants; the attendance at the schools; the amount of the alms, and of the collections. In fact, full annual statistical returns from each parish, as to all matters affecting the interests of the Church. These statistics are regularly obtained in some of the Colonial Dioceses, and in the American Episcopal Church; and in some instances are prepared with remarkable care and accuracy.

WE cannot conclude these Representations without expressing a deep sense of the importance of the subjects which have been committed to our consideration; and, feeling most anxious for the Divine blessing upon our consultations, we would earnestly implore the special prayers of the faithful, for the outpouring of the Holy Spirit, to make effectual any measures which may be set on foot, to the glory of God, in the extension of the Kingdom of our Lord and Saviour Jesus Christ, both in our own country and throughout the world.

Reviews and Notices.

The Christian Statesman and our Indian Empire. The Maitland Prize Essay for 1858. By the REV. G. F. MACLEAR, B.A. Macmillan and Co. : Cambridge and London.

THE subject proposed for the Maitland Prize Essay of 1858 is a happy instance of the selection of a topic suitable to the times and the competitors. Recent events have forced upon the attention of every thinking Englishman the question—What is “the legitimate sphere of Government countenance and aid in the promotion of Christianity in India”? For some fifty years past, persons in authority have been labouring, perhaps with diminishing confidence in their own views, to assure us that no such sphere exists. And, on the other hand, a conviction has been growing, slowly at first, but with wonderful acceleration since the outbreak of the mutiny, that an unwise and unchristian neglect of duty has been committed, which we must all labour to repair. Issue has been long joined on the question; and there is a call for the enunciation of some distinct policy, however gentle and cautious in its tone. Practical men have stated and weighed possible consequences; clergymen have discussed the moral and religious obligations involved. It is well that the attention of the younger graduates of our Universities should be directed to a subject on which public opinion will, probably, be more or less exercised for some years to come.

Mr. Maclear’s volume will be found to be of great value. He has shown industry and extensive reading in collecting facts and opinions which relate to the subject, has discussed them candidly, and expressed his own conclusions with distinctness and moderation. In the first three chapters he considers the obligations binding on Christian rulers, and the particular way in which those obligations have been hitherto fulfilled in India. Three chapters are devoted to the discussion of Missions, National Education, and Caste; and in a concluding chapter some sound and practical suggestions are made, with a view to internal improvements and individual influence in India.

All these topics must be so frequently under the consideration of our readers, that we feel sure it will suffice for us to call their attention to this most useful and seasonable volume, of which a second edition has been already published, and to express our opinion that no reader will rise from its perusal without acquiring some new or recovering some forgotten fact, or feeling his own thoughts enriched by interchange with the thoughts of other men.

Eight Sermons, by the Rev. C. M. BETTS, St. Augustine’s College, Curate of Goulburn, New South Wales; to which is prefixed, a brief Memoir, by the Rev. JAMES CARTER, St. Augustine’s College, Minister of Picton, New South Wales. Canterbury: Printed at St. Augustine’s College Press. London: Rivingtons. 1859.

IN the *Colonial Church Chronicle* for January, 1858, p. 34, we gave an extract from the Sermon preached at St. Augustine’s College

Chapel, after the arrival of the intelligence of the death of Mr. Betta. We thankfully acknowledge the volume now before us. The Sermons are published in compliance with a strong wish "expressed by the parishioners of Goulburn to obtain some of the Sermons of their late Curate in print." The pervading design of them is, as Mr. Carter says in the Memoir, "to win souls and to build them up in faith, purity, and love. And this ruling object is pursued with much wisdom, delicacy, and tenderness, and often with much force."—P. 15. The value of the book is great, as showing the result of the training at St. Augustine's.

Dr. Livingstone's Cambridge Lectures, &c. &c. By the Rev. W. MONK, M.A. F.R.A.S. &c. St. John's College. Deighton & Co.: Cambridge. Bell and Daldy: London. 1858.

THOUGH this book has been published some months, it has only fallen under our notice while part of our present publication is in the press. It contains a sketch of the Life of Dr. Livingstone; a Prefatory Letter from Professor Sedgwick, in which a summary is given of Dr. Livingstone's travels; and the two stirring Lectures which Dr. Livingstone delivered before the members of the University. It has two very good maps, the larger of which, by Arrowsmith, is granted especially for this work by the Royal Geographical Society of London. It also contains an appendix, "intended to convey valuable information illustrative of the Lectures, drawn mainly from Dr. Livingstone's own sources." In this part of the work, the labours of the great traveller are considered in their historical, scientific, ethnological, and moral and religious aspects.

The editor, speaking of the Lectures, says that, "giving, as they do, an outline of the main features of the large work, they are well adapted for parochial school and cottagers' libraries." We have no doubt the book will be found an acceptable addition to such collections.

Colonial, Foreign, and Home News.

SUMMARY.

THE Bishop of NEWFOUNDLAND has arrived in England.

We regret to learn the death of the Venerable G. Coster, Archdeacon of New Brunswick, for many years a valuable missionary of the *Society for the Propagation of the Gospel*.

We read in the Summary of Intelligence in the *American Quarterly Church Review* for January, under the heading, "The Conversion of China," that "a large caravan of Russo-Greek Missionaries started a month ago, under the Archimandrite Goori, for Pekin." Russia will be first in the field of conversion.

We commend to our readers the proposal for a Missionary Union, made by the Warden, which will be found at page 89 of our present number. Blessings beyond calculation will surely be the result of it, if it is properly received by the Church.

CONSECRATION OF THE BISHOP OF BRITISH COLUMBIA.—The consecration of the Rev. George Hills, D.D., as Bishop of British Columbia, took place at Westminster Abbey, on Thursday, February 24th, the Feast of St. Matthias. The Archbishop of CANTERBURY, the Bishops of WESTERN NEW YORK, LONDON, OXFORD, NEWFOUNDLAND, and NORWICH, were present. The Epistle was read by the Bishop of NORWICH, the Gospel by the Bishop of LONDON. Dr. Hills was presented to the Archbishop by the Bishops of OXFORD and NORWICH. The sermon was preached by the Bishop of LONDON, from Acts i. 26, "And they gave forth their lots; and the lot fell upon Matthias." All the Bishops present laid hands on the new Bishop. The offertory is to be appropriated to the spiritual wants of British Columbia.

A meeting of the friends of the new diocese was to take place at Willis's Rooms on the day following the consecration, too late for notice in this Number.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.—*Feb. 1.*—The Venerable Archdeacon Sinclair in the Chair. The following is an extract from a letter from the Bishop of Antigua, dated Antigua, December 28, 1858 :—

"I have confirmed in every parish in Antigua, and have since gone round Dominica, Montserrat, Nevis, St. Kitt's, Anguilla, Virgin Garden, St. Thomas's, and Santa Cruz. The number confirmed altogether amounts to 1,079."

A letter was read from the Rev. W. G. Cowie, Chaplain to General Walpole's division, dated Bareilly, Rohilcund, December 4, 1858. The books asked for were granted :—

"At the next meeting of the Society, will you kindly make the following request: namely, that they will grant me two books for the Communion Table in my church, and some Oórdú Bibles and tracts for the native Christians in this station?"

On my arrival here with Lord Clyde's army, in May last, I found the church in ruins. Almost every vestige of wood, stone, or metal of any kind, had been removed from it; the brick walls alone being left standing. The church bell had been melted down and made into bullets, which were fired at us the day we came here. The font, which, as I afterwards ascertained, had been defiled to the best of their ability by the rebels, was subsequently dug up in the city, where it had been concealed on the approach of our troops. As soon as it was understood that any native on whose premises European property was found, would have to give a strict account of how it came there, three of the church books were one night brought and deposited near the quarters of the 78th Highlanders. The Bible and Prayer-book were in a very mutilated condition, and have been replaced by plain ones from the Depository at Calcutta. The one book containing the Communion Service, &c., is also in a very damaged condition. It was some years ago presented to the church by your Society. The second one has not yet been found.

There is a small but very interesting community of native Christians at this station, about seventy in number. They are at present almost as 'sheep without a shepherd,' for I can only speak to them through an interpreter, having been but a short time in the country, with little leisure for studying a new language, and there is no missionary or catechist here."

The sum of 200*l.* was placed at the disposal of the Bishop Toronto, for grants towards proposed new churches at Prescott, Perth, Stewart Town, and Lindsay, and such other new churches as may seem to the Bishop to require aid.

Books to the value of 10*l.*, besides some German Prayer-books, were also granted for use in Toronto and Trenton.

The sum of 20*l.* was granted towards the erection of a chapel-school on the land at Belmont, Port of Spain, in the diocese of Barbados. The estimated cost of the building is 150*l.*

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.—*Feb. 18th.*—The Bishop of Down and Connor in the Chair. The President, Vice-Presidents, and other officers of the Society were elected for the year ensuing. The following gentlemen were elected members of the Standing Committee:—W. Arbuthnot, Esq., Arthur Mills, Esq., M.P., the Rev. John Lawrell, and the Rev. C. J. P. Eyre. The Auditors' Report for 1858 was read, from which it appeared that the increase in the General Fund was £4,311 for the year. The remittances from several dioceses have increased very largely; the increase in the Diocese of Oxford is the greatest, and the remittance from it is greater than that from any other in the kingdom, except the Diocese of London. There is also a considerable increase in the remittances from Ireland. Thanks were voted to those gentlemen who had attended meetings on behalf of the Society. The Chairman, in putting the resolution to the meeting, spoke in warm terms of the service rendered to the Society in his own diocese by the Rev. Dr. F. Hessey.

Votes were passed for the support of Schools in Tinnevely for five years. The Standing Committee was requested to frame a Memorial to the Government on Christianity in India, and on the proper mode of treating religious questions in that land.

A letter was read from the Bishop of Victoria, inviting the Society to commence a mission in China. He suggested that a Mission should be established at Hang Chow. A resolution was passed responding to the Bishop's recommendation. It was determined that two clergymen and two schoolmasters should be sent to Hang Chow, or elsewhere if a more eligible place should be found, as soon as fit persons for the Mission are met with. It was considered desirable that one of the persons connected with the Mission should be acquainted with medicine and surgery. The Rev. Augustus Shears was appointed to a Mission in India. He will probably be located at Moulmein. The thanks of the meeting were voted to the Bishop of Down and Connor.

THE
COLONIAL CHURCH CHRONICLE
AND
Missionary Journal.

APRIL, 1859.

CHRISTIAN MISSIONS IN CHINA.

"Behold, these shall come from far: and, lo, these from the north and from the west; and these from the land of Sinim."—*Isa.* xlix. 12.

IN our last number we ventured to direct attention to the subject of Christian Missions in Japan. We saw how the recent war with China has compressed into the space of a week or two what three centuries of begging and praying had been utterly unable to accomplish in Japan before; how, by a recent treaty, a way has been opened in that long-closed island-empire for commercial enterprise and missionary ardour; how, by a marvellous course of circumstances, at the very time when recent events in India have awakened us to a sense of our obligations as a Christian nation, opportunities are presented to us, not only in India, but in "the Middle Kingdom" and the "Japanese Islands," of discharging the duties incumbent on us as members of a Christian Church.

The promise we then made of making some observations on missionary prospects in China, we shall now endeavour to fulfil. But, in speaking upon the subject at all, we cannot conceal from ourselves that we are undertaking a very delicate and difficult task. Whether we consider the enormous extent of this "Middle Kingdom," or its teeming population, or its peculiar national characteristics, or its sublime contempt for "barbarian" wisdom, we must feel that missionary work there must be regarded as a grand experiment of the power of Christianity amidst obstacles and difficulties of a very peculiar and complicated character. Believing, however, that HE who 1,800 years ago gave the command to "go into all the world, and preach the Gospel to every creature," now sitteth at the right hand of God, and is directing the destinies of the universe, working in every

event and contingency, and overruling all things for the ultimate restoration of the human race, till everything that now opposeth itself shall be subdued unto Him, and "God shall be all in all;" we know that our duty is plain, to go forward, to put our full trust and confidence in His guidance, and to follow Him whithersoever by His overruling Providence He directs our missionary enterprise.

It is not the less, however, our bounden duty to survey the field of labour whither we are now pre-eminently called,—to take an estimate of the difficulties to be encountered, to mark well the peculiar features of the work required of us, to survey whatever encouraging circumstances cheer us on in our great undertaking.

We are brought face to face, then, with an empire whose subjects exceed by one-half all the nations that own the sway of Britain, which comprises a surface more than six times the surface of France, and is upwards of eleven times larger than the whole group of the British Islands,—divided into eighteen provinces, differing from one another in physical and social respects as much as the various states of Europe,—with a teeming population, speaking a language the most widely diffused throughout the world. We are brought face to face, in short, with an empire, the circle of whose influence, moral, social, and physical, embraces a population of not less than 400,000,000 of human beings, professing by far the most prevailing religion which does exist, or ever has existed, in the world. Here is the new field into which the great Husbandman has bidden us go forth and labour.

No wonder, then, that the Earl of Elgin, in his reply to the address of the merchants at Shanghai, on the 17th of January last, remarked that by our recent treaties with China and Japan "we have incurred very weighty responsibilities." "Uninvited, and by methods not always of the gentlest," to use his own words, "we have broken down the barriers behind which these ancient nations sought to conceal from the world without, the mysteries—perhaps also, in the case of China at least, the rags and rottenness of their waning civilizations." And heartily do we agree with the remark immediately following this statement, that, "neither our own consciences nor the judgment of mankind will acquit us, if, when we are asked to what use we have turned our opportunities, we can only say that we have filled our pockets from among the ruins which we have found or made."

We shall have learnt ill, indeed, the lesson which the solemn page of history teaches us, if we ever are constrained to make such a reply: and if the tokens of a due sense of our respon-

sibilities, which have lately been brought before our notice, are not deceptive, we are encouraged to hope that at least every effort will be made to further these great designs, which doubtless hinge on the right discharge of our duties as a Christian nation towards the empire of China.

The question, therefore, naturally occurs, "What has been done for China by Christian missionaries?" And, as the answer to this question will bring before us several points connected with the religious systems of that country, we shall endeavour to give a brief *résumé* of past efforts and their results.

"Considering the extent, population, and civilization of China," writes the late Dr. Medhurst,¹ "it can hardly be supposed that so important a region was entirely neglected by the first propagators of the Gospel; and Assemanus assures us, that Thomas the Apostle, having done much for the establishment of the Christian faith in India, passed over to a country on the east, called China, where he preached the Gospel, and founded a church, in the city of Cambalu (Peking), after which he returned to Malabar. In the Chaldee ritual there is an office for the celebration of St. Thomas, which says, that "by him the Persians, Hindús, and Chinese were converted to the Christian faith."

Whatever opinion we may be inclined to form as to these facts, or as to the famous Syro-Chinese inscription dug up at Segnan-foo, in the year 1625, "there is no doubt," says Archdeacon Hardwick,² "that soon after A.D. 782 (the date of the inscription), Christianity did find its way as far as China, through the wide-spread influence of Nestorian or Syrian missionaries." And although this slender streamlet of Christian influence seems utterly to have been swallowed up in the vast ocean of Chinese Confucianism, still, those best acquainted with the subject are persuaded that, as with the development of Krishnaism in India, so with the latest modifications of Fo-ism in China, the influence exerted by adventurous heralds "travelling with the Book of Truth," was more deep and lasting than is generally believed.

And here we would notice a point which seems to deserve attention. We generally imagine immutability to attach itself to every Chinese institution. Conscious that the civilization of the "flowery land" can boast of an antiquity so remote that the historian vainly endeavours to discover its commencement, or to trace its state of infancy, we are apt to think that it has also known no change, but has remained ever the same. When,

¹ "China, its State and Prospects," p. 221.

² "Christ and other Masters," part iii. p. 104, note. Huc, i. 98, 99. Hardwick's "Church History, Middle Age," p. 29, and note.

however, we examine the facts of the case, we find that, in religious and political institutions alike, there have been serious revolutions within the empire. In the earliest ages of antiquity China avoided idolatry by accepting a system of indifference. And when the utilitarianism of Confucius had imparted indeed form and animation to Chinese society, but had pushed into the back-ground every question which affected man's relationship to God and to the world invisible, a reaction, as might be expected, was the result, and Ta-o-ism, or the "School of the fixed way," asserted its claims to be received. And when this system, in its turn, had become mystic and imaginative, and had transformed itself into a form of Demonology,¹ "little, if at all distinguishable from the ancient superstitions, whose main object was the deprecation and disarming of malignant principles," a Hindú teacher introduced the teaching of Sakya-muni, and the Buddhism of the Middle Kingdom became a *religio licita*. In A.D. 452 the triumphs of the new system became visible in almost every part of China, to culminate in 1368, contemporaneously with the fall of the Mongol dynasty. And though the Indian *cultus* adapted itself in China, as everywhere else, to the existing peculiarities of religious life, it has proved insufficient to answer the deepest yearnings of the human soul, or to satisfy the wants and longings of man's moral nature. While flourishing in Birmah and Siam, the course of Fo-ism in China has for centuries been one of retrogression and decay. Fo-ist temples are mostly deserted, pagodas of the greatest antiquity and veneration are in ruins, and new ones are very rarely built. Immutability, therefore, cannot be justly predicated of either the religious or political institutions of China.

To return, however, to the history of Christian Missions.

With the commencement of the fourteenth century began the efforts of the Roman Catholic Church in behalf of China. In 1307 Clement VI. appointed Corvino bishop of Cambalu, or Peking. Thirty years afterwards fresh agents arrived in the country, and, together with the Nestorian Christians, had ample opportunities of propagating the faith in Eastern Asia. But quarrels amongst themselves soon neutralized all their efforts, and they were finally expelled towards the close of the century by the Mahometans, who now gained the ascendant.

No more is heard of missionary efforts till A.D. 1552. The Portuguese had now rounded the Cape of Good Hope, Goa had been taken by the great Albuquerque, and the far-famed disciple of the warrior-priest of Pampeluna had left his native land to die on the island of Sancian, within sight of that empire which

¹ Archdeacon Hardwick's "Christ and other Masters," iii. p. 77.

had so long been the goal of his ardent aspirations. His tomb still remains, with an inscription in Chinese, setting forth that he "ascended to glory in the winter of the thirty-first year of Ming Kea-ting, A.D. 1553."

Thirty years then passed away, and the zealous followers of the "Apostle of the Indies," could still do nothing, "O rock! rock! when wilt thou open?" was the fervent exclamation of one of their number then residing at Macao. At length, in 1579, M. Rogier arrived in China, and was soon joined by the well-known Matthew Ricci. "The policy of Ricci," writes Archdeacon Hardwick,¹ "differed much from that of Xavier. Instead of carrying his appeals at once to the emotional province of man's nature, preaching of repentance and of faith in Christ the Mediator, he strove, at first, by a profuse display of learning, especially of mathematical science, to disarm the prejudices of the Chinese *literati*, regarding such a course as the most likely to enlist the sympathy of the natives in favour of the Christian faith. The dogmas he was going to propound were, as he hinted, only the revival and completion of ideas already current in the writings of Confucius." From the beginning he con-sorted freely with the natives, adopted their costume, and won the admiration of the *literati* by his affability and talents. At last, when he thought sufficient preparation had been made, and that there was no fear of opposition in high quarters, he entered vigorously on his proper work of making known the special doctrines of the Gospel. In spite of the offence excited against the new doctrine by the prohibition of polygamy, and the vows of celibacy insisted on by the Jesuits, churches were gathered with remarkable facility; and, at the death of Ricci, in 1610, "the Chinese mission," to use the language of the author quoted above, "promised to extend itself among all ranks and orders, and to leaven the whole mass of the surrounding population."

From that day to this the work has been persevered in amidst alternations of disappointment and success. At one time the influence of a Schaal and a Verbiest at the imperial court won for the missionaries' favour and protection. At another an emperor ascended the throne who knew them not, and edicts for the expulsion of the missionaries were issued. The opposition reached its height in 1722, in which year the Dragon-throne was pestered with petitions, chiefly from the *literati*, complaining of the missionaries as perverters of the fundamental laws, confounders of family distinctions, and disturbers of the peace of empire. The consequence was, that the whole matter was

¹ "Church History, Reformation," p. 443.

brought before the Tribunal of Rites, who decided that "the Europeans who were useful for reforming the calendar might be retained at court, while those in the provinces were of no manner of use, and must therefore be sent to Macao. The emperor confirmed this representation in A.D. 1723, and all the missionaries were driven from their stations, three hundred churches were destroyed, or converted to a profane use, and 300,000 Christians at once deprived of their pastors."¹

During the present century the mission has been more or less secretly persevered in, amidst much difficulty and opposition from the government, especially in the years 1805, 1811, and 1815. The late treaty, however, has secured immunity and protection to the missionaries throughout the length and breadth of the land; and, doubtless, every effort will now be made to recover the ground that has been lost, and the heralds of the "Lord of Heaven" will go forth to emulate the zeal of Xavier, remembering his declaration, that "if China embraced the Gospel, all the neighbouring nations would soon demolish their idols, and adopt the Christian religion." At Macao is the

¹ Medhurst, p. 241. The following Chronological Résumé of Early Missions in China, A.D. 778—1786, may be useful:—

NESTORIAN.	A.D.
Nestorian Missionaries sent out from the convent of Beth-ale, in Mesopotamia	778 to 830
LATIN.	
Nestorian and Roman Catholic Missionaries at the Court of Chingis Khan	1246
John de Monte Corvino, a Franciscan, preaches in the city of Cambalu (Pekin)	1292
Corvino elevated to the See of Pekin by Clement V., and joined by Arnold, a Franciscan of Cologne	1303
Corvino dies, and every trace of the Latin influence rapidly decays	1330
Capture of Malacca by Albuquerque. Rise of the Portuguese Empire in the East	1511
Death of Xavier on the Isle of Sancian	1552
Arrival of Rogier and Ricci	1579
Ricci settles at Nanking	1601
First Persecution of the Missionaries	1616
Adam Schaal finds his way to the Chinese Court; gains a fame equal to that of Ricci	1623
Persecution and death of Schaal	1666
Influence of Verbiest at the Chinese Court; Missionaries sent out by Louis XIV. of France	1688
Church erected at Pekin	1702
Disputes concerning the meaning of T'een, and Shang-te, and the ceremonies performed at the tombs of ancestors	1656 to 1704
Collision on the subject between M. Tournon, the Papal Legate, and the Emperor Kang-he	1707
Persecution, on the death of Shang-te; all the Missionaries driven from their Stations; 800 churches destroyed	1723
Further persecutions	1736

College of St. Joseph, founded by the Jesuits in 1730, and transferred to the Propaganda in 1784; erected for the purpose of raising up a native missionary agency. The College contains six European priests, of whom one is the Superior. Instruction is given in Portuguese, Latin, Chinese, arithmetic, rhetoric, philosophy, and theology. The Spaniards also have an establishment at Macao, "for receiving missionary candidates from Europe, instructing them in the language, and conveying them to the country." Thus a constant communication is kept up with the interior, vacant posts are from time to time supplied with pastors, who wear the European habit in Macao, but adopt the native dress on entering the field. At the press, also, of the College many valuable books have been published in Chinese. A Portuguese and Chinese dictionary has been edited by the Superior, besides many other doctrinal and devotional works. "These," writes Dr. Medhurst, "are clear on the Trinity and the Incarnation; while the perfections of the Deity, the corruption of human nature, and redemption by Christ, are fully stated; and, though some unscriptural notions are now and then introduced, yet, all things considered, it is quite possible for humble and patient learners to discover, by such teaching, their sinful condition, and trace out the way of salvation through a Redeemer. It must not be forgotten, also, that the Roman Catholic missionaries translated the major part of the New Testament into Chinese; and, though there is no evidence of this having been published, yet large portions of the Gospels and Epistles were inserted in the lessons printed for the use of the congregations. As it regards the sciences, they have done much to develop them to the Chinese; and a native, who had been instructed by them, lately published a treatise on astronomy and geography, which has been highly esteemed and widely circulated: neither have they been remiss in preparing works for the elucidation of the Chinese language to Europeans. A manuscript Latin and Chinese dictionary has long existed; while the work of Premare, entitled '*Notitia Linguae Sinicæ*,' is above all praise."¹

This is a brief *résumé* of what has been done for China by Roman Catholic missionaries. Much too, as we shall show, has been effected by Protestant missionaries; but clearly the work that henceforward lies before us is of no ordinary character. The two systems will be in the field side by side, and face to face, and their respective principles will be tried to the uttermost. "The work," however, as it has been well said, "has this one auspicious prognostic—it is such that it will create

¹ Medhurst, p. 248.

the men who are to do it; and the work, once engaged in, will train them for their duty." At this juncture, therefore, we are glad to see the Rules for the Missionary Union of St. Augustine's College, Canterbury, drawn up by the worthy Warden; and we trust the missionary zeal aroused in the Universities of Oxford and Cambridge may not be confined only to establishing a mission to Central Africa, but may widen the circle of its interest and zeal. It will not be enough to condemn the Jesuit missionaries for not placing the Scriptures in the hands of the people, for conducting their religious services in a language not "understood by the people," for too great addiction to ceremonial, too rare a use of public preaching, and a solicitude rather about the quantity than the quality of their success. We must do something more than this; we must ourselves send forth men of real erudition and unwearied self-devotion. We must set on foot adequate efforts on the part of our *own Church*, and show that we are in earnest. We must not, if possible, oblige the Bishop of Victoria any more to address our own Archbishop in such language as he has done lately. "I confess, my Lord," he says, in his lately-published letter, "that I have gathered lessons of moderate expectation from the fruitlessness of my past appeals for help. In the tenth year of my Episcopate, I behold but few signs of any great and sustained movement of our Church for the evangelization of the Chinese race, or for our entrance upon the recent missionary openings in Japan. My dear and valued fellow-labourers sent out to the China Mission, do but scantily fill up the breaches made in the ranks of our Church by disease and death. But six Church of England missionary clergy are spread along the stations on this extended coast, of whom two have been only six months in the country. . . I feel no despondency as to the certain final success of our work as the cause of God himself. . . . But I deplore the want of an adequate supply of labourers to enter upon these fields 'white unto the harvest'—men suited by mental habit and by bodily strength for this peculiar Mission—men whose faith has been long strengthened by secret prayer, and whose love to Christ has been long watered by the heavenly dew of spiritual communion with God—men willing to forego, if needful, the comforts of domestic life, and ready to yield to the possible requirements of a 'present necessity,' in being free and unfettered by family-ties in their itinerancy in the interior from place to place. Once more I reiterate the appeal to the Church at home, 'The harvest truly is great, but the labourers are few.' Once more I appeal to British Christians, that while India is claiming her meed of missionary sympathy and evangelistic help in this her day of trial, China may not be overlooked or forgotten in their

prayers, nor her four hundred millions receive less than their due amount of consideration and thought in the councils and deliberations of our Church of England Missionary Committees. My Lord, my pen grows weary, and my theme becomes diffusive. I know by experience the mental sickness of hope long deferred. In my own person I can do but little beyond sounding the trumpet, and leading others to the conflict. The goal of middle life scarce gained, I am experiencing the effects of climate on a shattered frame, and the infirmities of advancing years. In the early afternoon of my course, the shades of evening are prematurely falling and lengthening around me. Once again I appeal to my younger fellow-soldiers of Christ, that they desert not the standard of the Cross unfurled in the far East, nor allow a standard-bearer to fall unsupported and unsustained in this Mission battle-field."

(To be continued.)

Correspondence, Documents, &c.

BISHOP OF VICTORIA ON MISSIONS TO CHINA.

THE following Statement of Principles has been drawn up by the Bishop of Victoria, assisted by some of the most experienced missionaries of the Church of England in China. They are extracted from the *Guardian* of March 2, having been sent to that journal by the Rev. W. R. Beach, Acting Colonial Chaplain at Hong Kong:—

1. In the prospect of the wider opening of China in the ensuing year to the labours of Christian missionaries, the principle of concentrating our missionary force upon one province of this vast empire, and the occupation of one large tract of country, having a population of homogeneous dialects, with an adequate number of labourers, seems preferable to a dispersion of our number over widely remote provinces, in untried localities, and amid a population of dissimilar vernacular tongues.

2. That the province of Cheh-keang, occupying a central position in respect to the rest of China, and numbering a population of twenty millions, among one-third of whom the Ningpo dialect is spoken with slight modifications, forms a vast field of labour, likely to absorb all the present available labourers of the *Church Missionary Society*; and that, therefore, it seems expedient that the efforts of the Society should now be mainly directed towards planting a strong mission over this extensive region.

3. That Ningpo appears to present many advantages as a convenient basis of operations in conjunction with Hang-chow, the provincial capital, distant about 100 British miles to the north-west, for the extension of mission work into the interior. The former city is the

most advanced of the present stations of the Society in the number of the missionary clergy, native converts, catechists, and probationists for the Christian ministry, in the publication of books of Christian doctrine in the Roman character, adapted to the local dialect, and in the tried friendliness and accessibility of the remote rural populations. The latter city enjoys a repute and influence, second, in a literary point of view, to none in the empire. Its population is estimated at above two millions; its dialect is not greatly different from that of Ningpo, nor likely to be found very greatly different from that of Shanghae, being situated at an intermediate point between the two places. Hang-chow, also, not being included among the newly-opened ports, and being shut out by its difficult navigation from all prospect of a foreign mercantile community, is likely to retain its present isolation from the disturbing influences of mercantile positions on the sea-coast.

4. That in view of the above-mentioned reasons we consider the immediate occupation of Hang-chow, as a second basis of missionary operations, as very expedient. From Hang-chow a course of systematic co-operation might be carried on with the brethren at Ningpo in a common and united advance upon the interior of the empire.

5. That the subsequent gradual occupation of the several *Koo*, or departmental cities, by one or more European missionaries, and the location in the several *Heen*, or district cities of each department, of a native deacon or catechist under the supervision of an itinerant superintending European missionary, commends itself to our judgment as a plan of operations which affords the best prospect (under the Divine blessing) of fully evangelizing the native population, and of securing permanent missionary results.

MISSIONARY VISIT TO JAPAN.

IN the February number of the *Spirit of Missions*, we have the following Journal of the Rev. E. W. Syle, a Missionary from the Church in the United States to China.

Our readers will see, from the Statement and Resolutions of the Foreign Committee, which follow the Journal, that the American Church has the start of us in a mission to Japan. There is, however, room enough for more than all the missionaries we shall both send out.

"September 15th, 1858.—A continued weakness of my throat, which renders it useless for public speaking, seems to justify my leaving Shanghai for a season, and availing myself of a very favourable opportunity for visiting Japan. My brethren of the mission consent to my doing so, and I am already on board ship, waiting for the hour of sailing.

16th.—Our magnificent ship got under way early this morning; and now, having passed Gutzlaff's Island and the Amherst Rocks, we are standing off to the eastward, our destination being Nagasaki, which lies very nearly on the same parallel as Shanghai.

19th.—Sighted the coast of Japan, but we could not run in, for want of a little more daylight.

20th.—Early in the morning ran in for the entrance to the harbour, and very soon we were sweeping round one point after another, until we got fairly into the harbour of Nagasaki—one of the most beautiful, I suppose, in the world. The scenery among the highlands of the Hudson was what recurred to my memory as most nearly resembling that by which we were surrounded; but here the surroundings were all on a larger scale: deeper water, higher hills, and a greater expanse between the two sides. Anything more beautiful in its way it is hard to imagine, and there was nothing unsightly to mar the harmony of the scene.

The Bay is long and comparatively narrow, more resembling a broad river than what we usually mean when we speak of a 'bay.' At the head of the deep water stands the city, built picturesquely on the slope of a hill. Thrown out, as it were, from the shore, is seen the Dutch settlement called 'Desima'—an artificial island connected with the main land by a bridge. Here—and here only—have foreigners (first the Portuguese, and then the Dutch) been allowed to dwell, during the last two hundred years. The Chinese, who are also counted as foreigners, have a somewhat similar quarter assigned to them, and are allowed even less liberty than the Dutch.

During the afternoon, I landed at the Desima wharf, and went over to the city, passing by great quantities of lacker-ware exposed for sale.

21st.—An official messenger from the Governor of Nagasaki came on board, to wait upon his Excellency Mr. Reed. I was not present at the interview, but, as the messenger and his followers moved about the decks, I could not feel towards them as a *strange* set of people, because of the familiarization which one gets by reading over the history of Commodore Perry's expedition, and looking at the wonderfully correct delineations of the Japanese which that book contains.

It seems that the authorities here have wit enough to provide their own English-speaking interpreters: six young men, all bright and intelligent looking, are attached in this capacity to the Governor's staff. This afternoon I saw most of these, in a beautifully clean and neat upper room, at the so-called 'Russian Bazaar,' gathered round the Rev. Mr. Wood, chaplain of the *Powhatan*, who has been invited to become their instructor during his stay in the port.

22d.—Walked through a good part of the city. Found the streets wide, clean, well paved with flag stones, and well laid out on the rise of the hill, the natural contour of the ground being followed, and a general air of neatness and quiet pervading everywhere—houses, shops, and temples.

Dr. Williams (who was one of our company) found that the Japanese vocabulary he had learned in other parts of the country, on previous visits, was available here; and Mr. Reed was repeatedly struck with the strong contrast everything around us presented to the bustle, noise, filth, stench, and flatness, which characterize our

unpicturesque city of Shanghai : all true, no doubt ; but the *people* are there, and the *trade* which brings multitudes from the interior—the *ships*, and *junks*, and *boats*, which visit towns and cities innumerable, both inland and on the coast. Shanghai is the New York of China, with this advantage of having her 'great river' (next in length to the Mississippi) flowing from west to east, and furnishing direct communication with the richest, most populous, and most productive of the central provinces. But to return to Japan.

There can be no question, in the mind of even the most casual observer, but that there are between the Chinese and Japanese very marked features of contrast, and most of them in favour of the latter, especially in regard to *naturalness* of manners, intelligence, readiness to learn, neatness, cleanliness, and quiet. Nothing can excel the beauty of their hill-terrace cultivation, nor the judgment which guides them in determining what shall be left for woodlands, and what portions be put into grain, potatoes, &c. Here, more than any place I can recall in the East, is it true that '*every* prospect pleases.' Alas, that we cannot help remembering the line which follows, but hear it echoing in our memories like the refrain of a dirge—'Man is vile—man is vile !'

23d.—The Dutch officials residing at Desima returned this morning the call made on them yesterday. The staff consists of a commissioner (who has lately returned from a visit to Jedo, whither he had journeyed by land) : a military commandant, who has about forty Dutch soldiers under him, and is engaged in teaching tactics to the Japanese ; a doctor, who practises among the 'Japanners,' as Kempfer calls them, and has some of them for pupils, secretaries, clerks, &c. Besides these, there are three free-trade Dutch merchants now located here—permission for them to do so having been granted quite recently.

24th.—Gained access incidentally to the interior of a silk-dealer's house quite inside the city, and found all the arrangements to be marked by the same cleanliness and neatness that I had noticed in the outer streets.

In one of the bazaars I made the acquaintance of the chief interpreter, a dignified and intelligent young man, who wrote his name for me in very handsome style '*Nalabyash Dysayemon*.' His conversation, though limited, was remarkably correct ; book-like in its accuracy ; indeed it was only from books—Dutch and English—he had learnt it. Dutch is well understood by considerable numbers here ; the captain of the Japanese war-steamer is said to have surrounded himself, in his cabin, with quite a good library of Dutch scientific books.

26th, Sunday.—Being debarred from preaching myself, it was no small satisfaction to attend Divine service on board the flag-ship, and join in the 'household words' of our Prayer-book, which seems so well adapted to the circumstances of the navy, that its use (as I have had frequent occasion to observe) is generally preferred to all other modes of worship, even when the chaplains are not Episcopalians.

The scene which surrounded us was surpassingly beautiful, and withal so varied, that the 104th Psalm (which was the subject of discourse) was visibly illustrated by it, verse after verse.

In the afternoon, on shore at one of the villages, I was witness to a scene of idol-worship which it would be tedious to describe. It differed considerably from what I have been accustomed to see in China; but in nothing so much as in the animation and apparent *earnestness* exhibited by the worshippers.

27th.—A little volume might easily be written, describing the interesting scenes through which we passed to-day. Upon the invitation of our Dutch friends, we took an excursion with them into the country. Starting at half-past six, we set off through one of the mountain passes that branch off from behind the city, and continued our progress, either on foot or in the native *norimons* (a kind of palanquin), for about three hours, when we reached the little village of Aba, on the shores of Timabara-bay, where we found breakfast prepared by our polite entertainers. Boats were then ready for us, and in them we coasted along, in view of the most beautiful scenery, for three hours or more. This brought us to a larger fishing village, named *Mogè*, where, after resting awhile, dinner awaited us; and then we returned to Nagasaki, on foot, by another route.

I refrain purposely from any attempt to describe the thousand and one things that forced themselves on my attention during this long day's excursion. The fields, the villages, the mountains, the waters—gushing streams and swelling bays; the people, their dress (and *no dress*—for entire nudity is not uncommon), manners, houses, temples, gardens; the cheerfulness, politeness, sprightliness, and content—all combined to make an impression on me, which, if I should express in full, I might be classed as one of the Japan-smitten enthusiasts, whose numbers are great among the ships' companies that have lately visited these almost enchanted islands.

28th.—Through the courtesy of Mr. Reed, I was among the company who went with him to pay a visit to the Governor of Nagasaki. Here, again, I must restrain my pen, as the time would fail me to tell of the quiet and dignified manner of our reception, the simplicity and neatness of the apartments, and the finished courtesy of the whole entertainment. I must pass over everything but that which concerns the Missionary work.

After a good deal of conversation had taken place, the Governor volunteered his thanks to the American Minister for the advantage his interpreters had derived from the instructions of Mr. Wood, the *Powhatan's* chaplain. After Mr. Reed had made some suitable reply, I asked him to put the question to the Governor, Would he like some one to come and reside here, and give instructions in the English language? Before replying, the Governor turned round and consulted with the officials near him (Vice-Governor, Officer of Marine, Chief of Police, &c.), and then he said deliberately,—‘*Yes; he would be very glad.*’

I confess that I had a great many thoughts passing through my mind during all the rest of that interview; when afterward, as I was walking along slowly, through a quiet street, the interpreter who had been present overtook me, I broached the subject to him again.

'Suppose,' I asked him, 'anyone should come over here next summer, upon the strength of what the Governor has just said, where would he find a house?' 'The Governor would provide a good house for him.' 'And what arrangements could be made for his wife and children?' 'Plenty of room for them: Governor would provide a very large house.'

29th.—Once more I omit even a reference to several matters of interest, that I may give due prominence to the one important matter.

At one o'clock the Governor and his suite came on board the *Minnesota*, to return Mr. Reed's visit. After the salute had been fired, and the marines, and the band, and the naval battalions had been passed in review before the Japanese (very much to their gratification), the visitors all adjourned to Mr. Reed's cabin, and sat down to lunch. I happened to be placed between the interpreter and Vice-Governor, and they both expressed and repeated the wish that I might come here to reside, and to teach them English. If I could not stay now, would I not come over in the first ship?—and when would that first ship come? I was assured that I should have a house, and that my wife and children would be welcome. I took pains to tell them that I was a preacher, and not merely a teacher; and promised that I would write to America, and see what could be done to meet their wishes. So the matter stands. I myself do not see what more could be looked for in the way of a *providential opening*.

After dinner, Dr. Williams and myself went off to explore among the suburbs, wishing to find the quarter where the Chinese are said to sojourn. After no little difficulty, we discovered that they were all located within a large enclosure, at the gateway of which we applied in vain for admittance. Japanese policemen were there in abundance, and they told us, very decidedly, that we could not be admitted without special permission, for which we must apply to the interpreters. Of course we desisted from our attempt, till we should learn more of the matter.

30th.—The interpreter, Ywashi (who is second in rank, and seems to have the business of our ship on his hands), tells us that if we wish to see the Chinese, application for a permit must be made by our captain to the Governor. We learn that the number of Chinese is about one hundred, more or less; that they are very closely guarded, being considered as a violent and unmanageable set of people, who sometimes break loose and range through the city with swords and spears. Their only occupation here is to freight a few junks annually, and their only companions are a certain number of Japanese women.

October 1st.—Dr. Williams and myself accompanied Captain Dupont in a visit he paid at the Governor's, where he had some business to transact. Among other matters, he referred to our wish to pay a visit to the Chinese, to which the Vice-Governor (after some apparently perplexed conversation with his fellow-officials) replied, that he would refer the matter to the 'captain' of the Chinese, and let us know the result.

2d.—The Vice-Governor's message came on board to-day, and

brought the Chinese 'captain's' reply—a document so curious that I send a copy herewith.¹

We have not found any way of ascertaining how far this expresses the mind of the Chinese themselves, or how far it may be at the Governor's dictation. One thing is plain, that the Chinese here are in a kind of duress, and that the local government holds a very strong hand over them, as it has done over the Portuguese and Dutch successively.

An impression is made upon my mind, that when the Gospel begins to take hold here, the opposition it will meet with may be expected to be of a severe and energetic kind. The contrast between what we see here and the slack-handed management of the Mandarins in China is very striking.

October 3rd.—The head of the Yedo government is officially announced to have died some short time since. This personage is the so-called 'emperor,' with whom the recent treaties have been made: his disease would seem to have been dropsy, though there were rumours of his having destroyed himself on the requisition of the titular chief emperor at Miaco, who is the true sovereign—the other at Yedo being a sort of generalissimo.

This is not the place to dwell on the political condition and constitution of the empire, else I should have a good deal to say, which would differ from the commonly-received statements and terminology.

When the flag-lieutenant offered, in the Commodore's name, to fire the usual number of minute-guns, out of respect to the deceased Emperor, the Governor returned his thanks for the attention, but remarked, that 'the custom of the Japanese is to mourn in silence.'

4th.—With two companions, accomplished the ascent of the highest hill in the immediate neighbourhood of the bay. Its elevation is about 1,200 feet, and the view from the summit is wonderfully fine and diversified, though hardly equal in extent and variety of objects to what I had seen near Hangchow.

¹ 'At this time an American ship has arrived at Nagasaki, the captain of which, having some acquaintance with Ysai, and other Chinese (?), has preferred a request to be allowed to visit them in their lodging-place; he has now respectfully asked if there be any objection to his doing so.

This having been made known to Ysai, and the other Chinese, they immediately disclaimed the proposition in a friendly spirit. A junk has, however, just arrived in the harbour from China, and, as all the business of the establishment is in a state of much confusion and hurry, it will, indeed, be difficult to bring it about. Furthermore, there has not heretofore been such a rule established; and it is much to be feared, after those visitors have gone into the Chinese quarter, that reckless and foolish persons of the company may desire to see: and if any number of them should make violent attempts to escape from the gate, and restrictive measures, in consequence, be required, to prevent them going about, the results would be very embarrassing.

The inquiry has been made, also, of all the inmates of the compound; and the reply has been, that not one of them has any acquaintance with these Americans. We beg, therefore, that the latter be requested to delay their visit into the Chinese quarter.

We have drawn up this as our reply, in answer to their request.

October, 1858.

The joint paper from the two committees, Wang and Kung.'

6th.—Having been told that the consul-general, Mr. Harris, is an Episcopalian from New York city, and that he has been a maintainer of Divine service at his consulate every Sunday, I ventured to write him a few lines, mentioning the good opening that seemed to present itself for the location of a missionary here at Nagasaki, and asking him to write to Shanghai informing us if his more extended knowledge enabled him to tell us of some better opening elsewhere on the Japanese coast. I think an answer may be expected from him in about three months.

7th.—At about sunrise we steamed out of the harbour, and soon after the *Mississippi*, just come down from the more northerly port of Hakodadi. Captain Nicholson mentioned his having had three classes for the instruction of the Japanese during his stay there.

8th.—By evening we were nearing the island, and by daylight, on the 9th, we made the 'Saddles,' about eighty miles from Woosung, where the ship anchored, and I reached home in a boat late at night, finding all well.

The distance from Shanghai to Nagasaki is about 450 miles. Winds generally fair both ways. Two days' run across for a steamer.

P.S.—SHANGHAI, Oct. 19th, 1858.—After reflecting a good deal on the circumstances of my recent trip to Japan, I cannot come to any other conclusion than that it is a matter of simple, straightforward duty on the part of our Church to begin the good work there at once.

The August number of the *Spirit of Missions* has just reached us by mail, and in it I observe that mention is made of contributions for this specific object. Such coincidences are among the most reliable tokens we can have that the way is prepared and the time is come."

MISSION FROM THE AMERICAN CHURCH TO JAPAN.

WE subjoin the Statement and Resolutions of the Committee for Foreign Missions, with reference to a Mission to Japan :—

"The Foreign Committee now announce to their brethren of the Clergy and of the Laity that, under a solemn conviction of duty, they have determined, by God's help, to open a Mission in the empire of Japan.

The news of the opening of this empire to intercourse with other nations has deeply impressed the hearts of our people throughout this country, and there is, the Committee believe, a general readiness to welcome the announcement now made.

Regarding with wonder the amazing changes wrought within the last year in the condition of the heathen world, and seeing the enlarged opportunities for giving the Gospel to all nations, it seems to be eminently proper that this point in our missionary history should be signalized by some decided token of progress, by some new work undertaken for Christ—by a fresh impulse in pressing on that grandest of all enterprises, the extension of the kingdom of our Lord.

By the enlargement now proposed, there arises, of course, the need of increased contributions to the treasury of the Foreign Committee,

and such increase the Committee confidently look for. They pray God to make this the starting point of new devotion, everywhere, to the cause of Foreign Missions, so that not only shall the means necessary for the support of the Mission to Japan be made abundant, but so that also increased gifts and offerings shall flow in for all portions of our foreign field.

The Foreign Committee have ordered the publication of the following statement, in which are exhibited the details of their plan with reference to Japan, so far as the same are determined.

It should be stated that while the proposed arrangement withdraws two labourers from China, it is the purpose of the Committee to make up this loss, by the appointment of additional labourers to that field at the earliest day possible.

STATEMENT.—The Special Committee, consisting of the clerical members of the Foreign Committee, to whom was referred the resolution of the Foreign Committee, declaring it expedient to establish a Mission in the empire of Japan,—for the purpose of reporting a plan in detail for the establishment of the said Mission,—have unanimously agreed, in consultation with Bishop Boone, on the following report :—

They are decided in their judgment that at least two missionaries should be commissioned to labour together in that important field—and taking into consideration the fact that there is an affinity between the languages of Japan and China, giving great advantage to those who understand the latter ; that books are already published in the two languages on alternate pages ; that the habits of a missionary life are only to be acquired by actual experience ; that much time must necessarily be consumed in a field entirely new, in the acquisition of such habits and experience, by entire strangers ; that it is quite essential to make an immediate commencement of a Mission, from which early success may be hoped ; that the habits and missionary education already acquired by our missionaries in China, are especially adapted to this new and promising work ; that the Rev. Messrs. Liggins and Williams have proved themselves promising and reliable missionaries, to whom the honour and labour of opening a new Mission in Japan may be justly entrusted ; that this new Mission must be always in intimate connexion with the Mission to China, and for the present, at least, under the jurisdiction of the bishop of that Mission ; the Special Committee have unanimously determined to recommend the following resolutions, as an outline of the details of the Mission to Japan, as far as these can at present be arranged.

They have been led to select the city of Nagasaki as their station, from the very important fact, that the Foreign Committee have been invited, through the Rev. Mr. Syle, whose visit has been described by himself to the Committee, by the governor and authorities of the place, to make this selection, with a promise of protection and encouragement, and even of aid and provision in their work. This seems so distinct a call of Providence to a special field of labour, that the Foreign Committee can hardly overlook it—combined as it is with the very great local advantages of that place for the missionary work.

They have urged an immediate entrance on this important work by their missionaries, because they have reason to believe, that opportunities will at once occur from Shanghai, at the time of commencing the intercourse with Japan, according to the provisions of the treaty which has secured this privilege, and it is of great consequence to take advantage of the earliest of these opportunities.

Resolved, That Nagasaki be adopted as our first Mission Station in Japan.

Resolved, That the Rev. John Liggins, and the Rev. C. M. Williams, now of the Mission in China, be appointed missionaries to Japan, and that they be requested to remove to that empire, and to enter upon the missionary work there, immediately after receiving these instructions from the Foreign Committee.

Resolved, That it is expedient to add to the above the appointment of a missionary physician ; and that the services of one well qualified for this position be sought for by advertisement in the publications of the Foreign Committee.

Resolved, That the Mission in Japan be placed under the care of the Missionary Bishop to China, until other arrangements be ordered by the proper ecclesiastical authority.

The Foreign Committee have accepted this report of the Special Committee, and adopted the resolutions presented by them, with cordial unanimity. In doing this, they feel it but just to themselves and to the distinguished diplomatic agent from the United States in Japan, to record their high estimate of the valuable services rendered by the Hon. Townsend Harris to the cause of our common Christianity, in his wise and successful negotiations ; and their grateful sense of his personal kindness offered to the missionaries and agents employed by this Committee. The Foreign Committee feel that they are also laid under special obligations of gratitude to God, who turneth the hearts of men according to His will, for these very peculiar circumstances of advantage for the propagation of the Gospel, thus peaceably and happily secured. And they trust the clergy and members of the Church, whose authority in these premises is committed to them, will unite, with earnestness and zeal, in supporting and accomplishing a work so important in its character and influences, and so happily and graciously commenced."

THE CAWNPORE MISSION.

(*From the "Anglo-Indian Magazine," of Nov. 1858.*)

"THE following interesting communication, from the pen of the Rev. W. Willis, Missionary at Cawnpore, will, we are sure, be welcomed by our readers :—

'This unfortunate Mission, is, I might say, again in its infancy; so thoroughly have the disaffected populace done their destructive work. The buildings were very much damaged last year ; but one or two

are undergoing partial repair : the site of the Mission is about three miles from the larger Station Church, at Nawabgunge, where the civil authorities formerly resided. That neighbourhood will, I believe, be entirely deserted by the European residents unconnected with the Mission ; yet I doubt whether this would be any valid reason for forsaking our ground. The situation is good ; the property still of value ; and, moreover, whatever evil attaches to a mission in a military cantonment (much of which I believe to be visionary), would not in the same degree affect this chosen spot. It is about three miles and a half distant from the railway-station ; near which, I hear, the civil departments will eventually be located. There would be a good extent of country in the district, immediately open to the Missionary, whose tours during the cooler months might be carried into parts where the Gospel sound has not yet been heard.

I am desirous of establishing a school for Christian children in the station ; and hope to obtain possession, for the present, of the Baptist chapel, which was, indeed, made over to us, before the outbreak, for a similar purpose. I trust I shall be able to open this school soon. There are, I believe, a sufficient number of young people here to begin with. Once started, things will run on more smoothly, with God's blessing attending.

About ten or twelve individuals have begun to assemble on Sundays for Divine worship in the battered, but still pretty church. I allude to Christ Church. It is, indeed, very forbidding inwardly as to appearance ; for the roof consists but of a number of coarse mats, through the interstices of which the rain comes dropping into the nave ; the aisles are somewhat exempt from wet, as the roofs above them are still rather good. It is in one of these aisles that my little native congregation muster. Some I recognise as having been members of the old mission ; and each had some distressing tale to communicate, some loss to deplore, irrespective of the common woe.

Much remains yet to be settled before the Mission can be re-organized : but may we not hope that the good feelings evinced by the members of the Church are an earnest of hearty co-operation on the part of many, towards the success of missionary enterprises in these provinces ?

May the merciful Guardian of the Church look graciously upon the future labourers in this place, and bless their endeavours for the promotion of His glory and the welfare of the Indian Church ! ”

THE DYAKS OF BORNEO.

(Concluded from page 108.)

“ **THE ROADS.**—In my last letter to the College, when I gave a brief account of my visit to the Quop, I had occasion to notice the horrible nature of the roads. While mentioning the Quop, I may as well say that the Dyaks there were greatly reduced in number by the sickness of last year, and that the settlement on the Quop hill has been finally

broken up, and the remnant have gone to Sentah, the head-quarters of their tribe, they being but a branch of the Sentah people. Sentah, I am sorry to say, is a long way inland from here, and quite out of my reach at present. May the bread once cast on the waters be found after many days. But to return to the paths. What I described in my last is a *favourable* specimen. It was only dirty, while many are positively dangerous. I shall never forget one between the Sempro and Segu tribes. Up and down steep hills, up the beds of running streams (which by the way are very pleasant to the feet), or again on narrow paths winding along the sides of rugged perpendicular hills, one false step on the slippery loamy clay of which would send one rolling down perhaps a hundred feet or two among stumps, logs, masses of stone, and other jungle *débris*. Upper Sarāwak is very hilly and mountainous; and not only do the Dyaks delight to live on hills, but they must needs carry their paths straight over them, irrespective of height or difficulty of ascent; the idea of making a *détour* round the base never seems to have struck them.

While speaking of hills, I will just describe the ascent of one, which is inhabited by the Brang tribe, the recollection of which, even now, almost makes me shudder. I will copy from my diary: No sooner had we crossed an ordinary bamboo bridge (i.e. one bamboo, with rail, laid across a stream, some nine or ten feet above it), than the absolute horrors of the ascent burst thick upon us. Our first experiences were the crossing of wide chasms between fearful looking rocks—in which we could hear the water seething and boiling far below,—by means of some damp, slippery, and narrow trunk of a tree laid across them, without even the safeguard of a hand-rail to steady the balance. When these were passed in safety, the whole face of the hill appeared to be one perpendicularly mass of huge stones, and broken detached rocks. The chasms between them were bridged by single bamboos, sometimes with hand-rails, sometimes without, and the only means of ascent were the trunks of small trees,—many half decayed, laid in some cases almost perpendicularly up the rocks. This was the character of two-thirds of an ascent of some 800 or 900 feet; the remainder was better, that is to say, it was for the most part a slippery, dirty foot-track, cut in the side of the hill, which rose like a wall on one side, while on the other was a steep rocky descent, the *disagréments* of which, however, were hidden by dense jungle.

We arrived at Brang just in time to witness a 'head feast.' The details of it are much the same as before described, except that many of the young men were clothed in fine scarlet jackets, and scarlet and yellow head-dresses, and that they, and not the old men, were the chief dancers. The heads were displayed on a platform, and the whole village was decorated with flags and palm-branches. The next day was Sunday, and the feast was still kept up; yet notwithstanding the gonging, gun-firing, and yelling, we managed to pass our 'day of rest' in peace. As I lay thinking with closed eyes, ever and anon the musical chimes of the gongs recalled to my mind the dear Sabbath bells of home, which on this day were calling so many of the faithful to the

House of Prayer. To this use, with God's help, I trust yet to turn some of them.

Another 'bore' in Sarāwak travelling is the having to cross the Dyak farms. The paths through all of them are 'batangs,' i.e. narrow pieces of wood laid in succession; sometimes these are raised two or three feet from the ground on bamboo supports. It certainly is no joke travelling across these bare farms, which in some places extend for a considerable distance, under a blazing sun. Shelter there is none. The tall jungle has all been cut away, and the trees are blasted and leafless, from the fires kindled in cultivation-years to burn the grass and undergrowth, which must of course be removed before the paddy can be sown. A farm is cultivated over once in from seven to fourteen years; such is the abundance of land that the Dyaks can allow the soil so long a time to recover its strength. Of course manure is unknown among them.

But Sarāwak travelling has its pleasures as well as its troubles. One feels a kind of exultation in travelling amid the magnificent and almost pathless jungle, and beholding scenes which European eyes never before beheld. A great part of our journeys lay through fine park-like forest, along the lofty banks of brooklets, or amid perfect 'shady groves,'—bamboo and various trees entwining overhead, and forming a complete leafy canopy. Occasionally also we came across charming little dells, in a perfect specimen of which one of the Sempro villages is situated. Through it a capital path passes, and here and there are scattered clumps of grand-looking trees; a clear pebbly stream, with its tiny roar, winds through the midst, and sloping hills, covered with high jungle, form the boundaries of this charming little valley. One of the grandest mountain paths that I recollect is down a pass on the road leading from Tebiak to Tring-gus. The pass lies between the end of the Sebungo chain of hills, and another called Mount Umri. The path runs down the side of Umri; on one hand was an almost perpendicular ascent, and on the other a deep ravine, among the rocks and vegetation of which one could hear the roaring of streams as they rushed over and amid huge masses of rock; while on the other side of the narrow gorge lay the steep jungle-clad sides of the Sebungo hills. In some places the rocks were too steep for descent, and down these Dyak ladders were laid,—two of them 70 or 100 feet long respectively; but they were very firm, and had good rails, so that their descent was comparatively easy.

You may be sure that after walking on the roads described from two to seven hours daily, the sight of the village at which we were to rest was never unwelcome. Long before we reached it we could hear the gonging in honour of our expected arrival. We were generally welcomed on the platform of the Orang Kaya's house by the chief men, and our feet were generally washed in cocoa-nut water by the Orang Kaya or the Pengara. We were then conducted to a pile of mats, over which was a white canopy, prepared in the long-room opposite the Orang Kaya's 'romin,' and young cocoa-nuts, &c. were brought for our refreshment. Here we ate and slept, generally sur-

rounded by an admiring group of natives. Our plan was to stay only one night in a tribe or village; the evening of our arrival was given up to amusement, and the following morning to political business, as the election of Orang Kayas, &c.

The mode of electing Mr. Grant adopted was as follows: he took the names of all the heads of families, and taking his seat in the 'pangah,' sent for them one by one, and tried to get from each the name of the individual whom he thought most competent for the office. Then followed a most amusing scene. All the Dyaks seem naturally of a suspicious turn of mind, and very fearful of committing themselves; and at first, it was with difficulty any vote could be obtained; the general answers were, 'I am a fool,' or, 'I don't understand business,' or, 'My lord knows best,' or, 'Any one my lord thinks fit,' and so on. At length, by great exertions, a majority was obtained for some one individual, and he was pronounced duly elected in the presence of the whole tribe. Before investing, however, on one occasion Mr. Grant tried to see if the person elected was *universally* acceptable, by calling on all present, who were content, to hold up their right hand. This was a step too far in advance, and failed utterly, to our great amusement, and that of the Dyaks also. A verbal assent was then demanded, and given by a thundering burst of 'suka.' The new officer then had his 'robes of office' given him, and was exhorted to govern justly.

I cannot help recording here the triumphant reception we met with in some places. The entrance to each village was strewn with palm-leaves; and at Simpok, a number of Dyak damsels, gaily dressed, came out and danced in front of us till we reached the Orang Kaya's house. Our departures were usually quite a scene. 'Young men and maidens, old men and children,' pressed on us to get a farewell shake of the hand; and so we left village after village amid the crashing of gongs and drums, and in some places, the firing of guns, and waving of flags. Assuredly, if any people on earth love their government, the Dyaks do that of the Rajah of Sarāwak.

It was both amusing and instructive to me to notice the same traits of character and manner among the Dyaks that one is apt to see among their more civilized brethren. In the 'Becharas,' or Councils of the tribes, which Mr. Grant called together, this was particularly observable. There was the Orang Kaya, dignified in manner and posture, speaking but little, and giving his opinion weightily and with composure; the garrulous old gentleman, loud and prosy, illustrating and proving what was self-evident, with little pieces of pinang placed before him on the floor; the acknowledged orator self-confident and vain; and then perhaps some rising youth, evidently the 'radical reformer' of the tribe, making up in noise what he wanted in sense. We were also much amused with one of the Sempro 'tūaha,' in whose house we passed a night; something had apparently gone amiss in our reception, as he thought, and loud and long was his indignation at those who had evidently transgressed some (to us unknown) point of Dyak etiquette. The fussy old fellow was almost bursting with

pride at the honour his house received, and with fear, lest anything should go wrong. At first, he evidently had only one eye for us, and the other for his people's behaviour; but in the course of the evening the Orang Kaya and the Pengara of the tribe came, and in their glory the lesser star was eclipsed and lost sight of.

In my account of the roads, I have forgotten to mention one of the most remarkable features,—the bridges. We crossed several over streams and swamps, which were from 100 to 150 yards long. The pathways consisted simply of one thick bamboo, raised on bamboo supports high above the water, with a railing on each side sloping outwards; they look awful at first, but one soon gets used to them. But more remarkable still are the *suspension* bridges. The best we saw were made by the Senna tribe. Their construction is as follows: two trees are sought, one on each side the stream, the branches and boughs of which overhang the water. A long thick bamboo is obtained, the ends of which rest among the branches of these opposite trees, and the bamboo is then suspended from the upper branches of both of them by means of long stout rotans; a hand-rail is then fastened to the bamboo, inclined planes of bamboo are laid to meet the ends of it, fastened to the trees on each side the river, all obstructing branches of the trees themselves are cut away, and the bridge is ready for passenger traffic. The one I crossed was at least twenty feet above the water.

There is also a Dyak custom which I omitted to notice, and that is, the burning of their dead. Burial is unknown among them. On the day of death, a man who has taken upon him the office, carries the body to a fixed spot, and there erects a pile and consumes it to ashes. At the burning none of the Dyaks are ever present. The burner is called the 'Orang Paninu,' and he is well paid for his trouble. It is a duty which few care to undertake, and at the present time the Bombok tribe on this hill have no one willing to do so, and they have to depend upon the good offices of the Peninjauh Paninu.

I will now give you a sketch or two of Sarāwak *land and river scenery*, and then conclude my long, and, I almost fear, wearisome letter. I said before that Upper Sarāwak is very hilly and mountainous, and among and from these hills one sees as much of the grand and picturesque as the heart can desire. The noise of waterfalls is continually sounding in the ears, and every now and then the eye is charmed with the sight of the most beautiful cascades. Over some of these bridges are built, and from them one obtains views in which an A.R.A. would rejoice. One fall which we came upon in descending Simpok hill particularly struck me. A considerable stream rushed down a series of almost perpendicular rocks, and the gorge into which it fell would be considered grand in its wild rugged beauty in 'bonnie Scotland' itself. It certainly was wanting in that awful gloom which so often attends a similar scene in the north, but this was amply compensated, in a different way, by the lights and shadows caused by the bright sunlight amid the grand forms of equatorial vegetation. The Dyaks asked us if the roar was occasioned by an 'Antu' who lived

in the fall,—to my great amusement, as I was quite unprepared to find the ‘water kelpies’ of ‘the land of Cakes’ represented in Borneo. But the grandest fall we came across was between Tebiak and Sumban, near the latter.

On descending a steep cleared hill, we saw before us a long strip of woodland, amid which we heard the thundering of a waterfall. On arriving, we found ourselves at the summit of a high rugged mass of rock, down which a stream dashed, to the depth of 90 or 100 feet. After crossing the stream, by jumping from one slippery detached rock to another, amid which lay deep dark pools, forming the basin of the fall, we sat down ‘sub tegmine *palmarum*,’ to enjoy the scene before us. On our right was a strip of rising ground covered with fine trees, behind which might be heard the roaring of other streams amid their rocky beds; on our left was a belt of fine jungle, behind which rose the lofty rugged hill, which we had just descended. In front was the course of the stream amid huge rocks and detached masses of stone, over and amongst which it poured in numerous small cascades, with here and there a deep pool lying in the shadow of some lofty rock, by the side of which one could lie and realize the metaphor of the prophet, ‘the shadow of a great rock in a weary land;’ while in the background rose a lofty jungle-clad hill, in the recesses of which the stream has its source. After feasting our eyes awhile, and waking up the echoes with some of those glorious old Gregorians which, in my time, used so to resound through the dear old Chapel at the Evening Prayer, we descended the rocks to view the fall from below. It was indeed a splendid scene. A large volume of water rushed through a narrow channel at the summit, and as it fell from ledge to ledge, spread itself wider and wider until it reached the rocky bed below, over which it rushed by numerous channels, until at length they all united in one large and quiet stream, which meanders peacefully amid rich woodlands, until it pours its watery tribute, as the river Puan, into the Bungo or Sumban, one of the tributaries of the left branch of the Sarāwak.

The views from the high hills were very magnificent. One of the first was from Jagoi, a large village of the Saü tribe on the right branch. The hill on which the village is situated is about 1,300 or 1,400 feet high, and from the summit the eye can range over a vast extent of country. From one side you see the Baü and Bungo ranges and the chains and peaks of Upper Sarāwak, and from another the view extends over a large portion of the fine Sambas territory, the hills of Lundu (where Mr. Gomez has his station), and the sea and coast as far as the Moratabas entrance of the river Sarāwak. While on this hill, I witnessed, I think, the most magnificent sunset I ever saw. The whole western sky seemed to be covered with masses of gold and purple clouds; below these were the blue mountains of Sambas lighted by the glories of the setting sun; while above and peeping out amid the gorgeous masses of cloud appeared a sky of the purest azure. From the valleys below, the mists of evening were ascending; and as the last rays of the departing sunlight fell upon

them, they seemed to rise like clouds of glory to heaven. This scene perhaps impressed me the more, as I had just come out to take a breath of fresh air, after an hour or so in a close room, attending a cholera patient. This was the Orang Kaya of Jagoi. He had been seized some time before our arrival; and when we went in to him his body was quite cold, and he was suffering great pain. I administered two Pill: Acet: Plumb: and doses of brandy, placed hot bottles to his feet, and hot salt to his spine and stomach. He seemed to be relieved and fell asleep. In the night he had a relapse, and instead of calling us, the 'Borieh' was sent for, fowls killed, and a 'Pamali' of the house established. Next morning I was not allowed to see him, and my medicines were refused. The same evening he died.

But the most magnificent of our many fine views, was one we obtained from Mount Pemisen,—about 4,500 feet in height, the ascent of which we made from Tebiak. We undertook the journey with Dyak guides, as Mr. Grant wished to settle some geographical points. In ascending and descending we spent two nights in the jungle in leaf huts. This was the time when I got my leech experience. In one day I took off my legs nearly sixty, and Mr. Grant upwards of eighty. The ascent was of course very difficult, but the grandeur of the scenery amply repaid us; and when we reached the summit, we obtained a view, the beauties of which I am powerless to describe. On one side of us was the mountainous territory of Upper Pontianak, and beyond it, more hill and mountain chains, stretching far away into interior Borneo; on the other side lay the Sarāwak province, from Lundu hills to a distance in the other direction far beyond Banting and Lingga; while at our feet lay chain after chain of hills as in a gigantic panorama; the smoke of Sarāwak rose dimly in the distance from amid the low hills around it, and the whole view was bounded by a deep blue sea, reminding us of the fatherland beyond.

The scenery also of the left branch of the Sarāwak quite surpasses my feeble powers of description. The banks of the river are one mass of magnificent trees and creeping shrubs, among which even my unskilful eye could discern tree ferns of wondrous size and form, the whole enlivened by a common but very pretty tree, called 'Bunga Bungur,' not unlike the English lilac. Lofty limestone mountains rise suddenly from the plain in the most curious forms and rugged precipices, and seem almost to overhang the streams; and the river itself runs clear and smooth through masses of sandrock, which it has worn away; its banks being walls of limestone, worn into a shape like that of the lower sections of an arch, under the overhanging portions of which boats may take shelter from the passing showers.

On this branch there is a long and lofty cave which tunnels a high hill by the river side. This we thoroughly explored by means of bamboo torches, to the great wonder and terror of numberless swallows, which have their nests amidst its recesses. This swallow is one of those species which build their edible birds' nests, esteemed so great a luxury by the Celestials, and therefore no inconsiderable item

in the trade of Sarāwak. The right hand has no scenery of so marked a character as the left; the still river winding its way among the limestone, and shaded by overhanging trees, is nevertheless very pretty—quite equal to the Thames at Richmond or Twickenham. Both branches, however, are equally famous for their rapids, which adds another item to the excitement, and perhaps also to the danger, of a boating trip; but accidents are not very frequent.

As I said before, the tour was political and not missionary; and as we only stayed one night in a village, and the evening of our arrival was taken up with feasting, and the morning of our departure with political business, I had little time or opportunity for scattering much of the good seed of the Word of God. Still, however, you may be sure that I lost no opportunities for removing prejudices and correcting erroneous notions, whenever such occurred; and on several occasions I was enabled to speak to the Dyaks concerning those things which make for their peace. But, however useful in their way, it is not by such progresses as these, that they will be won to the faith.

I must now come to a close, although I can scarcely think without a sigh of the many (to me) interesting topics on which I would fain say something. I have not yet even mentioned a pleasant visit to Banting, which I paid in company with my Bishop at the end of last June, when I had once more the pleasure of a day or two with my valued friend Glover. The purpose of the visit was to hold a Confirmation; I am sure it would have horrified the members of the Peace Society to have seen a Christian Bishop and his Deacon proceeding on so holy an errand armed to the teeth with guns, revolvers, &c.; but such was the state of our coast at that time, that it would have been madness to have taken even so short a river or sea journey as that from Sarāwak to Banting (ninety miles) without such precautions. By God's mercy, however, we made our journey in peace and safety. Twenty-one candidates were confirmed, and as many more were ready; but our arrival was sudden, and no notice could be given to those who lived at the out-stations. Before the Holy Communion, I said the Litany (my first public attempt in Malay); the newly confirmed received with us, and I trust we all felt a share of that 'peace of God which passeth all understanding.' It was one of my happiest days in Sarāwak; but probably Glover has already given you full particulars.

The Banting church is a charming little place, and the view from the Mission-house almost English in beauty. Banting is a fine missionary field; the Dyak population is at least 1,500.

In this letter I have neither time nor space to enter upon a description of my own place and work. My house is quite '*à la Malaya*,' but very comfortable; in fact, I have nothing left to desire here but an abundant conversion of souls to God. May he hasten it in His time."

OXFORD AND CAMBRIDGE MISSION TO CENTRAL AFRICA.

In our last Number we had the privilege of laying before our readers a proposal which had been set on foot in the University of Cambridge, for establishing a Mission in Central Africa. It was resolved to invite the co-operation of the members of the University of Oxford, and in case it should be obtained, the Mission was to be called, "The Oxford and Cambridge Mission to Central Africa." For this purpose three members of the committee were deputed to visit Oxford. The Rev. George Williams, Fellow of King's College, already well and favourably known there, was accompanied on this mission by the Rev. W. Monk, of St. John's, and the Rev. J. Glover, of Trinity College. It will be readily supposed that the cordial desire thus shown by the one University to take no step in the matter without the co-operation of the other, was met on the part of the latter with the utmost heartiness. The response to this invitation was, in fact, warmer than even the most sanguine could have expected.

On Ash-Wednesday a large and influential meeting was held in the Hall of New College, under the presidency of its well-known and much-respected Warden, Dr. Williams. It was called together by circular, "for the purpose of promoting, in connexion with the University of Cambridge, and under the sanction of the Lord Bishop of Capetown, Metropolitan of South Africa, the formation of a mission to the African tribes visited by Dr. Livingstone." The meeting was attended not only by numerous Heads of Houses, Professors, Tutors, and Fellows of Colleges, by the Archdeacon of Oxford, the Canons of Christ Church, and the parochial clergy, but also by considerable numbers of undergraduates.

The following Resolutions were passed:—

1. Proposed by Dr. Hawkins, Provost of Oriel, and seconded by Archdeacon Clerke:—

That it is a duty incumbent on the Church of England to endeavour to extend the knowledge of the Gospel to those regions of Central Africa which have been recently explored by Dr. Livingstone.

2. Proposed by Dr. Ogilvie, Canon of Christ Church, and Regius Professor of Pastoral Theology, and seconded by the Rev. B. Price, Senior Proctor:—

That a committee formed in the University of Cambridge having invited the co-operation of the members of the University of Oxford in organizing a Mission, to be called "The Oxford and Cambridge Mission to Central Africa," the present meeting pledges itself to co-operate in the proposed design.

3. Proposed by Dr. Heurtley, Canon of Christ Church, and Margaret Professor of Divinity, and seconded by Dr. Leighton, Warden of All Souls :—

That it is highly desirable that the Mission should consist of a Bishop and as many missionaries as can be obtained ; and that the funds collected be placed at the disposal of the *Society for the Propagation of the Gospel*.

4. The names of the Committee (to the number of some seventy or eighty, including the principal members of each College) were proposed by Dr. M'Bride, Principal of Magdalen Hall, and seconded by Dr. Bulley, President of Magdalen College.

There is not space for the details of the speeches, which were very heartily made by one and all of the movers and seconders. Perhaps Dr. Heurtley's energetic enunciation of the true way of sending forth a Mission, was the most effective point of the whole. To plant in other lands a tree of a different species from our own was monstrous. If it were to bring forth the fruits we wished, it must be a branch from the same stock. The want of Bishops at the head of our missions had been one grand cause of their very partial success, and the Universities, of all bodies, were bound to send forth the completest type, the most perfect model. If the presence of a Bishop required a larger fund to start the project, that was an additional reason for making some sacrifice to send him. Dr. Heurtley also insisted on the guarantee given by the connexion with the Propagation Society for absence of party feeling, for permanence, for wise and vigorous management. Dr. M'Bride declared his hearty approval of the method of getting up this movement at the Universities, and dwelt on the impetus which would thus be given to a missionary spirit. Archdeacon Clerke very happily observed that the proposed scheme might be considered as an imitation of, and as a return for, the missions planted in our own land and in various parts of Europe by those who first preached the Gospel to our barbarian ancestors. Bishops and bodies of clergy formed the machinery by which, under the blessing of God, they succeeded, to whom we owe so much.

Thanks to the Chairman, whose services in actively heading the Oxford movement, and giving the weight of his name and character to the undertaking, were very highly appreciated by all, were moved by Dr. Plumptre, Master of University, and seconded by the Junior Proctor. It is understood that a public meeting will soon be held at Oxford, at which the primary results of this adoption of the scheme by the Universities will be made known by (it is hoped) the Bishop of the Diocese and the Bishop of Capetown. In the meantime subscription lists are opened at Messrs. Hoare's, Fleet Street, London ; at the Old Bank, Oxford ; and at Messrs. Mortlock's, Cambridge.

BATH AND WELLS MISSIONARY CANDIDATES ASSOCIATION.

WE have read with great thankfulness the following letter from the Bishop of Bath and Wells to the Clergy of his diocese. So many fields of missionary work are now opening before us, and the labourers are so few, that we must earnestly pray the Lord of the harvest to send forth labourers into His harvest, and we must do all that He puts into our power to secure an answer to our prayer.

“Palace, Wells, March 1, 1859.

REV. AND DEAR SIR,—At a Meeting held at the Palace, Wells, on Thursday, January 27th, at which many of the Rural Deans and Secretaries of Missionary Societies in the diocese were present, it was agreed that an Association be formed in the diocese, the object of which should be, to seek out pious and earnest men willing to become candidates for the office and work of Missionaries. To the formation of such an Association I give my warm and cordial support.

At the same meeting a committee was formed for the purpose of framing rules for the guidance of the association. A copy of these I now inclose, trusting that the plan may find favour with you, and have your hearty sympathy: so that by your personal influence, your ministerial exhortations, and above all by your prayers, you will endeavour zealously to make known its claims to support from all who really desire the extension of Christ's kingdom.

The demand for missionary labour is a vast one, and the difficulty of finding men duly qualified for the work is quite as great as that of providing funds adequate to the support of missions themselves; yet it seems as if the Providence of Almighty God points out England and her Church as the chief instrument of making known his Gospel to the world. Let me then ask you not only to seek out young men of not less than nineteen or twenty years of age, who give promise of fitness, and are ready to devote their energies to the service of their Saviour as preachers of the Gospel to the heathen and the dwellers in our colonies, but also to obtain such an amount of funds from your parishioners, as would give to these candidates such assistance and maintenance as will enable them to procure the required preparation, at one of the colleges which are formed for the purpose of missionary education.

Such are, in a few words, the reasons which render the formation of a Missionary Association expedient, and the means by which the founders humbly hope to aid the Church in sending the blessings of the Gospel to the heathen, and to our own countrymen scattered over our numerous dependencies. The organization of the association appears to me in all its details to be so wisely formed, and so adapted to carry into effect its charitable designs, that I cannot hesitate to commend it heartily to your earnest support and fervent prayer.

As it is desirable that the laity of all classes in the diocese should

be interested in the supply of missionary labourers, I hope you will employ such means as may seem to you fitted to make known to them the want of missionary candidates now existing in the Church.

I remain, reverend and dear Sir, your faithful Brother,

AUCKLAND, BATH & WELLS.

MISSIONARY CANDIDATES ASSOCIATION.

The following Rules have been drawn up, with the approval of the Lord Bishop, by a Committee appointed at a Meeting held at the Palace, Wells, Thursday, January 27th, 1859.

1. That an Association to provide Missionary Candidates be formed within the diocese of Bath and Wells, and that at least one sub-committee to carry out this object be formed within each of the archdeaconries of Bath, Wells, and Taunton.

2. That the objects of the association be,—

(a) To procure duly qualified candidates for the missionary work abroad, by making known the wants of the Church for an increased supply.

(b) To maintain, wholly or in part, such of them as need assistance during the required course of preparation at one of the Missionary Colleges of the United Church of England and Ireland, at home or abroad, or to provide a grant for a candidate when fully approved by any such college.

(c) To make grants in special cases towards the maintenance of youths and adults who give singular promise of fitness for missionary work.

3. That all members of the Church of England undertaking to assist in these objects, be enrolled as members of the association.

4. That the Bishop of the diocese be president, and the archdeacons vice-presidents, of the diocesan association, and that the committee consist of the rural deans, a treasurer, and secretary, and two members elected annually from each sub-committee.

5. That the vice-president, the rural deans, a treasurer, and a secretary, to be elected annually, with ten members of the association in each archdeaconry, elected at the annual meeting, form a sub-committee of management for each archdeaconry, to which the selection of students and candidates and the general management of the association in each archdeaconry shall be entrusted. Five to form a quorum.

6. That the annual meetings be held on a convenient day as soon after Midsummer as shall be appointed by the archdeacon, or other vice-president, when a report shall be read, the accounts presented, and the officers for the ensuing year elected.

7. Special meetings may be summoned at any time by the secretary, at the request of three members.

8. That the annual sum of 30*l.* be the maximum allowed towards the maintenance of a student, and the sum of 30*l.* for a grant.

9. That annual subscriptions of 5*s.* and upwards, and contributions in other forms, be solicited for these objects. That all such subscrip-

tions, unless otherwise specified, be devoted to the general fund of the association.

10. That all applications for grants be addressed, in the first instance, to the secretary ; the candidates being required to be in communion with the Church of England, and to be provided with certificates of baptism, and of religious and moral character.

11. That in the selection of students preference be given, *cæteris paribus*, to candidates from the diocese of Bath and Wells.

12. That members of the association be requested to make it a matter of frequent and fervent prayer to Almighty God, that He will mercifully put it into the hearts of suitable persons to offer themselves for the missionary work, and that He will guide the association in the choice of men, and that He will assist them in their preparatory studies, and bless them when they actually go forth in their work."

JOURNAL OF THE BISHOP OF ANTIGUA.

WE have been kindly allowed to present to our readers the following interesting Journal, which was kept by the Bishop of Antigua for his friends at home :—

"I have been much occupied with visiting the churches and schools in different parts of the island of Antigua. Of course this has been a totally different thing from my 'primary visitation' of the Diocese, which I shall commence in this island towards the autumn, or my round for confirmations, which will begin with the Cathedral on the 11th of July, but only a first round, to obtain acquaintance with the state of the parishes. So that my course will be as follows : first, an inspection of the schools and churches in this island ; then my confirmations, then my 'visitation,' when I shall summon all Rectors, Curates, Readers and Catechists, and Churchwardens to the Cathedral, and deliver my charge ; and then, in the winter, I shall go round on a Sunday to every church in the island. In November I shall commence a visitation and confirmation tour in all the other islands.

Now for what I have done in this island. The first school at which I had a brief look was All Saints, in the middle of the island ; but this was merely for a few minutes in passing because I heard the school at work. The following day I went to the annual examination of the Mico Institution : this was founded upon property left by Lady Mico ; and there have been various schools established on it in various islands. There are within the walls of the Institution here, an infant school, a mixed school of girls and boys (like one of our National Schools), and a training-school or college for young men who propose to become schoolmasters in the West Indies. It is not strictly a Church School, for they train for the Wesleyans and the Moravians as well as for the Church ; but it is the only training institution which we have here—even from Demerara, young men are sent up to it, and all the trained masters in this island were

derived from it. I consider, therefore, that as long as we have no training college of our own, I ought to look into this, and see that our young men are being soundly taught, as far as they can be taught there: of course the doctrinal characteristics of our Church they cannot have there. The Principal, or Rector, is Mr. Sydney Stread, a Scotch Presbyterian, a good and able man. The late Vice-Principal is now, by the Archdeacon's recommendation, Inspector of Schools to the local government. The children are all black or coloured, i.e. with a trace of black blood in them, though the complexion of some would not betray the fact; and they, of course, are day-scholars. The young men are lodged, boarded, and instructed, during a two years' course, at the expense of the charity, except those who come from Demerara, and the Government of the Colony pay for them. The children did very fairly; but they were examined by one of their own masters. Another time I shall take up the questions myself at some points in each school. On the whole, the result would have been fair, so far as appearances went, for any National School in a moderate English parish. I went down to the young men's examination, while the needlework was being looked at; but I am told it was very good, and I fully believe it. There were eighteen young men, from eighteen to twenty-three years of age (they do not admit them after twenty-five), all in training for village schoolmasters. They were examined in Scripture and English history, geography, grammar, arithmetic, and algebra; and did as fairly as I could expect, considering that many of them knew very little when they entered. I shall visit and examine them myself at the earliest opportunity. The buildings, which are spacious, airy, and commodious, rejoice in the name of Buxton Grove, after Sir Fowell Buxton. The grounds, too, are spacious and pretty. This inspection, as you may suppose, took up the best part of a day. I have accepted, under the circumstances, a seat in the Council of the Institution.

The next day, inspected and examined myself the smaller school at St. George's: there are two in the parish, both flourishing, having had a fresh impetus given to them during the last few months. I also visited the church. The little school was very interesting. Went on to Parham, and saw Mr. Abbott, the Rector, again, and inspected his church; but had not time to examine his school.

I have since had three delightful days, though days of rather hard work, in visiting the schools of St. John's, St. Mary's in the Valley, All Saints, and Old Road; the three last include an inspection of the churches also. In the 'City,' I visited and examined four schools—Mercer's, the Rectory, and two infant schools. Mercer's boys did fairly, and with proper management the school would do well; but it has no encouragement since Mr. Holberton left, and it only numbers some sixty boys. The Rectory school has ninety children in it; but, though some are nine or ten years of age, it is little better than an infant school in some of its work. The other two were dames' schools, and nicely taught, so far as simple knowledge of reading, writing, arithmetic, and Scripture went, but quite small schools—about forty

each. So thus the Church schools of the Cathedral town muster some two hundred and thirty children. The Sunday-school is exclusively for adults; no children get instruction from the Church on Sundays, alas!

St. Mary's in the Valley and Old Road lie both in the south of the island, at the foot of our southern chain, about six miles apart, I should think. That side of the island is indeed lovely. . . . I went to it in a hired gig, as also to All Saints and beyond; the road is too rough for our own carriage; as also is that from All Saints to Richmond. And now for the human features of that part of the island. Mr. Curtis is a very well-read man. He did not know I was coming. His father was a remarkable man, a converted Romish priest, and the first clergyman of the Church of England who really set about preaching to the negroes in Antigua. This was in the days of slavery; and he used to gather them round him, under the trees on the estates, during the midday hour given for refreshment and rest, and which the poor creatures willingly gave up to listen to him. After this, I need not say that he lived and died beloved—almost revered; his funeral *cortège* (on foot) extended a quarter of a mile, I have been told. The son has inherited much of the affection given to the father; he exercises a considerable influence for good. . . . A little rain fell, as we call it—in England you would say they were pretty heavy showers; but I did not get wet, thanks to the umbrella and 'top gig' (a kind of hood), only got to St. John's rather tired: school and church inspecting from eleven to five in the West Indies is work for a day.

The following day I went to All Saints; this is half-way between St. John's and English Harbour. Had nearly three hours' work in the school, that is, from 11.45 to 2.20; I was thoroughly pleased. Mr. Connell, the incumbent, an excellent man, and an active parish priest, thought, when I told him I should inspect his school, that I should only pay a half hour's visit.

CONFIRMATION.

On Sunday (July 11th) I held my first Confirmation, at St. John's. When we reached the Cathedral I found it crowded from end to end. Many Wesleyans and Moravians had come out of curiosity. There were one hundred and nine candidates; these were from St. John's itself, as other districts are to have separate confirmations. There were candidates of all colours, from the pale, delicate-looking Creole white girl or boy, to the deepest dye of African black; and among the women, there was a great and really interesting variety of dress. There was the usual English dress of a neat cap or pretty veil (no dressy bride-like veil, or wreaths of flowers); all (except our servant) wore white dresses, which, as I mentioned at St. Thomas', is the custom, these dresses being preserved, as long as they will last, to wear at the Holy Communion; and intermingled with caps and veils were numbers in white handkerchiefs, tied in turbans, instead of the ordinary bright-coloured Madras ones. These handkerchiefs I find

tied in various ways, according to the fashion of different islands; thus, those who understand it can at once distinguish a Barbadian or Dominican girl. All the candidates were quietly and modestly dressed, and almost all appeared seriously impressed with the solemnity of the step which they were taking, and the reality of the blessing invoked upon their heads: two or three, not more, seemed indifferent; but we may be mistaken about them, and about the others. . . . I confirmed each separately. . . . The act of laying hands upon the head of the 'children' or 'servants' of the Lord (and all were not children), with the authority to bless, is unspeakably solemn to one's own feelings.

VISIT TO TORTOLU.

Having started for St. Thomas', by the mail-steamer *Conway*, on July 15th, I woke at half-past five o'clock, and looked out of my port-hole. Virgin Gorda in sight; heights of Tortolu visible over St. John's; and St. Thomas' also visible, some twenty miles off. At about eight we ran into the harbour; breakfasted at nine. Passengers for England transhipped into the *Parana*. I was glad I remained on board; for a singular scene presented itself. The ship was no sooner alongside the coaling-wharf, and the planks laid down from the spontoons to the wharf, than fifty persons, principally women, started up from the baskets on which they had been sitting, and in a moment were filling the baskets with their hands; in a couple of minutes the loaded baskets were transferred to their heads, and a continuous string of people was formed, walking along the planks and back to the coal-heaps, singing, laughing, chattering, and shouting, as if to carry coal-baskets under a tropical sun, with a charming mixture of dust and human moisture running down their black faces, was the very height of enjoyment. As each boy or woman delivered his or her basket, I observed that they went to some chosen corner, and recorded it by a chalk line, as their own account against the overseer, who sat at a table, setting down the baskets to the name of each as they passed and called out. As they are paid so much each basket carried, they generally leave off work by three or four o'clock. 'Me arned my dollar to-day; no wark for de company any more till to-morrow.' And some of these women have fifteen hundred dollars in the bank, or more. I do not know whether I have mentioned that the negroes carry everything on their heads. Their balance is beautiful; I have seen a woman walk along the road with a bottle poised as upright as on a table, and she would drop her curtsy without disturbing it in the least; and it is said they will carry an egg in like manner. But the enormous weights they will carry is surprising. I am told that a woman will carry on her head what she cannot lift with her arms to place there; and from what I have seen, I do not doubt the statement. It was surprising to see the swimming, upright gait with which they bore their heavy burdens: figures there were which might have been compared with the Caryatides of Greek sculpture, and which many a lady would have almost envied; and these are about the most ignorant and debased of all the West Indian negroes who have come within my observation.

After some trouble and disappointment, not being able to procure a boat to take me to Tortolu, I applied to the authorities for leave to go in the mail-boat; this being arranged, I was up early, but the little vessel did not get under weigh until half-past seven. She is not more than seven or eight tons. She behaved beautifully, but took in the spray over her bows at every pitch, while every now and then the green water came hissing through the lee scuppers, so that in an hour I was tolerably wet, and long before we made Tortolu I had hardly a dry thread. The sun poured down on deck enough to fry one; and so between the two elements, as it were, I was drenched and scorched. The beat-up, after we passed the eastern end of St. Thomas, was wonderfully beautiful. At each stretch across the channel, of course, we were varying the scene. Numberless little islets, quays (or cays, as they are sometimes called), were successively reached and left behind. The high mountains of Tortolu rose blue before us, while we could also see Tobago, Little Tobago, and Jost Van Dyke. Ever and anon, as we neared an insulated rock, we could see multitudes of sea birds fishing; pelicans, and little white gulls about the size of a pigeon, called sea larks. At four P.M. we stood into the bay of Tortolu. I was not sorry to find myself in Mr. Price's hospitable house, and get a change of dry clothing.

This is a sad wreck of a beautiful place. There was an insurrection of the negroes in 1854, and they burned down the town; and the ruins of public and private buildings are still standing to tell of the deeds of violence, and of the impoverished state of the colony, which could not restore them. The church is neat and in tolerable repair, the situation of the town good and healthy, and the bay lovely, but the last almost ruined by the coral insects; where five years ago there were seventeen or eighteen feet of water, there are not now more than four or five. We called in at the school, and arranged to visit it at twelve the next day; saw Mr. Pedder, the catechist; he is a very respectable merchant, who has for years assisted under licence in the Church-services. In the evening there was a meeting of several gentlemen, when we arranged business.

At six I was in the saddle. We rode out of the town, and up the mountain-road, winding along the side of the hill, and at each turn getting new views of mountain-peaks, deep valleys, steep precipices, or the sea below and beyond all. Road, in one sense of the word, it is not; but a track which a sure-footed pony can ascend, sometimes over pebbles, sometimes rocks, ragged and jagged, yet slippery, sometimes with a foot in the stirrup over a precipice, and all around, above, and below so utterly different to any English or European scene. Palma, and tamarinds, and other tropical plants, with wondrous parasitical plants; the Indian fig, with long pendants from its branches, which ultimately strike into the ground, take root, and become new stems to strengthen the parent plant. As we laboured upward, we met the negro women, boys, and girls, all with their fruit and vegetables on their heads, going to market; a mouthful of ivory teeth displayed at each exclamation of 'How d'y'e do, massa?' 'Good morn-

ing, massa.' I hardly know how to represent in writing their gleeful laugh. At last we got to our first point, 'Joe's Hill,' where the President has taken a ruined house; this house was destroyed by a hurricane some years ago; it is on a charming spot, at the head of a mountain-valley. We were 1,200 feet above the sea, yet hardly a quarter of a mile from its edge, if a perpendicular were dropped from our feet to its level. So, at least, it seems. The mountains rise in our rear. Looking down on the valleys as we do, we can scarce see a single estate at work—none *fully* at work. Tortolu is a wreck of bygone prosperity. We descended by another route, consisting partly of dry water-courses, partly of sheep-tracks, partly of a rudely-traced road. It was rather nervous work to me, unaccustomed to such riding; but our sure-footed little ponies carried us down without a trip. After breakfast, I had an interview with the clergymen, the particulars of which need not be detailed. After this, inspected the school, from twelve till two. The children did nicely. Then returned to the President's, and embarked on board his little yacht for the voyage back to St. Thomas'. From St. Thomas' to St. Kitt's I was conveyed by the steamer the following morning, reaching the latter island at five o'clock. I found I was to be the guest of the Governor, living at Basseterre, the principal town. It was not light enough to make out objects, and I was glad to get a few hours' sleep, which, with a bath, set me to rights, as, from fatigue and exposure, I had not been well. I went down to breakfast quite fresh."

(To be continued.)

Reviews and Notices.

Twenty-four Sermons on Christian Doctrine and Practice, and on the Church. By CHARLES JAMES BLOMFIELD, D.D., late Lord Bishop of London. London: Bell & Daldy. 1859.

THESE sermons might serve, in any age of the Church, as models of parochial addresses from the pulpit. They have been selected from a multitude of others, extending over a period of thirty years (as the truthful and unassuming preface to them declares), not because "*they explain the mysteries, the elucidation of which lies beyond the limits of the human mind, nor as discussing the over-refined speculations of modern infidelity, but as plain and comprehensive statements of Christian truth, and as simple, affectionate, and faithful enforcements of Christian duty.*" In this view, they constitute a precious legacy to the Church which Bishop Blomfield loved, and to whose welfare he devoted all the powers of his capacious and well-furnished mind.

Whether we advert to the manner or the matter of his discourses, he was no common preacher. Ready and fluent and perspicuous as he was on all other occasions that called him forth, in the rare talent of extemporaneous eloquence, when he ascended the pulpit his discourses were always written. He never desired to "*offer to the Lord*

his God that which cost him nothing." And his natural gifts were scarcely inferior in value to those which he had attained by a deep study of the Scriptures, by his accurate scholarship, and his copious, well-arranged, and well-applied reading. That fine intellectual countenance, with which most of our readers must still be familiar in their recollections,—that clear, melodious, and happily-modulated voice, which, without any apparent effort, pervaded the largest churches,—that simple earnestness of manner, free from all excitement, but bespeaking by its very gravity a deep sense of the momentous truths which he enforced,—these were the great implements of an eloquence which charmed the most enlightened, and fixed the attention of his least cultivated hearers; while the style of his composition, lucid in its arguments, forcible in its appeals, affectionate and sympathising in its application to the various classes whom he addressed, interspersed with Scripture references always apposite, and never forced beyond their legitimate import, and with metaphors touched but never laboured,—such was the style and composition that left an impression upon the memory and the heart, which few, if any, preachers of the present age have ever effected. But all these great powers of influence were uniformly exercised with a due subordination to the apostolic rule, "*preach the word.*" It was the word of the Living God, in all its harmony and completeness, that he invariably inculcated, taking nothing from it, adding nothing to it. Every one who heard him felt and knew that he was not recommending any opinions of his own, or of other men, but the truths derived from a most comprehensive and unprejudiced view of the whole range of Scripture doctrine and precept; while the conclusions which he drew from them were so irresistibly clear and cogent, and conveyed in language so luminous and persuasive, that they not only carried conviction to the understanding, but won their way, and kept it open, to the heart.

If there is any one sermon in the collection, to the intrinsic excellence of which an additional value is given by the circumstances under which it was preached, it is beyond all question the fourteenth, which bears the title of "*Victory over Temptation*;" for it was not only the last which the Bishop ever preached, but it was delivered on the very day preceding that night of trial when his physical powers gave way to his mental exertions, and when he was laid prostrate upon the bed of sickness from which he never rose.

We trust that the volume (which we commend to all classes, but especially to the careful study of the younger clergy) will soon be in the hands of our readers; so that extracts are not needed. We cannot, however, refrain from extracting the following passage from a sermon headed "*Church Extension—Foreign Missions*;" a cause which owes so much of its present prosperity to the labours of the deceased prelate:—

"Almighty God, in His moral government, works by instruments and means, and we cannot know in what degree those instruments may be permitted to accelerate or retard the accomplishment of His designs. But it is easy to believe that if the existing Church of Christ were what it once was, and what it ought ever to

be, one in spirit and in action, as it is in essence; if all who profess 'one Lord, one Faith, one Baptism,' were also united in one holy bond of love, the love of Christ and of their brethren; if all were to betake themselves, with one heart and one voice, in fervent, persevering supplication to the God and Father of all, for a more abundant outpouring of His Spirit, and for the speedy coming of His kingdom; and if all would devote themselves to bring about the fulfilment of that prayer, according to their opportunities and means, casting into the Church's treasury, as their contribution to that work, a due proportion of their worldly substance; it is easy, I say, to believe that such desire, such earnestness, could not fail of producing a wonderful effect in extending the limits of Christ's Church, and in hastening the triumphs of His Gospel. If such a glorious spectacle could be presented to the observation of an unbelieving world, the work of conversion would, no doubt, proceed far more rapidly than it now does. Men would become Christians by tribes and nations, and the fulness of the Gentiles might be expected to come in."

—Pp. 458, 459.

Messrs. Rivington have lately published a very valuable Sermon, by the REV. CANON WORDSWORTH, on *Marriage with a Deceased Wife's Sister*. No. LV. of Occasional Sermons preached at Westminster Abbey. The Petition from the Clergy, to the House of Lords, against the legalizing of this awful wickedness, was made known much too late, or it would have been much more extensively signed.

Colonial, Foreign, and Home News.

SUMMARY.

The Bishop of MONTREAL held his third triennial Visitation at St. John's Church, on Wednesday, January 19th. When he was appointed to the See, there were 33 clergymen in it; since then, 25 have been added. Thirteen of the clergy had been educated at Bishop's College. There were 26 parsonages; there are now 36. The Bishop had consecrated 11 new churches; there were 56 in the Diocese, and 5 more were in the course of erection. There were 63 Sunday-schools in the Diocese, with 299 teachers, and 2,850 scholars. There were 3,254 communicants, of whom 1,910 received the Holy Communion on Christmas-day; this was an increase of 300.

Efforts are now being made by the Church Society of NOVA SCOTIA to raise a fund of 40,000*l.* for the endowment of churches in the Diocese.

On February 2d (the Feast of the Purification), the Bishop of BARBADOS held a public Ordination in the cathedral and parish church of St. Michael, Bridgetown, when five Priests and two Deacons were ordained. All these gentlemen, except one of the Deacons, were from Codrington College.

On December 19th, the Bishop of VICTORIA delivered a parting address at Trinity Church, Shanghai, on his approaching departure for the south of China.

The *China Telegraph* of March 11, states, that an eligible piece of ground, in a central situation, at Foo-chow-foo, has been purchased by the British community, for the erection of a church.

The Bishop of LABUAN asks for three more men from St. Augustine's College.

The Bishop of PERTH, Western Australia, has arrived in England.

On Christmas-day, thirty-seven coloured men and women were baptized in the Cathedral at Capetown. They are the first-fruits of the labours of the Rev. T. F. Lightfoot, of St. Augustine's College, Canterbury, who was ordained Deacon in December, 1857. We believe that many more will soon be added to the Church from among Mr. Lightfoot's catechumens. We heartily thank God for this great work.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.—*Tuesday, March 1, 1859.*—The Bishop of OXFORD in the Chair. Present, the Bishop of NEWFOUNDLAND. The following is an extract from a letter from the Rev. Dr. Kay, dated Bishop's College, Calcutta, December 22, 1858 :—

“The two native girls' schools at Baripore and Hourah were commenced in 1857 and 1858 respectively. The former contains twenty-four, and the latter seventeen Christian girls, who are boarded, lodged, and clothed, as well as taught; the greater part being orphans. The monthly expense of each girl is three rupees, on an average. The reason why the Committee of the *Society for the Propagation of the Gospel* took charge of them temporarily only, was simply want of funds. The object was thought to be so good and desirable, that the Committee undertook to do for a time what they could not undertake permanently, hoping that some help might appear from some quarter or other. I do believe the schools to be worthy of your Society's support. They are very well superintended at both places.

I am preparing to hand over the charge of the secretaryship to the Rev. T. H. Burn, the Bishop's Domestic Chaplain, who has kindly consented to relieve me by the beginning of next year.”

A letter was read from the Rev. T. H. Burn, Chaplain to the Bishop of Calcutta, in which he requested the Secretary to lay before the Committee of the Parent Society, the want of books in the various languages of Europe for sailors, numbers of whom are found in the hospitals, and are visited on board ship; and said that there was still a great demand at the present time for books for the army. All the chaplains are most glad to have a supply to distribute and to lend to the soldiers when they are stationary, or in hospital.

The Board granted Books and Tracts for sailors in India, 50*l.*; for soldiers, 50*l.*

A letter was read from the Rev. David Simpson, Secretary of the Madras Diocesan Committee, dated Madras, Dec. 24, 1858, sending four copies of the newly revised Tamil Common Prayer Book. He said :—“One is well bound, the others are in their ordinary covers, as intended for the use of natives, to whom cheapness is a main consideration. The edition consists of 10,000 copies. The cost of the book is about one and a half rupees a copy.” It is to be sold at eight annas. The Society's grant of 150*l.* has assisted in doing this. Mr. Simpson

also forwarded copies of the Telugu Common Prayer Book, towards the expense of the publication of which the Society had contributed.

A sum of 25*l.* was granted for a room to serve as a school and chapel at Heidelberg, in the parish of Riversdale, Capetown, and 25*l.* towards the erection of a church at Burton, in the mission of Mangerville, Fredericton.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.—March 1844.—The Bishop of CARLISLE in the Chair. Present, the Bishops of DOWN and CONNOR, and KINGSTON. It was announced by the Secretary that Miss Burdett Coutts had just given 100*l.* to each of the dioceses of Newfoundland and Perth, and that another lady had given 200*l.* for the diocese of Columbia, and 100*l.* for the Indian Fund. A letter was read from the Rev. A. R. Symonds, secretary at Madras, referring to the riot which had lately taken place in Tinnevely, at the burial of a Shanar, and the persecution of Christian women who had adopted a more decent mode of dressing than was allowed by the laws of caste. These things were the result of the Queen's Proclamation, the misunderstanding of which was bearing bitter fruit, and which would continue to do so, if it were not explained. The native Christians were now exposed to very heavy trials. Mr. Symonds at first thought that the proclamation had been mistranslated so as to discourage all efforts to convert the heathen natives, but he was convinced that the error was in the document itself. The natives understand it to mean that the Queen does not wish the extension of Christianity. When a Pariah becomes a Mahometan, he is no longer a Pariah; for when the Mahometans had the upper hand, they took care of their co-religionists; but the heathen are allowed to trample on Christians. Mr. Symonds quoted a letter which he had received from Dr. Caldwell, from which it appeared that the same interpretation of the document prevailed in Travancore as in Tinnevely, and Dr. C. said that it was a fair interpretation of it. It is understood from their point of view and not from ours, and some authentic explanation of it is necessary, or it will hinder the work of conversion. A memorial to the Secretary of State for India, on the proper means for promoting Christianity in India, was then adopted by the Board. Grants were made of 100*l.* a year each, for three years, to Forteau, Battle Harbour, and Sandwich Bay, in Labrador. A letter was read from the Rev. H. Venn, Secretary to the *Church Missionary Society*, relative to a mission in China. The *Church Missionary Society* intend to station some missionaries at Hangchow, who would receive cordially any missionaries of the *Society for the Propagation of the Gospel*, and give them the benefit of their experience. The Bishop of KINGSTON made a statement concerning the spiritual wants of Jamaica. He asked for 150*l.* a year to be divided between these stations.

Thursday, May 12th, was proposed for the Annual Public Meeting in the west end of London; and Tuesday, June 21st, for the Anniversary at St. Paul's. The sermon is to be preached by the Bishop of BATH and WELLS.

THE
COLONIAL CHURCH CHRONICLE
AND
Missionary Journal.

MAY, 1859.

THE TRUE THANK-OFFERING FOR PEACE IN INDIA.

SURELY it is by a peculiar mercy that our nation is called at this especial time to thank Almighty God for the restoration of peace in India. At the beginning of our Easter-tide, on a Sunday the services of which, of themselves, have a great and blessed significance, and a pre-eminent suitableness to our chiefest wants as a religious people; on a Sunday which this year links together in one holy celebration our risen Lord and two of his chosen Apostles, the One Living Way, and two of that "glorious company" who "most steadfastly walked in it;" at such a time, and on such a festival, we are called to our national act of hearty rejoicing. The terrible mutiny and rebellion in India has been rapidly, wonderfully quelled; the awful chastisement has been, in tender compassion, withdrawn; another, yet another opportunity has been given to a long-tried and, as yet, not rejected people; Britain's Queen still rules unquestioned, unassailed in India; the God of all power and might has sent to us once again, in spite of all that is past, that most precious blessing, the blessing of peace.

Is there not yet another sign of the loving hand of our God upon us? Two great empires of Europe are gathering their hosts together, and at this very moment that we are writing, the word may have gone forth, and the deadly curse of a most guilty war may have fallen to blight and wither Christendom. Our country has pleaded long and earnestly; every effort she has made, we trust and believe, to allay the unjust strife. Our country has peace restored in all her borders very wonderfully; by a signal mercy, at this very moment, once more she is placed on high amongst the nations of the world, to bear to

others, while yet there is time, the blessing of the peacemaker, or, if not, at least to have that blessing return to her own bosom.

“O come and see the works of God: He is terrible in His doing toward the children of men. He ruleth by His power for ever; His eyes behold the nations: let not the rebellious exalt themselves. O bless our God, ye people, and make the voice of His praise to be heard: Which holdeth our soul in life, and suffereth not our feet to be moved. For Thou, O God, hast proved us: Thou hast tried us, as silver is tried. Thou broughtest us into the net; Thou laidest affliction upon our loins. Thou hast caused men to ride over our heads; we went through fire and through water: but Thou broughtest us out into a wealthy place. I will go into Thy house with burnt-offerings: I will pay Thee my vows, which my lips have uttered, and my mouth hath spoken, when I was in trouble.”¹

And now what is the proper thank-offering at such a time and for such mercies as these?

It is an easy thing for England to give on her Thanksgiving Sunday some little tribute of her countless wealth. The Church of Christ cannot be satisfied, she cannot dare only to bring before her God what costs her comparatively nothing. Money may be given, given largely; it has been given before; it must be given again; but it is not enough. Money is not the atonement for blood; money is not the price of souls; money has no healing virtue; it cannot purchase living truth; it cannot bind up faint and broken and wounded spirits.

What is the proper thank-offering for England to render to her God for peace restored in India? Boldly, confidently we say it, only one is at all worthy of this signal, this most pre-eminent mercy: it is the offering of her best, her best and bravest and most devoted sons to go forth, and, with strength renewed, to live and pray and toil and die for Christ, and for His sake, in every great city of heathen India!

We know how often the appeal has been made, and made in vain. We write with the shame and the self-humiliation which every English Churchman must feel at the words which he uses in this holy cause. We know how England, during nearly all the last century, won her few hundreds of souls to Christ in the south of that land, only by the help of those who were not of her own blood, or of her own communion. We know that when one of her noblest children did go forth at last, Henry Martyn went forth alone; and he died with no brother, no true yoke-fellow, to succeed him. We know, and it is time to confess,

¹ Psalm lxi. 5, 7—14.

more than this. There seems a strange blight over large portions of our work in India. Elsewhere, our Colonial Bishops have been a seed of life; in India, with that great exception of Ceylon, to which we lately called attention, our Bishops have seemed scarcely to do more than touch the surface; they have not stirred the depths of the great work. They may have laboured, they may have kept alive the remembrance of a Chief Pastor's ministry; but, in the interest of truth, and with an earnest desire not to forget their many hindrances, we are compelled to say it, they do not seem to have risen to the height of that blessed calling, to which elsewhere their brethren have attained, or to which a Middleton, and a Heber, and a Corrie, in this same mission-field, attained before them. It is time to speak the truth; it is time to put the real issue plainly before the Church. We want for India the offering of *men*. We want men whose hearts God has touched; who will go forth resolved to do a work for Him; who have the eye to see that *there* is our trial-field, and who, in the faith of Christ's presence with His apostles and servants, will dare there by life and deed openly to confess Him. Is India to be evangelized by England's Church, or is England's Church in India to be put to shame? This is the one question now. Have we here at home enough life, enough zeal, enough of the spirit of the martyr and the saint left amongst us, to throw ourselves heartily, lavishly, unsparingly upon the work of peril and suffering and death for Christ our Lord; or must we yield up those fields, whitening to harvest, to other labourers, who have a hardier spirit, and who fear the woe upon him who puts his hand to the plough, and then looks back?

Very earnestly we entreat our clergy to put this question to their flocks on the Sunday of our thanksgiving. We are bold to say, the question has never yet been put fairly, fully, honestly before the Church. We prophesy smooth things, we ask for great and all-unworthy offerings, we talk about the spread of the Gospel, and we appropriate to our own times, in our self-complacency, holy prophecies of a great deliverance, and of a second Pentecost. Oh! only those who are indeed missionaries in heart and life, and work here in striving, struggling England, toiling for its poor, gathering in its outcasts, feeding its little ones, comforting its sick and its mourners, and labouring in the Word,—only they can plead in such a cause; but they can plead indeed, and with what power, with what assurance, with what a spell of thrilling awe and constraining love upon kindling hearts! May such, may many such, be in our pulpits on this great and blessed opportunity. They may begin our Easter work, and move others to carry it on, till, at Whitsuntide, God

the Holy Spirit may be pleased, of His mercy, Himself to "give his Word," and then "great shall be the company of those that publish it."

And how shall such a pastor plead with his people? His own life, his own daily work, as we have said, will plead best; but *he* can urge, and urge with power, another appeal. What is the Lesson for the First Sunday in Easter? What are the gospels for that day, and for the festival of St. Philip and St. James? Vain is the best personal service, if it cannot strengthen itself ever and afresh on some foundation of God; vain is man's most burning eloquence, if it be not pointed by some word of the Spirit of Christ, who alone can pierce through and through the secret heart. And where could we find scriptures more exactly suited to our need, than those appointed this day by the Church for us? Is not the Easter message there, "Peace be unto you. And when He had so said, He showed unto them His hands and His side"? And, "Again said Jesus unto them, Peace be unto you; as my Father hath sent Me, even so send I you." And is there not added, also, this day for us the blessed and wonderful promise upon this divine and most holy mission, "Verily, verily, I say unto you, he that believeth on Me, the works that I do shall he do also, and greater works than these shall he do, because I go to my Father"? Is there not, lastly, in that awful passage of Jewish history appointed for the First Lesson, the startling remembrancer to the clergy of the great work which is put before them, even to "stand between the dead and the living," that "the plague may be stayed"?

And can there be a doubt, then, about the true appeal, amidst such memories as these? Where, we say it with all reverence, has Christ been more humbled and shamed than in India? Where, more than in India, has His arm seemed shortened that It could not save? It is not merely that of 180 millions of souls there, only a few thousands are yet won to His Name; it is not only that hideous rites, and a miserable superstition, and a festering wickedness deform and curse one of those heritages of the earth which He has reclaimed for Himself; much more it is that for 150 years His own Church there has laboured with a half heart, and a timid hand, and a faltering voice. Generation after generation, Christian men have sought that land for ambition, and for lust of wealth, and have left it even worse than they found it, for they taught the heathen how a Christian can sin. Wars have been sent, but wars have not turned Englishmen's hearts to God. Conquests have followed, and Englishmen have marvelled at the result; but never yet have they consecrated those conquests unreservedly to their Lord. Famine, and rebellion, and the hand of the avenger, have mowed

down as grass that afflicted and degraded people; and even now statesmen can dare, in the Senate of England, to denounce and proscribe the poor pittance of help which a Christian Government has at last given to Christian education in India.

And shall not our hearts burn within us, too, with a holy indignation to cast off from our Church, at least, her part in this sin and shame? Shall we not turn from those counsellors of fear, who tell us that India will be lost to us if we publish God's Word, and lift up His cross, to that Lord and Redeemer Himself; and in His sure promise, "As my Father hath sent Me, even so I send you," go forth simply, sternly resolved to do His bidding, whether the great ones of the earth cheer us on, or whether they would try, in their impotency, to hold us back?

Oh, it is no common call, be sure; no, nor is it a common suffering. Even now, it is said, the English are still, more than were their fathers of old, a separate people in India; even before this terrible mutiny, the miserable sight could be seen of Christian communities, scattered here and there over the land, who lived apart from the Hindoo, as if to show him how his own distinctions of caste were felt, and approved, and practised by his rulers. And what will be the case now, between races embittered by bloodshed and mutual fear? What a tremendous peril is before us now, lest the dew of Christian love, that fell so scantily before, should utterly be dried up from those waste places of Hindostan! What a difficulty, at the best, for the deceived and betrayed heartily to forgive those who have sought to destroy and uproot them! What shall the end be? Where is there hope for India, aye, or for our own sons and daughters who are sojourning there? Where is there hope that Christians in India shall escape the curse of hearts hardened against their brethren, and of hands idle and drooping, while God's own work is lying before them undone?

Only in that word of our risen Lord, only in that abounding promise, is there a true and certain hope. Even now the holy Jesus is calling us; with His wounded hands, and His voice from the dead, still,—as He was at first, "with His visage marred," and His Name a reproach, by the cries of those unnumbered souls whose sorrows He daily hears, by the mercies He has yet once again poured out upon ourselves, by chastenings of judgment and drawings of compassion,—still He is calling us, "As my Father hath sent Me, even so I send you."

Oh! Christian fathers in England, will you not hear that voice, and ask your sons to prepare themselves for the noblest service that man can render man, that twice-blest service of mercy? Oh! Christian mothers, you who fear for your children the withering touch of the world, and who know the blessing of

God's favour and love, will you not offer up some darling one whom God has given you, that he may find in India the crown of an apostle, yes, even if before his time he find a martyr's death? Above all,—for the call of Christ to go forward is stronger and more binding than the voice of father, or mother, or sisters, or brethren, to keep back,—above all, soldiers of Christ's cross, you who have of God your Lord youth and strength, and hearts full of life, will not you earn the blessing of those who "offered themselves willingly?" Others of your brethren have their lot already cast, and may not lightly leave their post; others may be entangled with pressing cares, and even more constraining duties; others may lack the power now to adapt themselves to the work. You are free; your minds are yet pliant; your first zeal has not cooled. You may make ventures for Christ; you have triumphs prepared for you, which labour, and watching, and a brave spirit, and a fervent faith, may yet secure. At Allahabad, and Patna, and Bareilly, at Lucknow, and Lahore, the Church is waiting for you to plant boldly the standard of the cross. Oh! if the stir of battles and the sound of victory has rallied others at once to the armies of England, though their path be through blood and death, will you falter and shrink in this crisis of your Mother Church, when surely there is a voice that is calling you, if only you would hear? A work remains in India, which only you can do. You can lift up the message of peace; you can take your stand in those swarming cities of heathenism, and be yourselves "the voice of him that crieth in the wilderness, Prepare ye the way of the Lord." You can rebuke the pride of power, and the wrath of the unforgiving. You can mediate between the fears of the vanquished, and the mistrust of the conqueror. More than this, you can give the answer to the coward fear of human policy and worldly statecraft. Strong in your Saviour's mission, paired together as the apostles, by your Saviour's care, you can wake up in suffering souls the sense that there is for them too a Redeemer; you can tell the outcast and the oppressed that in Christ's Church there is for them an equal mercy, and a home of rest.

W.

Wednesday before Easter.

CHRISTIAN MISSIONS IN CHINA.

"Behold, these shall come from far: and, lo, these from the north and from the west; and these from the land of Sinim."—*Isa. xlix. 12.*

IN our last number we endeavoured to give a brief *résumé* of what has been done towards introducing Christianity into China by Roman Catholic missionaries. We have seen that their

efforts commenced in the year 1245, and have been continued since then, with alternations of success and disappointment, up to the present day. It was at a much later period, not indeed till the beginning of the present century, that Protestant missionaries commenced their labours in China. Since then, as many as twenty-four societies have had their representatives among the Chinese. Of these England has sent forth six, and America nine. The "Middle Kingdom" has not been forgotten either by Continental societies: there have gone forth representatives of the Netherlands Missionary Society at Rotterdam, the Evangelical Missionary Society at Basle, the Rhenish Missionary Society, the Missionary Society at Lund in Sweden, the Berlin Missionary Union, the Mission Union in Pomerania. Of these, however, five have at present no representative, and three have, each, only one labourer actually in the country. From some interesting statistics published in the last February number of *The Spirit of Missions*, we gather that between the years 1807 and 1858, two hundred and thirteen missionaries¹ left the shores of Europe and America, and gave themselves up to the work of Chinese evangelization. Of these, eighty-seven are at present in China, twenty-three are absent on account of health and for other causes, sixty-nine have retired, and thirty-nine have died. Amongst all who have gone forth, no names, perhaps, are more deserving of honourable mention than those of Morrison and Medhurst. The talents of the former "were rather of the solid than the showy kind: fitted more for continued labour than to astonish by sudden bursts of genius; and his well-known caution qualified him for a station, where one false step, at the beginning, might have delayed the work for ages." He landed in China on the 4th of September, 1807, and he laboured there for the long space of twenty-seven years. If we take into account the enormous difficulties which even now have to be encountered by foreigners resident in the country, we cannot fail to admire the untiring self-devotion and patient diligence with which he pursued his arduous work. Having taken up his abode in Canton, alone and unfriended, he lived there in a lower room, in the utmost retirement, and practising the most rigid economy. At first, adopting the dress and manners of the natives, he allowed his nails and hair to grow, ate with chopsticks, and trudged about in thick Chinese shoes. But he was before long obliged to alter this austere mode of

¹ "Of this number 154 are, or have been married; and of these 19 have been once or twice remarried. The total period of labour of the 39 who have died in the work, is 241 years—an average of 6.15 years to each. The total period of the 69 who have retired is 378 years, or an average of 5.4 years."—*The Spirit of Missions*. Feb. 1859.

life. Under the confinement and hard fare his health broke down; the singularity of his habits separated him from his countrymen, and hindered rather than promoted his intercourse with the natives. Had he been labouring in the interior, the course he had adopted might have been attended with beneficial results. In Canton it only exposed him to the animadversions and suspicions both of foreigners and natives. After a while, therefore, he came forth from his retirement, hired a factory, was introduced to Sir George Staunton and other men of eminence at Canton, and received the benefit of their sympathy and encouragement.

His efforts appear to have been principally directed towards preaching, holding secret meetings with natives who might come to his own room, preparing a Chinese grammar and dictionary, writing tracts, and translating the Holy Scriptures. In 1822 he brought out his Chinese Dictionary, which was printed by the East India Company at an expense of 15,000*l.*; in 1824, being on a visit to England, he was presented to the King by Sir George Staunton, and had the honour of laying before his majesty a copy of the Chinese Scriptures, which he had published, and an account of the Anglo-Chinese College.

The labours of Dr. Morrison were effectually taken up after his death, and carried on by Dr. Medhurst, who, by the extensive knowledge of Chinese dialects and literature which he had acquired by constant assiduity and diligence, was enabled to communicate with natives from various parts of the empire; and who afterwards, by his advanced age (which in China always carries weight), could command respect and attention from the Chinese.

It is scarcely necessary to mention the exertions of other individual missionaries, or to do more than allude to a fact which must be well known to all our readers, viz. that in 1849 the first Protestant Bishop was appointed to the see of Victoria. In 1841, the site now occupied by the capital of Hong Kong was covered with brushwood, the resident population in the island, the majority of whom were smugglers and fishermen, did not number more than five thousand. In 1856 (such had been the effect of the trade meanwhile carried on with the island) the population comprised, exclusive of European residents, upwards of seventy-two thousand Chinese. Since 1841 the field of missionary labour has been much increased. The ports of Hongkong, Canton, Amoy, Fucheu, Ningpo, and Shanghai have presented a wide and effectual opening for missionary enterprise, which has not been overlooked. Past opportunities are, however, almost as nothing compared with the present. It is not now only the five free ports that are

open, but, in consequence of the recent treaties,¹ everywhere throughout the length and breadth of the land the Christian missionary may go out and come in, and scatter the good seed broadcast, "none making him afraid."

The present crisis, therefore, naturally prompts the wish to look back upon the work which has now been carried on for a space of fifty years, and to take a rapid survey of its encouragements and success, its trials and disappointments.

Speaking generally, the labours of Protestant missionaries may be classified under five departments. i. Preaching; ii. Book distribution; iii. Translation of foreign books, especially the Scriptures; iv. Education; v. The establishment of Medical Missions. Under the first head we include oral instruction, whether in public or private, statedly or occasionally, in the public streets, or in the temples and joss-houses, in the halls, and other public buildings. In this department of labour a degree of comparative success appears to have attended the efforts of the Protestant missionary; frequent and large audiences, we are assured, can be collected, who receive the message, if not with attention and thoughtfulness, at least without any signs of hostility or religious bigotry. Mere curiosity, of course, may have much to do with these assemblages; the curiosity to behold a "man from the West," and to hear the "strange doctrines," may draw many a listener. But the remarkable confidence which is placed in the "teachers of the religion of Jesus," and the respect with which their benevolent and self-sacrificing vocation is regarded, augurs well for further efforts, on a more extended scale. "As we entered the great capital city of the province of Chekeang," says the Bishop of Victoria, in a recent letter, "with its 2,000,000 of people, the famous city of Hangchow, sharing with only the city of Soochow, the capital of Keangnan province, the literary celebrity, the historic associations, and the classic legends of the whole empire,—and as for four days I mingled with the population on the banks of its far-famed suburban lake, receiving their friendly, I might also add their refined urbanity of intercourse,—I could not but feel that *here*, in this capital of Hangchow, and in this

¹ "My trips in the neighbourhood of Shanghai and Ning-po," writes the Bishop of Victoria, "and especially my recent journey of thirteen days from Ning-po to Shanghai, by the overland route, have convinced me that the rulers and people are prepared to carry out the provisions of the new treaty: and that a discreet and well-qualified Missionary will anywhere find a friendly reception."—Letter quoted in the *Mission Field*, March 1, 1859. "One new and peculiar feature in these treaties is, that the Greek Church, through them, enters once again into the foreign mission-field, after lying dormant for nearly a thousand years. It will be a subject of great interest to watch its operations and note its power of expansion on a foreign soil."—*Archdeacon Grant*.

central province of Chekeang, among populations shut out from the possibility of a foreign mercantile community, and containing its aggregate population of above twenty million souls, the Church of England was likely to find her vast and noble sphere of missionary action, and the Church of Christ be possibly privileged to witness hereafter the blessed spectacle of Christian Tinnevelly."

It is in this extensive region, occupying a central position in respect to the rest of China, that the Bishop (according to the statements quoted in our last number) proposes to establish a strong Mission, and urgently invites the co-operation of the *Society for the Propagation of the Gospel*. And his remarks on the mission at Ningpo naturally introduce the two next departments of missionary labour to which we have alluded, viz. the translation and circulation of the Scriptures, religious tracts, and books of general interest. At Ningpo, he informs us, there is a most important mission: there we have the nucleus of a native Church, and of a native diaconate. Our Liturgy has been printed at St. Paul's College, in Hongkong, and its style of composition has received the commendation of the ablest Chinese scholars. The Holy Scriptures also, as we have already seen, have been translated, and publications of every kind, great and small, religious and secular, can, by a system of native *colportage*, be carried throughout the length and breadth of the land. As to the probable effect of these "silent messengers," it is necessary to speak with caution. It is true that the Chinese have almost a superstitious reverence for anything printed, and look upon paper even with very different feelings than those with which it is too often regarded in our own lanes and villages; it is true that to the suasive power of the "book" and the "tract" Buddhism owes its greatest triumphs in the country; still we would avoid too sanguine statements, or exaggerated expectations. The "Book" can do much, undoubtedly. The late rebellion, if we are to believe Mr. Meadows, is a proof of it. But it is also a proof that it will not do *alone*. The mere possession, even the attentive study of the Holy Scriptures, has not been a guarantee against error and misconception, heresy and false doctrine, in any clime, or in any age. We must raise up in the most suitable provinces "congregations of faithful men, in the which the pure Word of God is preached, and the sacraments are duly administered according to Christ's ordinance." For arousing interest, exciting attention, for pioneering, preparing the way, the *colporteur* and the tract-distributer are the fitting instruments. They are the right men in the right place. They are doing their proper work. But for building up, for raising a superstructure, for

establishing a Christian Church, for *permanently* directing the stream of Christian influence, for teaching, premonishing, feeding, and providing for those whom the Book or the tract may have aroused, for bringing them to a "right agreement in the faith and knowledge of God," "to a ripeness and perfectness of age in Christ," some more fixed, stable, and enduring agency is required, even as the very terms of the Saviour's last commission remind us.

"Enough, and more than enough," says the Bishop of Victoria, "has been contributed towards supplying a Chinese Christian literature. We want, *above all*, the *oral* testimony, the living preacher, the full exhibition of the simple ritual of the Church of England, in all her admirable combinations of evangelic doctrine with apostolic order." And if anywhere, in China at any rate, something above and beyond sporadic and temporary agencies must be set in motion. Two of the primary principles of Chinese philosophy are, according to Mr. Meadows,¹ i. *that a fundamental unity underlies the multitude of phenomenal variety*; ii. *that in the midst of all change there is an eternal, harmonious order*. Obviously, therefore, we are not likely to make any *lasting* impression on Chinese society, unless the doctrines we inculcate as truth are exhibited, when in action, as conducive to order, as based upon a true harmony, as requiring all things to be done *εὐσχημόνως καὶ κατὰ τάξιν*. We look in China to the gradual, unseen, quiet effects of Christian example and Christian influence, as exhibited by bodies of Christian men, animated by a true and lively faith, evincing itself by good works—we look to these as far more likely than any other means to act from within to without, and produce *permanent* effects on Chinese society. If, therefore, in answer to the Bishop's appeal, his endeavours to concentrate a missionary force on one province of this vast empire, and to occupy one large tract of country, having a population of homogeneous dialects, are seconded by an adequate number of labourers, really qualified for work among a highly civilized and literary people, we shall indeed look up and take courage, and believe that China's evangelization draweth nigh; for wherever erudition ministers to piety, and zeal is mingled with compassion, wherever men, while speaking of the promise of the life that is to come, exhibit their teaching in its practical working, there the dawn cannot be long delayed, or the day be far from breaking.

With respect to the fourth department of missionary labour, viz. education, we shall not say much. None who ever sought the social and moral elevation of any people have overlooked the claims of education to be regarded as the chief

¹ The Chinese and their Rebellions, p. 381.

pioneering agent in producing this beneficial result. They have not been overlooked in China; and the result has justified those *sober* and *moderate* expectations which, at present, are all we can rightly indulge in.

The last department, however,—that which relates to the establishment of *medical missions*,—demands a somewhat more extended notice. Few things contributed more to the early success of Dr. Medhurst, and to his extensive influence among the natives, than the presence of his coadjutor, Mr. Lockhart, who, “skilful in medical practice, and versatile as well as prompt in schemes of benevolence, followed up the ‘glad tidings’ announced by his senior with visible assurances of the friendly intentions of ‘strangers from afar,’ and thus assuaged any feelings of animosity and prejudice that might have been entertained against the foreigner.” And if any further proof were required of the importance of this ancillary agency in promoting good feelings, and paving the way for speaking to the soul while ministering to the body, and building upon the latter the deeper and truer cure of the former, it is supplied by the reports of the Medical Hospitals connected with the Chinese Missions. In the report, *e.g.* of the Hospital at Shanghai, over which Mr. Lockhart presides, presented December 31, 1856, we find the following review of its history:—“During a period of thirteen years, considerably more than 150,000 persons have been attended to for various diseases; patients have come to the hospital, not only from the immediate neighbourhood, but also from many different towns and cities in different parts of this and the surrounding provinces; and great numbers of sailors from the Shantung and Fuhkien junks constantly resort to the hospital for relief.”

We were glad, therefore, to see the “Observations on Ophthalmic Medicine and Surgery, considered in connexion with Christian Missions,” appended to the last number of the *Colonial Church Chronicle*. Fully do we concur with the judicious remarks therein made, that while the eventual purpose, the permanent object, of missionary enterprise, is the evangelization of the heathen, the first step is the introduction of European art in the cure or relief of disease; the next, the enlightenment of the heathen mind. The one is the handmaid of the other. Signally was this exemplified in the case of the cripple at the pool of Bethesda. He who then healed the wasted sufferer of his lifelong infirmity, had a word of warning and instruction for him in the temple. The healing of his body was but the substratum of a still mightier and deeper healing of his soul. And herein He bids us, in our measure, do likewise. In China, indeed, “the effects of ophthalmic science become at once, in most cases, so

cheering and impressive, as to encourage the hope of important consequences from every well-judged attempt to enlarge the sphere of practice in that vast country, and especially by instructing the natives in the art of healing.¹

Here, then, a great and effectual opportunity is presented of combining the office of the physician with that of the divine, and of directing the sufferer to Him who is the Author alike of spiritual and bodily health, and who, while on earth, proved Himself supreme over disease of every kind, and even over death itself. Let there be this inter-communion in high and holy labour—let there be this joint recognition of the only Source whence all wisdom and science flows, and we set on foot the most powerful institution that can be devised for winning the gratitude of thousands, and assuring the natives of China of our true and benevolent designs.

We must now conclude. We have reviewed, roughly and briefly, the five main departments of missionary labour in this vast empire. We have seen how, during a space of fifty years, by self-denying, courageous efforts, a *pioneering* process has been carried on, to which more than two hundred men have devoted themselves, and left their native shores. Without them the preliminary and necessary rough work would have been undone—and unbegun. Honour to them, therefore; for honour is due. It is not a time now to speak of imperfections and shortcomings, of failures and mistakes. In what work, wherein man has been engaged, has it been otherwise? Had *we* been there, should we have done better? Other men have laboured; we are now bidden to enter into their labours. Well has it been said, that the beginnings of moral enterprises in this world are never to be measured by any apparent growth. The root is always concealed by the very soil which gives it life, and in which it spreads and hides. Then comes the middle

¹ The following communications are from the "Medico-Chirurgical Review" for January, 1858:—

"The blind are a very numerous class in China. The Missionaries who have proceeded to that country very wisely studied medicine and ophthalmic practice; and there are, at least, three hospitals where the poor are treated. An eye-witness has described to us the crowds who flock thither, and the respect and gratitude acquired by the medical gentlemen for the relief afforded, more especially from the sufferers from eye disease. This gives them great influence with the natives, and may be productive of important results."

One of the Missionaries, at Shanghai, writes,—

"I think much good may be done among the blind: they seem more open to receive impressions of the truth than others; their affliction renders them thoughtful, and their willingness to be taught is remarkable."

"In 1843, an hospital was established at Ning-po, by the Missionaries, for the cure of ophthalmia, from which the natives suffer most severely, being peculiarly liable to diseases of the eye-lids. The numbers which apply for and receive relief are considerable, and hundreds are benefited by this institution, worthy of a Christian country."

period, in which it contends with opposing elements, but grows by the very things that would destroy it, as plants do by the winds that would prostrate them. At length, perhaps, after a weary while, after long watching, after much disappointment, after repeated failure, come ripeness and success, in God's good time, not man's. Let us think of this when we think of China, and of the vast, the almost overwhelming mass of work that has to be done.¹ Let there not be that craving after visible results, that restlessness and impatience unless we can see the seed growing, that haste to succeed which mars and stunts our missionary work. "Let us be patient." If the work is to be done effectually, it must be done *slowly, gradually, and silently*.² He who now invites us to this vast field, He ruleth all things, all times, and all seasons; the issue and the event are in His hands, the *work* is ours. On our part, therefore, let there be diligence and reality, energy and devotion, and, moreover, that true heroism which can not only "labour," but can also "wait," and we shall find, by its fruits, that in China, too, Christianity can prove itself to be God's answer to the yearnings of His fellow-creatures, His solution of the problems of our existence, His glad tidings of great joy to the sin-tormented family of man.

OXFORD AND CAMBRIDGE MISSION TO CENTRAL AFRICA.

IN the *Colonial Church Chronicle* for March, we had the pleasure of announcing the formation of an Association in Cambridge for the purpose of establishing a Mission in Central Africa, somewhere in the track of Dr. Livingstone, in which undertaking the co-operation of the sister University was to be invited. Last month we had the further gratification of recording that the invitation had been responded to at Oxford, in a spirit worthy of the occasion, and that the Association for pro-

¹ "What may be the future of this mighty empire, what the changes that may supervene hereafter on the agitation of the present times, it were not easy to conjecture. The Christian Missionary may have still occasion to sit down and cry despairing on the frontier, 'O that the everlasting gates of rock would open!' But one fact appears to have been well established, that as regards the decline of Fo-ism, China during the last twenty or forty years has undergone a very great change, and is still verging to a more important crisis."—Hardwick's *Christ and other Masters*, iii. 107.

² "I can merely express my fervent belief," says Archdeacon Grant, in reference to China, "that when the hard incrustated shell of antiquated custom, prejudice, and conceit is broken and crushed, the whole system will crumble into a mass of refuse, and a highway be opened for the voice of glad tidings to sound abroad, and for the kingdom of Christ to be set up, with special characteristics, perhaps, and with a kind of civilization hitherto unwitnessed."—*The Church in China and Japan*, p. 18.

moting "the Oxford and Cambridge Mission to Central Africa" was fairly organized in both its centres.

An event of such vast interest and significance, so full of hopeful promise for that wide and uncultivated field of missionary labour, may well be thought to demand something more than a passing notice in a journal dedicated to the great cause of Christian Missions in connexion with the Reformed Church in this land; and we therefore proceed to offer a few remarks, suggested by a project which cannot fail, if carried out as its promoters desire, to mark an era in the missionary history of the English Church.

It would be a subject of sincere congratulation to find the two main bulwarks of the Christian faith in this country combining to originate a strictly missionary work under any circumstances; not only because the fact of their combining for such an object must needs indicate a juster appreciation of the importance of such a work than was formerly entertained within their precincts, and so furnishes satisfactory evidence of a deeper and larger sympathy with evangelical religion,—not in its sectarian, but in its true and proper signification;—but because this large-hearted spirit of Christian charity, developed simultaneously in the two ancient Universities, cannot fail to react upon themselves in a variety of ways, and to awaken a lively interest in missionary work among those who may, under the teaching of Divine grace and the guidance of God's providence, prove best qualified to aid in the evangelization of the world. If it be true that missionary zeal is ever in proportion to the estimate we entertain of our own spiritual privileges—a maxim which no one will gainsay—then we say that any manifestation of increased zeal in the Universities is matter for devout thankfulness; and if the Colleges in our Universities furnish precisely the material out of which (according to all human calculation, as well as experience) the very ablest missionaries may be expected to be formed, together with such a training as may best serve to develop the mental and bodily faculties most requisite in a missionary, then any project which serves to bring this important subject more prominently before the notice of the students in the Universities, as this Association cannot but do, is so much real gain to the general cause of Missions.

These are some of the incidental advantages which may be expected to result from this combined action of the two Universities; and, if God prosper the undertaking, the direct blessing cannot be too highly estimated: the long-forgotten truths contained in their glorious mottoes may be realized in a sense far beyond any past experience. The "*Dominus illuminatio mea*" of Oxford will have its legitimate response and necessary consequence in the "*Hinc lucem et pocula sacra*" of Cam-

bridge; until the fervent prayer of good old Fuller for these "two famous luminaries of learning and religion" shall be fulfilled in a wider meaning than he could have anticipated, by their light extending far beyond our own borders, and penetrating even to the interior of the benighted continent of Africa.

There is, too, a special propriety in the selection of the field towards which the combined efforts of our two Universities are being directed. It is, perhaps, somewhat fanciful to connect the centre of the southern portion of that vast continent with its northern sea-border, and assuredly this association of ideas has had nothing to do with giving a direction to the object; but it is at least a pardonable weakness to indulge in the notion of the Church of the nineteenth century taking up the work which, in earlier ages, appeared to be assigned, by the providence of God, to the flourishing Churches which once overspread the north of Africa, from Egypt to beyond the Pillars of Hercules. It is impossible to dissociate Africa from the recollections of Tertullian, "the master;" of his disciple, the blessed martyr, St. Cyprian; and of the greatest Father of the Western Church, to whom, perhaps, the Church of England is more largely indebted than to any other individual teacher for the theological training of her own divines. Nor can it be wrong to acknowledge a debt of gratitude due to that continent for its ancient services to the Church of Christ, and to desire to avenge the ravages which the powers of darkness have committed along the coast, by reprisals in the heart of the country. And who can tell whether a slip of that noble vine, wholly a right seed,—which once flourished in such wild luxuriance in Mauretania, Numidia, and Lybia, until it was first wasted by the heretical Vandals, and then devoured by the fanatical Saracens,—being planted on the banks of the Zambesi, may again take root downward and bear fruit upward, and send out "her boughs unto the sea and her branches unto the river," northward to the Mediterranean, eastward to the Indian Ocean, westward toward the Atlantic; there to be met by the tide of Christian civilization flowing in from the European settlements scattered at intervals along the coast? And, if such anticipations should appear extravagant, prompted rather by enthusiasm than by sober reason, let the success which has attended the attempts to propagate the religion of the Koran in the interior of Northern Africa, and the wide ramifications of the accursed slave-trade throughout that continent, reprove our languid faith; for what Christian can suppose that Satan's kingdom is to prove more powerful than His, to whom the heathen have been given for His inheritance, and the utmost parts of the earth for His possession? We do not underrate the difficulties which have been already surmounted by the Christian zeal and enterprise of one devoted

man, when we regard his success as an earnest of future triumphs of the Cross to be achieved in Africa, when the Church at home is fairly awakened to its duty in this respect: his simple faith in the promises of the Gospel, when Sechele, the chief of the Bakwains, defied him to carry the Gospel across the Ka-lahari desert, so marvellously rewarded, a few years later, when that very chief assisted him to cross it, and aided him to preach Christ in regions beyond, is a pattern worthy of all imitation in the inauguration of such a work as that which the two Universities are jointly undertaking; and the best human method of securing large results is to aim at them and expect them.

Nothing can be more promising than the circumstances under which the scheme has been started, and the progress which it has thus far made. The direct appeal made by Dr. Livingstone to the Universities, not to allow the door which he had been instrumental in opening to become closed to the influences of civilization and Christianity, has been well responded to, in no spirit of sectarian rivalry, from which he was so entirely exempt. The continent of Africa, even that part of it explored by Dr. Livingstone, presents a sphere amply large enough for the Christian energies of all existing Missionary Societies, and the two Committees have done wisely to lay it down as a principle of action, that "the field of labour shall be selected so as not to interfere with existing missionary operations." Dr. Livingstone himself is to be consulted concerning the most hopeful field for this enterprise; and the Bishop of Capetown, who has thrown himself into the project with his accustomed liberality, has already written to him on the subject. Meanwhile, the two Committees will be actively engaged in settling the details of the scheme, in raising funds for the outfit and maintenance of a Bishop and six associates, and in finding duly qualified men for missionaries; for it is justly considered an indispensable condition of a Mission organized by the Universities, that it should be complete in all its parts—a model Mission, framed after the pattern of the early Church. A meeting is to be held at Oxford on the 17th of this month, and another at Cambridge in the course of the term, for the purpose of making the objects of the Association more widely known. The *Society for the Propagation of the Gospel*, we cannot doubt, will co-operate to the utmost of its ability; and may God grant that this "handful of corn," planted in the soil of Africa, may yield a blessed and abundant harvest.¹

¹ We have received from a B. A. of Dublin a suggestion that his University also should be invited to co-operate in the scheme; a suggestion which, we cannot doubt, will be favourably considered by the Oxford and Cambridge Committees,

Correspondence, Documents, &c.

MEMORIAL OF THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN RELATION TO CHRISTIANITY IN INDIA.

To the Right Hon. LORD STANLEY, Secretary of State for India.

THE *Society for the Propagation of the Gospel in Foreign Parts*, having been long engaged in efforts for the education and conversion of her Majesty's heathen and Mahometan subjects in the East Indies, think themselves called upon at the present crisis to submit to your Lordship their views on the principles and policy which in their judgment ought to be maintained by the Imperial Government, in relation to education and Christianity in India.

They conceive,—

1. That toleration—the most full and absolute—of all religions, and of all religious teachers, should be maintained, without regard to creed or caste.

2. That the profession of Christianity by natives should not operate as an objection to their employment in the public service.

3. That no public servant should ever hereafter be restrained from helping forward, in his private capacity, the conversion of the natives of India to the Christian faith, either by pecuniary contributions or personal exertions.

4. That caste is one of the greatest obstacles to all improvement in the character of the people, while it operates as a system of cruel bondage and oppression to the humbler classes; and that while the Government should, therefore, be most careful in future to do nothing which can add strength to the system, special care should be taken that the institution of caste be not allowed to interfere with the equal administration of justice.

5. That considering how much the native officials have it in their power to oppress and persecute Christian converts, it should be made quite clear by the Government that any such persecution or oppression will not go unpunished.

6. That parts of her Majesty's gracious proclamation having created misconceptions in the native mind,—both with respect to the freedom conceded to individual Christians, whether European or native, of recommending and propagating their own religious doctrines, and also as to the equal right of every class and order of her Majesty's native subjects to hold and follow their own tenets and practices, without molestation or interference,—her Majesty's Government should take the necessary steps to remove such erroneous impressions.

7. That a liberal secular education should be provided for the children of the natives; and that means and opportunities of hearing and reading the Word of God should be furnished, as far as may be, to all who may be willing to avail themselves thereof.

8. That the system adopted by the Government in the year 1854, of making grants in aid to all schools, without distinction, which come

up to a certain prescribed standard of merit and efficiency, offers the most valuable encouragement to native education, and should be steadfastly maintained.

9. That, although it is a duty acknowledged by the Government, to make adequate provision for the spiritual wants of their European servants, the members of the Church of England are in many stations destitute of the means of grace and of the ordinances of their Church ; and the Society, therefore, respectfully submit to her Majesty's Government the obligation which rests upon them of extending the ecclesiastical establishment, by the endowment of additional bishoprics, and the appointment of more chaplains in India.

MISSIONARY UNION OF ST. AUGUSTINE.

DEAR SIR,—Having, in your March number, given favourable insertion to the Rules of the proposed "Missionary Union of St. Augustine," and the Address appended to it, you will allow me, I hope, to make some further observations relative to the subject. I will not pretend to be very systematic, yet I will endeavour to arrange what I have to say about the proposal under the following heads :—1st, Its occasion ; 2d, Its principles ; 3d, Its details.

To begin with St. Augustine's itself. One of the observations made to me, on my first entrance within the college walls, was, "The college has no one to work for it, or to take up its cause in the country ; that is no one's business." And so I soon found it. Ignorance of our existence, indifference to our interests, misconceptions of our system, disappointment, suspicion, and (I must add) some slander,—these, on the one hand, were our portion ; and what Christian man or Christian college would complain of it ? On the other hand, there have been given us, just admiration of the munificence of our first foundation, high predictions of its future expansion, encouraging words, abundance of kind wishes, and a generous confidence in our government of the college. One thing we had not ; and that was co-operation. How could we create a body of fellow-labourers throughout the country ? This question, often present to my mind, was as often postponed, from the difficulty of solving it. A list of honorary names in the pages of our calendar (like that at Durham, only without degrees) would have been a barren measure, both to others and to ourselves. Missionary Societies had their own proper functions, which engaged all the time and energies of their agents. Isolated exertions of friendly persons soon failed, and yielded little fruit. At length the excellent plan of Mr. Hayne (then) of Barnstaple supplied the true method of doing anything for us effectually : a "Missionary Students' Association" was a body of men engaged, in combination, to seek out missionary candidates, as well as to collect funds where necessary, for their maintenance in a missionary college. Other associations, subsequently formed after a similar model, proved by their fruits the excellence and value of its principle ; and led, by their increasing numbers, to the proximate occasion of the "Missionary

Union." And thus it has become desirable to form one common bond, by which all should be united to each other and to us—not only in the matter of giving and receiving, but also in the nobler union of prayer and exertions for a common end.

Then, further, if we seek occasion for a "Missionary Union" in the circumstances of the Church of England and of the world, what more need be done than to call up the names of India, China, Japan, Madagascar, Central Africa, the Pongas, Borneo, Columbia? I need not spend words to show you that the present crisis and call to missionary effort are unparalleled and momentous in the extreme, and that it will be a burning shame to us if we do not gird ourselves to meet them by measures on a corresponding scale.

I proceed then, secondly, to a brief statement of some of the principles which are implied in the proposed "Missionary Union of St. Augustine." Church membership is at the root of the whole. "Unreal," said Thomas Whytehead, "is all union of hearts that are not knit together in the bonds of the mystical Body." And, in terms somewhat reversed, we may add, Unreal is all profession of Christianity which unites not men in the spread of the Gospel of Christ. Interest in Missions is of its very essence, and is a genuine interpretation of the baptismal vow. Personal work and alms, bestowed on the cause of Missions, are sanctified by daily prayer for their success. I dare not propose anything short of *daily* prayer: for the promotion of a cause which lies so near the heart of the compassionate Jesus, occasional or temporary prayer would be altogether inadequate. A Christian should, surely, once in the day, as a general rule, breathe into the earlier part of his Lord's Prayer a missionary intention; and he could not do it in terms more simple and comprehensive than those which the Catechism had taught him in his youth:—"I desire my Lord God our heavenly Father, who is the Giver of all goodness, to send His grace unto me, and to all people, that we may worship Him, serve Him, and obey Him as we ought to do." One who possessed as much of his Master's spirit as most men of this generation, the late Rev. Edward Bickersteth, in his book of "Family Prayers for Six Weeks," has embodied a petition for Missions, in some shape or other, in every prayer, both morning and evening.

A "Missionary Union" implies, what is happily the case, that there is an increased missionary spirit abroad; and that combination, on a voluntary principle of engagement, is calculated to strengthen and encourage that spirit, to stimulate the inactive, to fix the wavering, to assure the timid who need something like a *call* from without to exertion, to exercise those who differ on various grounds in the practice of some common religious work, and so to prepare the way for unity, while yet sufficient liberty is allowed to each man's circumstances and disposition.

No assumption of the functions of any Missionary Society or Association is pretended to; nor any interference with its operations. The "Missionary Union" aims at fostering a spirit which will readily contract affinity with any existing association, and pervade it for its

good. In the words of the Report of Convocation on Foreign Missions, "the principle would be observed of keeping the *object* in view, rather than the Society through which the object is carried out."

I will conclude this letter with a few words on the details of the proposal, additional to those which were offered in my "Address," already printed. I do not think the success of the measure depends nearly so much on the numbers of those who join it at first, as on the heartiness with which its earliest members work its rules and spirit. Nor do I think it desirable to draw up a rigid theoretical scheme of management at this stage of things. I would allow a sufficient interval to elapse for the actual operation of the "Missionary Union" on its present basis; after which members might meet, each bringing his stock of practical experience, and contributing to the permanent establishment of the "Union" on the best foundation. Still I would propose Conferences to be held in London, during May and June, for arranging such details of organization as are at present necessary; to appoint corresponding members; to fix the amount of the initial subscription; to provide for its collection; to consider the questions of Diocesan Conferences and of the admission of aspirant members not yet of age for Communion. I would invite the co-operation of both sexes, and of all ranks and degrees. The hearty and encouraging letters I have already received have abundantly convinced me that the "Missionary Union" will meet with large support when made fully known. And, without being unduly sanguine, knowing the many objections, reasonable and unreasonable, which any new scheme must expect to encounter, I humbly but confidently look up for the Divine blessing. I remain, yours very faithfully,

HENRY BAILEY.

St. Augustine's College, Monday before Easter, 1859.

MISSIONARY INTELLIGENCE FROM SOUTH AFRICA.

WE think that the following article, from the *South African Church of England Magazine*, will be interesting to our readers. We announced in our last number, that the Rev. T. F. Lightfoot, of Capetown (late of St. Augustine's College, Canterbury), had baptized on Christmas-day thirty-seven coloured men and women. We have in this article an extract from his sermon preached on the occasion:—

"We are glad to be able to lay before our readers some items of intelligence which show that our Church, in the Western Province, is beginning to get actively to work in the way of missionary operations. The first is contained in an extract from the sermon preached by Mr. Lightfoot in St. George's Cathedral, on the evening of Christmas-day, which supplies some interesting information regarding the candidates who had been prepared by him for holy baptism, and who were immediately afterwards baptized. The work, on which he has been engaged for about nine months, is growing fast under his hands. We are indebted for the second to a correspondent at Malmesbury, where the zealous missionary is gathering round him a large coloured

Church. We should be much pleased if this notice was the means of obtaining for him assistance towards the erection of the chapel-school at Malmesbury. The resources of the district are not large, and any help which can be afforded from other quarters is as much needed as it is deserved.

(Extract from Sermon.¹)

‘But I must pass on to the subject which particularly demands our attention to-night. The good tidings of great joy of which I have been speaking have been announced to those forty persons who are already assembled around the baptismal font; and, thanks be to our Master, they have not rejected them. They do feel, we trust, that Christ’s coming is not to them a matter of no importance; they do feel that God has called them out of darkness into His marvellous light; they do know that the Father loved them well when He sent His Son, born of a woman, to redeem them. They know that Satan has long held them captives at his will; they know that his yoke is much more painful than the worldly slavery from which they, many of them, have been before delivered; they know that it is indeed a great thing to be redeemed from it, and that if the Son makes them free, they will be free indeed. Will you then not give them your prayers? Many tribes and nations are numbered among them; their Master has called them “one of a city, and two of a family,” and is bringing them to Zion. They are invited to join us at the marriage feast: there is room enough for them,—nay, not for them only, but for all their brethren likewise. May God grant that they too may come.

Would you ask me whether they are sincere in the promises and the professions they are about to make? I reply that I cannot read their hearts,—God alone can know their thoughts,—but that, judging from their conduct, I have every reason to believe that they are sincere. Nay, God of His great mercy has not left me this alone from which to form my opinion. He has already removed from this world several of those who, I believe, would stand here to-night, and He removed them in such manner as to enable me to tell you now how gracious He is to the souls of even the most ignorant of men. I can tell you of one who was but a savage a few months ago, who was struck down by the pestilence which has been raging in the midst of us, who could then, amidst his sufferings, repeat with me, as I knelt beside his lowly pallet, the prayer which he here had learnt, and who could give up his soul in death, with his knees bent and his hands clasped upon his breast, as adoring the power of the great God whom he had so lately learnt to know.² I can tell you of another, who

¹ The text of Mr. Lightfoot’s sermon was St. Luke ii. 10,—“Behold, I bring you good tidings of great joy, which shall be to all people.”

² The person here alluded to was a Kafir, who had for some months attended the Mission school and services. He died in the small-pox hospital, where, with the other sufferers, he was the object of pastoral care. The surgeon of Somerset Hospital, in his early Sunday-morning visit to the buildings in which the small-pox patients were placed, found him dead, as above described, in the attitude of prayer.

besought me, as he lay upon his bed, appearing to the outward eye a loathsome mass of corruption—who besought me, I say, not to permit him to depart to that unseen world, whither he knew he was surely bound, without uniting him to his Redeemer in that mysterious sacrament, of which, as a catechumen, he had so often heard. I can tell you, too, of his death, which followed closely after his baptism, when his last words were nearly the same as those with which the beloved disciple concluded the Bible. The last words of the new-made Christian were, “Jesus, Master, come.” And, lastly, I can tell you of a case, which has occurred within these last few days, of a converted Mahomedan—the only Christian of her father’s house—who, too, in her last moments could preach her Lord to her misbelieving relatives; who, as she lay a-dying, with her last strength could raise her hands, and with her last breath could say, “Mother, I have God safe here!”

Do not then, I beseech you, doubt and discredit God’s own word and God’s own work. Pray the rather that they may have free course and be glorified; pray for yourselves, that you may realize more and more perfectly, in all its gracious fulness, what the angelic messenger meant; pray for me, that I may be quickened and strengthened in the work which is given me to do; pray for those who are so soon to be made our brothers, our sisters in Christ,—members of His body even as we are ourselves,—pray for them, I say, that they may be blessed in their vows and professions, that they may lead the rest of their lives according to this beginning, and that, going on from the principles of the doctrine of Christ, they may proceed even unto perfection; pray, too, for those other fifty persons, many of whom are here to-night, who, having been led to desire of Christ, will, please God, in their turn also approach the font and be made partakers of the washing of regeneration and renewing of the Holy Ghost. And, in the last place, pray for the thousands of unbelievers around, that they, as sheep without the true Shepherd, may be brought into the one true fold, that thus the number of God’s chosen ones may be increased, and our Lord’s kingdom hastened.

And this our Master will do in His own good time. Meanwhile, faint not, beloved, if the day of small things only is granted unto us. If you be hopeless, it is because your faith is chilled, for when this is the case, we are told in God’s Word that even “the youths shall faint and be weary, and the young men shall utterly fall.” But then we have the assurance, “They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.”

And to you, my dear friends, soon in Holy Baptism to be made one with us in Christ, I will say only a few words now. You have now nearly approached the occasion to which we have been looking through so many weeks, during which we have met together. You remember, I trust, much that has been taught you,—that you are now going to profess yourselves servants of God; that you are about to declare you will have nothing more to do with the devil and with sin. You have learnt that you cannot make this promise in your own strength. You

know that the devil is a strong and cunning tyrant, and that, if he could help it, he would not allow you to escape from his grasp. But He that is with us is stronger than the devil. God himself it is—He is ready to help you. You have prayed this week to Him for His help, I know. Let your prayers now be more earnest than ever, that your hearts may be ready and open to receive that Holy visitor, who is already knocking there.

I shall soon be able to speak to you all more nearly and more personally. Know now, that our prayers are for you, and that God, who ever hears prayers, will not reject the supplications which this congregation, His servants, will offer to Him on your behalf, in the name of that Son who, as to-day, was born in Bethlehem for you, and of whom the angels sung.

During the Christmas-week some very interesting services have been held in the parish of Malmesbury.

On Christmas-eve ten adults were baptized at the Mission Farm, Abbotsdale. The chapel was nicely decorated with flowers, and the catechumens, all dressed in white, added to the solemnity of the scene. A beautiful hymn, 'Stille nacht heilige nacht,' was sung by the congregation, as also, the 'Song of the Angels,' translated into Dutch. Every one present seemed deeply impressed with the service; a calm and deeply solemn stillness pervaded the congregation, broken only by the responses of the catechumens, in answer to the questions put to them. On Christmas-day, the building in the village, used as a temporary church, was filled with an attentive congregation; thirty-five persons, white and coloured together, partook of the Holy Communion.

On the following day the Holy Communion was administered on the Mission Farm, to twenty-two persons, and on the evening of the same day, six more adults were added to the church at the service in the village.

The Mission work in the extensive parish is, through the goodness of God, being greatly extended. During the year 113 persons have been baptized; and this number would have been much larger had the missionary in charge indiscriminately baptized all who were brought or presented themselves for baptism, and had there been a more efficient staff of catechists connected with the Mission. Forty-three couples have, also, during the year been married.

It is intended at once to commence building a chapel-school, for the congregation in the village, at an estimated cost of 600*l*. 250*l*. of this has been promised; towards the remainder, subscriptions are earnestly solicited, to prevent a congregation, who are exerting themselves to the utmost, being plunged into debt, and it may be thereby disheartened. At the commencement of the past month, the missionary in charge paid his usual pastoral visit to St. Helena and Saldanha Bays. Everything connected with three out of the four congregations was satisfactory: no less than twenty-six persons, children and adults together, were baptized, and five couples married.

A good schoolmaster is very much wanted for Saldanha Bay, and it is hoped that the brief notice of the work going on in the parish of Malmesbury may catch the eye of some one who can recommend a competent person to the post, or of a schoolmaster himself, who, for a moderate stipend, would be willing to engage in so hopeful a work."

JOURNAL OF THE BISHOP OF ANTIGUA.

*(Concluded from page 156.)*¹

"SHORTLY after breakfast, the Chancellor of the Diocese came in upon business; then two or three others, laymen and clergymen, called. At about half-past eleven, accompanied by the junior curate, I began the inspection of the town-schools. This occupied me until half-past four—five hours well spent. The schools are *very* small for a town population of 4,000: only twelve girls, thirty-five boys, and some forty infants present; and this was an average attendance. One thing to be said is, they have most wretched accommodation. When the church is finished, I trust and believe they will build new and proper schools. The old ones are in ruins, and the boys in one negro-house, the girls in another. They answered but moderately; but this might have been because they were frightened; certainly they were quite taken aback at the idea of a regular examination, which was what I came to give them. The infant school is held in a chapel, and therefore has room enough, though it is anything but a satisfactory place for it. The girls' needlework was good; the only thing that I could absolutely commend.

Archdeacon Jermyn has gone to England on account of his health; his return at present would be a dangerous experiment; but he naturally wishes to see the church consecrated for which he has done so much. We saw the church on our way back to Government-house, i. e. we stopped to examine it thoroughly, for I had seen it, of course, more than once before. It is a good specimen of rather late Early English, with transepts; but wants a clerestory, which makes the roof look heavy. Yet with all this it is a handsome church, perhaps the handsomest belonging to our communion in the West Indies; certainly the best in this diocese. We afterwards went to one of the principal buildings, the court-house, which is now used also as a temporary church. It will seat 400; they say 500; but it must be very full then. The court-house is a nice building, and it serves, as is usual in the West Indies, for the law courts, and also for the place of meeting of the Council and House of Assembly; it is handsomer and more convenient than that of Antigua. Moreover, the inhabitants of St. Kitt's rejoice at least in one advantage over Antigua, they have an admirable water supply. There are wells in numbers in the town of Basseterre, two rivers in the country, and a great reservoir up in

¹ We have been requested to correct the following errata in our last Number—for "Barbadian," read "Barbudian;" for "Tortolm," read "Tortola."

the mountains, from which this precious fluid is conveyed by pipes to various parts. It is due to the Government of St. Kitt's to say, that that island was nearly two years in advance of Antigua in making a Government grant in aid of national schools; and that their Board of Education has worked extremely well. Their act was only passed for a limited period, to see how it would work, and will be probably extended in duration, perhaps with one or two improvements, this winter. It is a great thing to have got these acts in the principal islands of the diocese.

Sunday, 25th July.—It was very hot in the town to-day, and the little chapel at Irish Town, as that quarter of St. George's is called, is very small, and was very full. Service at eleven; read, preached, and administered Holy Communion. Home at two; early dinner, and service again at half-past four. Mr. Dinzey read; I preached a second sermon upon Confirmation: There was a large congregation in the court-house, and a very attentive one.

Monday.—We started on a circuit of the island, taking the parishes in the following order: Holy Trinity, Palmetta Point; St. Thomas', Middle Island; St. Anne's, Sandy Point; St. Paul's, Dieppe Bay; St. John's, Capisterre, Nicola Town; St. Mary's, Cayenne; and leaving St. Peter's to be inspected from St. George's after our return to Basseterre. At St. Thomas' we had a pretty piece of work before us. This is the oldest church in the island, if not in the West Indies; and between the decays of time, and the shakes of hurricanes and earthquakes, it was known to be in a bad condition. The shingles on the roof, for one thing, were in such a state, that the rain came in as if through a sieve, particularly just over the desk and pulpit, so that the clergyman had been fairly driven out of them more than once. . . . At the village of Old Road, Middle Island, I saw the first of the St. Kitt's rivers. The convenience of the river for a laundry, as well as for other purposes, has caused the people to build a good deal in this quarter. A large part of the population has therefore congregated here, while the old church is more than half a mile off, with comparatively few people round it. The Wesleyans have seen the advantage, and have established a chapel and school here. It is therefore thought, that if the fabric of the old church is condemned, it may be well to erect a new one here, instead of rebuilding on the old site. The churches in St. Kitt's are repaired at the expense of the local Government; and the architect, Mr. Matthews, had been authorized by the Board of Works to inspect the church (St. Thomas', Middle Island) minutely with me, and report on what was necessary. I was accompanied by Mr. Davey, the incumbent. Mr. Matthews had gone out rather earlier than we did, and by the time I arrived, a good part of the ceiling was down, disclosing a state of timber far worse than had been anticipated: between dry-rot and wood-ants, the timbers were gone, and the shingles were a curiosity in their way; we saw light through holes innumerable—in fact, the roof was a sieve; of course, this was condemned. Then came the question of walls. These had been so knocked about by earthquakes, that to put a new roof on

them was impossible. The whole fabric, therefore, must come down ; and after a consultation with the Governor, we are led to hope that the island Legislature will grant 1,000*l.* or 1,200*l.* for its restoration. This sum would build a good handsome wooden church—a very good thing in a land of earthquakes. After all this, we went to the parsonage for refreshment ; then started with Mr. Davey for St. Anne's, inspected the church there, in good, substantial repair, and then examined the school, the state of which was satisfactory.

We dined and slept at Mr. Rogers', who is a wealthy planter. Immediately after breakfast, set out on our second day's journey. As we drove, we passed under Brimstone Hill, the military station, when there was a garrison here. . . . I started at eleven to visit the church at St. Paul's, Dieppe Bay. The church is in fair repair, but wants some shingling to the roof ; and the school requires it still more. The first school I inspected was conducted by a female teacher, and was in a fair state of efficiency ; but here, as elsewhere in the island, there are complaints of want of regularity of attendance. Thence to St. John's, Capisterre ; saw the new chapel there, and examined the school, which was very satisfactory. After luncheon, went on to the parish church of St. John's ; Mr. Elliot, the incumbent, has three places of worship to serve ; then to another school, also very satisfactory. We then returned to Mr. Davey's, where we were to spend the night.

Wednesday.—On to Mr. Tudor's, at St. Mary's, Cayenne ; there met Mr. E. Elliot, and set off with him to inspect his two churches and three schools. I hardly know how I am to give any variety to the description of this kind of work ; but I do not think that I have mentioned that the negro children all sing tolerably nicely, *i. e.* they have a good ear for melody, though less good for harmony, possibly for want of training ; and therefore they sing the tune well if it is in unison, not in parts. At St. Mary's, however, they have tried something more ; and they really gave me some chants, very fairly. Cayenne is beautifully situated. Mr. Elliot's parsonage has a pretty garden, a vinery, with a stream of water running through it, and keeping a bath perpetually full and fresh. The soil is so productive, that he cut 370 pines this year, and the grapes were ripening fast. The schools were in nice order, except the infant school ; but as that was only moved into a new room the day before, a little unsettled manner was, perhaps, not surprising.

Thursday being mail-day, the Governor wished to get back at night ; we accordingly got into the carriage at 9.30 (having dined at Mr. Tudor's). The drive was seven miles ; a glorious moon over us, the sea on one side and the mountains on the other were bathed in light, or, I should say of the sea, silvered. I was tired, and full of thought of what I had seen of my work, and of what was before me. I should explain that one part of the island is connected to the other by a narrow isthmus, that the south-eastern peninsula is not much cultivated, and hardly inhabited, possesses, in fact, neither town nor village ; and when we talk of going round the island, we exclude more than a quarter of its area.

Up at five for the voyage to Nevis. This island lies very close to St. Kitt's, the distance between their extremities, I should think, being hardly more than two miles. This channel is called the 'Narrows,' and is still remembered as the scene of one of Nelson's feats of seamanship. Nelson used to be much here when on the West Indian station; indeed, he married in Nevis, and the register is still shown as a relic of the hero.

The voyage between the islands is not simply across the 'Narrows,' but from Basseterre, the principal town of one, to Charles-town, which holds the same rank in the other. If the wind is favourable, it can be done in two hours or less. There was a good slant of wind for us, so that we could lay our course without a tack, and by nine the schooner was in Charles-town Roads. We (the Governor, accompanied by his two little girls, their nurse, and myself) were landed beyond the town, just at the mouth of a little stream or river of warm, sulphurous water, which rushes with some violence into the sea, and up the bank of which we walked about a mile or a little more to the Bath-house Hotel. The springs, i.e. the sources of the stream, are at some little distance up in the hills, and the water, where it issues, is very hot. In the first it is said to be 100° of Fahrenheit; in the other about 80°, or between that and 90°. There is a strong sulphurous smell from the stream; but the taste is little affected by the sulphur.

We found breakfast prepared for us, after which I set out with Mr. Pemberton, the incumbent of Charles-town, on the usual work of school and church inspecting. The latter is a good solid building, and in excellent repair; a little money laid out on it would improve the interior arrangements. The desk and pulpit are badly placed, and in consequence the chancel-seats are placed with their backs to the communion-table. Mr. Pemberton is anxious to get this altered, and I hope he will be able to do so. The church is interesting from some old monuments in it, from having been Bishop Davis's for some years, and also because Mr. Leacock, the missionary to the Pongas, was for some time incumbent.

I first examined the girls' school, and was much pleased, especially with the Scriptural knowledge of the first class. Then I went to the boys' school. They also did fairly; in particular, their arithmetic was good, and the knowledge of geography displayed by the first class was very creditable. The following morning we started on a drive, to survey such of the churches as were within reach. We saw those at Figtree and Gingerland, both pretty and in good condition. It is in the registers of the former that Nelson's marriage is recorded. We had a long and rather hot drive. Being Saturday, of course there were no schools, of which, to tell truth, I was not sorry, for I was a little tired. I have given hardly any account of the appearance of the island. From the sea, as one approaches, it appears to be a magnificent hill, even capped with clouds; but as one gets close in shore, and on the land itself, one finds this appearance is produced by the fact that this one sugar-loaf overtops all the others. There are other

and very fine hills, and some beautiful scenery, though I had little time to inspect or enjoy it.

It had been our intention to return to St. Kitt's on Saturday evening; but the vessel on which we reckoned got becalmed under the lee of Nevis mountain, and did not get fairly into the roads until about seven o'clock. Governor Robinson then thought it too late for the children; so it was arranged we should be up next morning so as to secure our being at Basseterre to breakfast. This we succeeded in doing.

The course of the Sunday services was the same as that of the previous Lord's-day.

On Monday, after arranging business with Mr. Dinzey, who is to come to Antigua for his ordination as priest the end of the month, went with Mr. Beckles to examine his schools, taking the two nearest first; in the afternoon rode up into the hills for the third; was much pleased with the schools. The church is in good repair, but the desk and pulpits are placed very badly. The church stands nearly north and south, and the clergyman is placed in the middle of the western side, so that he has to read and preach right in the teeth of the trade wind, which comes pouring in through the eastern windows, which are unglazed of course. I was occupied with Mr. Beckles till five, when I returned to Government House. Was up at half-past four next morning, and just at five heard the steamer's gun. Walked down to the jetty, and went on board, on a glorious morning with a delightful breeze, having first shaken hands with several gentlemen who had come down to meet the steamer's boats, and received the kindest of farewells.

There were three Roman Catholic priests on board, going back to Dominica. Have I mentioned that the Roman Catholic Bishop of Roseau (in Dominica), who has charge over all these islands, died of yellow fever at St. Kitt's two days before my arrival there? He was much respected, and they had come out with him, I believe, on his visitation.

I landed at English Harbour about half-past one. And now I may say that the result of all my journeying in Antigua and the other islands is a feeling of the enormous work to be done, and of the deficiencies of my staff. God help us! He alone can give us strength to do what I see lies before us. We want a downright earnest missionary spirit out here.

ANTIGUA.

On September 12th, there was to be a Confirmation at St. Peter's, Parham, full six miles off, or a little more. We therefore started before ten o'clock, that the horses should not be distressed, and that we should have time. I was disappointed to find that there were only twenty-four candidates; and of these one was from St. George's, he having been ill at the time of the Confirmation there. This number was very scanty from one of the largest parishes in the island. A new organ had come out from England for the church, and

it was to be opened this day, and a collection made towards meeting the incidental expenses of putting it up. These two things being thrown together made a confusion. I found that the candidates for Confirmation had all been warned to attend in the morning, and that the collection was to be made after the morning service—or rather after the Confirmation only. The church was crowded in the morning, a number of persons having come in from other parishes. The afternoon attendance was thin; about two hundred poor black and coloured people in the galleries, but I think not more than five pews occupied in the body of the church. The drive, as I have said before, is a pretty one, and the evening was very pleasant.

The following Sunday, I held a Confirmation at All Saints, situated nearly nine miles from Clare Hall. The church was crowded, and fifty-two candidates were presented for confirmation. Service was over about half-past one.

Sunday, October 10th, was a day of much enjoyment. I had a Confirmation at St. James', a little more than four miles from here; and it was agreed that we should go over after breakfast, taking the children with us; that I should preach in the morning, we should all have a cold dinner in the middle of the day, and that the Confirmation should take place at the evening service, which, as usual, began at four o'clock. The church in the morning was full. There were some heavy showers during the day—indeed, we have had 'fine rains' during the week, even up at 'high windward;' but it was only necessary to get out the pony-chaise for the ladies and children, to go to church in the afternoon, that they might not get wet feet—a much more serious thing sometimes here than in England. Mr. Greenidge and I walked, though it was a little dirty. But the church was crammed—a few white faces up in the chancel, the rest a perfect mass of black faces. The service went off very happily for me. Nothing could be more attentive than the people were; and the demeanour of the candidates was very devout. It is not a large district, but there were thirty-eight or thirty-nine candidates presented. Forty were prepared, but the rain probably kept one or two away. After service, we went back to the Parsonage; and I wished for some of my many friends behind to witness the scene. There was the congregation clustered under the trees which surround the church, just as an English congregation would do to see their Bishop depart. But the scene was so different from an English one: the trees, Indian fig, sand-box, palms, &c.; the path bordered, after getting out of the churchyard, with some chumps of bamboo; and the flowers, though rather washed away by the rain, of tropical scarlet and gold. And then the people—the newly confirmed, the women and girls all in white, with white turbans or veils on their heads, but much more dressed than English country-folk, all in white muslin, many of them worked and fashionably made, with the black or brown face looking out between the collar and the head-dress (there was not one white countenance among the females, and only one Portuguese among the males—brown enough himself, poor fellow!);

the men in white jackets and trousers—or, if in black coats, in white neckcloths, as a matter of course; and the rest in their ordinary Sunday dress—men in coats of rather bright colours, or else black, and women in the tasteful scarlet and yellow turban, in which they look so well—just a few smart hats and oyster-shell bonnets, to look absurd; and some old women had a broad-brimmed straw or grass hat upon the turban! And then their exclamations: ‘How d’ye, my massa?’—‘Hope di missis and di children well.’—‘Eh! dear long time since we seen di same in di church.’ (The last time or two, the St. James’ candidates have gone up to the Cathedral.) There is the sketch for you, to fill in for yourselves. The thermometer was about ninety, and a crowd to increase the temperature in the building, and alas! the sashes of the east window closed (this is the only glazed window) during part of the service, because a tropical shower (you would have called it a pouring rain) came on, and also unfortunately in. It must not be supposed that the church is a shabby one because there is so little glass. Public and private buildings alike may be very well, neatly, and even elegantly constructed, and have nothing to the windows but *jalousies* and shutters. In churches, it is not uncommon to have the east window only glazed, as in St. James’. Half an hour more, and it was dark, and we on our road homewards, with a splendid view of the comet, and a constant play of lightning in the south-west. You can hardly have seen it so finely in your ‘misty northern climate.’

Monday, October 25th, was fixed for the Confirmation at St. Paul’s Church, Falmouth (English Harbour is the next bay, and in the parish). The morning was lovely, but rather warm; but the air was so pure and transparent, that the heat was not oppressive, and the views magnificent. As we came over Horseman’s Hill, from which we look right over Falmouth Harbour, Guadalupe was as distinctly visible as I have seen Nevis from Clare Hall; and Montserrat literally looked as if it were not three miles from the harbour’s mouth. We found the church very full. After the Litany, proceeded to the Confirmation service. Mr. Bindon read the exhortation, Mr. Culpeper bringing up and presenting the candidates. I think only one was pure white; there were forty-four in all, and six or seven of these were elderly people. All were extremely attentive, and apparently impressed with what was said to them. It was nearly six, and just dark when we returned home (alas, for twilight!); the comet still visible, but very faint; the tail is, in a great part, not to be distinguished from the Milky Way.

November 1st.—Confirmation at St. Philip’s. Litany and Communion service for All Saints’ Day. I made my address to the candidates turn on the subject of the day as far as I could; they were very attentive, and there was a good congregation. The singing was nice, although, as usual, they all sing in unison, part-singing being as yet unknown to our negro choirs. There was not a single white person confirmed. The church, as I before mentioned, is a very pretty building, with more of real Gothic architecture about its windows,

especially in the great chancel window, than in any other church in Antigua. The mullions and tracery are in iron, and so have stood earthquakes and hurricanes. The situation is lovely, and with black and coloured population before me, the cocoa-nut and other tropical trees shining (I use the word advisedly, for they really did glitter) in the sun, and the blue Atlantic visible if I glanced out through the chancel window, it was as un-English a scene as can well be conceived. Twenty-five were confirmed, very few of them young."

OPENINGS FOR FOREIGN MISSIONS.

(From New York Church Journal.)

THE past year has been distinguished beyond any other in modern history, for the vast fields thrown open to the heralds of the Cross. First of all, India ought to be mentioned, where, though much of angry feeling must needs remain after the bloody scenes which have marked the suppression of that extraordinary rebellion, yet every one feels that the result established upon the minds of the natives everywhere in that country, is, the final conviction of the irresistible power of Christendom. Revolt will hereafter be hopeless. The policy of the government, too, is changed. There will no longer be any discrimination against Christianity. A native pagan who has been in the service of the government will not be cashiered as soon as he has been baptized. England has been roused to an appreciation of her duties to the 160 millions of her Mohammedan and pagan subjects, such as she never felt before; and the efforts of the friends of Missions are redoubled in every direction.

China has been opened, through all its length and breadth, to Christian missionaries. Already have extensive preparations been made to take advantage of this—the first breaking down of the policy which has been dominant over the Celestial Empire for centuries. To our American minister, Mr. Reed, who is a churchman, the chief credit is universally given, for the liberty thus conceded, all over that empire of 360 millions, to missionaries; and we ought therefore to be first in the field, instead of last. The Russo-Greek Church led the way, having months ago sent a numerous mission, under the Archimandrite Goori, to establish itself at Peking. The Romanists have also lost no time, bishops, priests, monks, and nuns being all organized for the work, and some of them on the way already. The *Society for the Propagation of the Gospel* has appointed a new station at Hangchow, to which four men will soon be sent: and others are in contemplation. Our own two zealous missionaries, Messrs. Williams and Liggins, have established themselves at Dzang-Zok during the past year—the first time such a thing has been attempted in the interior: and we cannot but regret, that just as they are familiar with the new ground, and their new work, the Foreign Committee should have

decided to select them for the pioneers of the mission in Japan, especially since the peculiar experience gained in the one field is of little or no use in the other. But as it was of old, so it is now: the harvest is plentiful, but the labourers are few. It would be a shame that the force in China should be diminished, at the very moment when an increase is most loudly demanded. Who will go?

Immediately after the opening of China, another long-closed empire unlocks its bars and lifts up its gates. Japan—once more owing to the skill of an American *diplomat*, also a churchman—gives up the ceremony of trampling on the Cross (adopted on crushing out the popery which could not help meddling with politics); and, with a friendliness wonderful considering the past history of that strange realm, admits freely the missionaries of Christianity. England is already moving to enter upon the field. Our Foreign Committee, with noble promptness, have at once organized a mission, and Messrs. Williams and Liggins will soon, we trust, be on the way.

Africa, too, will find this a year for re-joicing. Dr. Livingstone's return acquainted England, for the first time, with those vast regions of the interior through which he had passed: and already a new mission has been organized in the two Universities of Oxford and Cambridge, for carrying to that land of darkness the light of the everlasting Gospel. The Church is pushing, also, with remarkable energy and zeal, in South Africa, as well as on the Western coast: and there is good hope that Madagascar—larger than the British Isles—will soon welcome, under a baptized king, the full triumph of Christianity.

We might enumerate other fields,—Borneo, New Zealand, Melanesia, Australia,—where the work begun before is still prosperously carried on. But we turn rather to an organization which proves that the missionary spirit is penetrating to such a depth in the heart of the Church, that it must soon bring forth fruits richer and more abundant than ever. Our readers all know what St. Augustine's College, Canterbury, is—the exquisitely beautiful ruin of a grand old abbey, desecrated ever since the time of King Henry VIII. until a few years ago, when it was purchased by that noble-hearted layman, Mr. Beresford Hope, and given back to the Church for a Missionary College, repaired, completed, and greatly enlarged, at a vast expense. Missionaries here trained for their various fields of labour, have yearly left the beautiful gates of St. Augustine's, to go to the ends of the earth. A union of heart and soul and prayer, especially for the furtherance of their great work, is a natural bond of men thus trained together, and thus labouring far asunder. "The Missionary Union of St. Augustine" has therefore been formed: but, as there was no reason why such a noble association should be limited to those who have been trained within its walls, the rules, as drawn up by the warden of the college, provide a simple means for the indefinite enlargement of its numbers. There is only a small payment required, and all the publications of the Missionary Union are sent in return, for use and circulation. Each member, according to opportunity, shall search out promising candidates for missionary work, and further

them in their preparation ; and shall also endeavour to obtain additional members of the *Union*. There is no distinction of parties, and no preference given to any particular Society engaged in Church Missions. But the union in daily devotion, and in an annual communion, is the highest proof that the blessing is sought from the right source. Besides promoting the cause by conversation and exertions in collecting funds, each member is pledged "to offer up prayer for missions daily ;" and all the members are to "receive the Holy Communion" on some day in the year (Whitsunday is proposed) "with special prayer for the Divine blessing, and the outpouring of the Holy Spirit on the Missions of the Church."

Why may not a Missionary Union of this sort be started also on our side of the water,—perhaps affiliated with this of St. Augustine's in England? It makes no distinction of party or section within the Church: and the union of "all churchmen everywhere," at "one time," in heart and soul, in working and praying for the progress of the glorious Gospel,—would surely bring down a blessing such as we have never known hitherto.

Reviews and Notices.

The New Testament of our Lord and Saviour Jesus Christ, in the Original Greek: with Notes. By CHR. WORDSWORTH, D.D., Canon of Westminster. *Part III.—St. Paul's Epistles.* London: Rivingtons, 1859.

IN this work the Epistles of St. Paul are arranged in their chronological order. A review of the book would be out of place here—all we need do is to announce its publication—but the following observations, from the Introduction to the First Epistle to the Thessalonians, are very suitable to a Missionary Journal:—

"The success which attended St. Paul's apostolic labours in Thessalonica is very remarkable.

It would seem from the Acts of the Apostles (xvii. 1—9), that he had spent only a few weeks at Thessalonica; and while he was there, as he himself relates, he 'laboured night and day, working with his own hands.' He was also the first person who preached the Gospel there.

By what means were these works produced?

(Our limits compel us to omit some paragraphs.)

But these auxiliaries would have produced very little *permanent* result, unless a settled provision had been made, by the Holy Spirit animating and directing the Apostle, for the subsequent regular and continuous watering of the seed of the Word which had been sown there by his ministry when he was in that city.

One of the most interesting and instructive characteristics of this Epistle—the first written by St. Paul—is therefore to be found in evidence it affords of the provision made by him for this purpose. This evidence is more valuable because it is so unobtrusive that it would hardly attract the attention of cursory readers.

For example, we do not find in the Epistle any *direct commands* given to the Thessalonians to constitute a Church; but they are addressed as already incorpo-

rated in a *Church*. Both the Epistles bear this address in their commencement :—
'To the *Church* of the Thessalonians.'

Nor do we find any injunction in the Epistle that they are to constitute a body of *Clergy* to preach the Word and administer the Sacraments of Christ. But injunctions are given them in it how they are to *treat* their ministers, already constituted. . . . (1 Thessa. v. 12, 13.)

Again, there is no explicit precept in the Epistle for the assembling of the Christians at Thessalonica together at a *set time and place*, for the reading of the *Holy Scriptures*, and for public worship, and for the reception of the *Holy Communion*. But the injunctions at the close of the Epistle will sufficiently show, to an intelligent and thoughtful reader, that provision for these things *had been already made*. In fact, they are, as it were, taken for granted by St. Paul in writing this Epistle.

* * * * *

Hence an important inference may be drawn. If such was the provision for the regular organization of the order, ministry, and offices of the Church at Thessalonica, which St. Paul had only visited once, and where he had stayed but for a short interval, and where the Gospel had been planted merely for a few months when this Epistle was written, assuredly this organization was regarded by the Apostle as of primary importance, and doubtless he took care to provide a similar organization for other Churches, which he afterwards planted, and where he remained in person for a longer time.

This reasonable deduction will have its due weight with those who investigate the primitive history of the Church polity. It will also have its practical bearings on the conduct of Christian missions.

The extraordinary success of St. Paul's ministry at Thessalonica is to be attributed to the means which, under the Divine guidance of the Holy Spirit, and with His blessing, were used by the Apostle, not only for the first planting, but for the continuous healthful growth of the Gospel.

It will show what the Divine plan of propagating the Gospel is, and how the Divine blessing is to be obtained, for winning heathen population and in recovering semi-pagan cities to Christ.

It will prove that this is to be achieved, not merely by preaching, even with the eloquence of a St. Paul (if it were now to be had), but also by the regular ministries of religion, in a systematic organization of Church regimen, and in the peaceful dispensation of the ordinary means of grace to every member of the Body of Christ.

Acting on these principles, the Church of the present day, in her own missionary labours, may look, with the Divine blessing, for similar success to that which attended those of St. Paul." Pp. 2—4.

Sketch of the Life of Walter de Merton, Lord High Chancellor of England, and Bishop of Rochester; Founder of Merton College. By EDMUND, BISHOP OF NELSON, New Zealand; late Fellow of Merton College, D.D. Oxford and London: John Henry and James Parker. 1859.

THE Right Reverend author of this interesting pamphlet has called it "a sketch," in order to indicate his "own estimate of its incompleteness," and he expresses a hope that a biography of Walter de Merton will be yet written by one of his own sons. Whoever may attempt the work will find Bishop Hobhouse's book indispensable. We venture to lay before our readers the following Dedication of the work to Dr. Bullock-Marsham, the Warden of Merton College :—

"MY DEAR WARDEN,—Before this reaches you, the relation which has subsisted between us as Warden and Fellow for more than seventeen years will have ceased.

There is only one act by which I can now testify my respect for your person and

office, and that is the request I now make, that you will kindly accept the dedication of the following Sketch of our honoured Founder's Life. This I must beg you to do with great forbearance towards the execution of the work, which falls far short of what your reverence for the Founder's character would bid you desire. I heartily regret that I have failed in producing anything worthier of your acceptance and of his memory. I could have wished that my Merton life had been prolonged if only I could have rendered, in this and other respects, some worthier return than I have for the manifold advantages received. But I must now comfort myself with thinking that the life now opening before me is one which is most strictly in keeping with our Founder's intentions as to the ultimate destination of the beneficiaries of his institution; for he fully intended (herein differing his college from the religious bodies which bound their members to conventual duties for life) that his scholars should carry forth, '*in profectum Ecclesia*,' the blessings of Christian truth and discipline from the walls where he had nurtured them for awhile in godliness and good learning; nor was the mission-field either absent from his mind or alien from his purpose. The recovery of the lost domains of Christendom was the only form in which the high Christian duty of the propagation of the Gospel presented itself as feasible; and in this form our Founder showed his readiness to embrace and fulfil that duty. In his statutes he allows his college to contract the number of fellowships, on account of a '*subsidium terræ sanctæ*;' in his will he left a bequest for the purpose of sending a '*bonus vir*' to the crusades. Such zeal for the propagation of the faith, had it lived in the nineteenth instead of the thirteenth century, would have rejoiced in the extension of our Colonial Churches, and the continual enlargement of the missionary field by conquests far less costly and far more fruitful than our Founder's legacies was ever destined to witness. I feel, then, that in my mission to New Zealand I have not only Walter de Merton's God's speed, as fully as his '*bonus vir*' could have had in donning his armour for the Holy Land, but that I am acting most fully in the spirit of the Founder, and of the purposes of his institution, as a handmaid to the Church, in going forth to endeavour to lay the foundations of a new episcopate in a land which is one of the most recent conquests of the faith, now, henceforth, and for ever, I trust, to be reckoned amongst the kingdoms of Christ.

Ever, my dear Warden,

Yours, with most affectionate and dutiful respect,

EDMUND NELSON.

MALTA, en route to NEW ZEALAND,
Dec. 22d, 1858."

We have received from Messrs. J. H. and J. Parker (1) *Versatility*; a thoughtful and suggestive Sermon, preached at Oxford by the Rev. J. G. CAZENOVE, of Cumbræ: (2) *May a Man Marry his Deceived Wife's Sister?* a good and seasonable Tract of seven pages, by the Rev. F. A. DAWSON, of Buscot: (3) *The New Birth and the Bread of Life; Illustrated by a Comparison of St. John iii. with St. John vi.*: (4) *The Cave in the Hills: a Tale of the Early British Church; and The Exiles of the Cebenna*. These are the first two numbers of Historical Tales, to cost one shilling each, a series which is likely to be very useful: (5) *Penitence and Confession*, a Sermon by the Rev. R. St. J. TYRWHITT: (6) "*The Voluntary System*," applied to *University Examinations*, by the Rev. D. P. CHASE: (7) *The Jew admitted to the Christian Parliament*; a striking Sermon, by the Rev. CECIL WRAY, of Liverpool: (8) *A Letter to the Rev. A. Isham, in Reply to*

his *Letter to Archdeacon Clerke* : (9) The second edition of the Rev. J. KEBLE's work on *Eucharistical Adoration*.

Messrs. Parker have also lately published, for the Anglo-Continental Society, *Extraits des Articles et des Canons de l'Église d'Angleterre. Traduits sur les Textes originaux*. The compilation is the work of a devout layman ; and it treats of several important matters with respect to which there is, unhappily, great misconception on the Continent, which this book may help to remove. The translation has been made by the Rev. Dr. GODFRAY, of Jersey.

We have lately received two numbers of a periodical, published at Montreal by Messrs. Dawson, and sold in London by Sampson Low : *The Canadian Mineralogist and Geologist, and Proceedings of the Natural History Society of Montreal*. In a young country it is a favourable sign when persons can be found who devote themselves to scientific and literary pursuits. We are informed that the society from which this emanates was, a few years since, in a very languishing state, and that Bishop Fulford, and a few other gentlemen of the city, exerted themselves to revive it, and succeeded. It is now largely supported. There is a notice in the number for December last of a *Mémoire*, lately reprinted, which was presented to the Duke of Orleans, then Regent of France, in 1718. It was composed by "the Père Lafitau, one of those learned and zealous apostles whose labours form a noble chapter in the early history of Canada." It is on the plant Ginseng (*Panax Quinquifolium*, Linn.), to which the Chinese ascribe such wonderful medicinal powers. The Père Lafitau discovered the plant on the banks of the St. Lawrence in 1716. This led to an important commerce, for it was exported in large quantities to China. In 1752 the price at Quebec was twenty-five francs a pound, and there was shipped of it to the value of 500,000 francs. The value of it, however, deteriorated, and it lost favour in the Chinese market, so that, in 1854, the exportation fell to 34,000 francs.

We have received—(Rivingtons) *A Second Series of Parish Sermons*, by the Rev. J. ASPINALL : *The Fallibility of Human, compared with the Infallibility of Divine Justice* : an Assize Sermon, by the Rev. F. J. RICHARDS : (Bell and Daldy) *Is Marriage with the Sister of a Deceased Wife Lawful?* a good Tract : (Mozleys) the last volume of the *Monthly Packet*, and the *Magazine for the Young*, both good : (Macmillan) *Notes for Lectures on Confirmation, with suitable Prayers*, a good book, by the Rev. Dr. VAUGHAN, of Harrow : and a good Sermon on the Education of the Poor, by the Rev. A. R. GRANT : (Skeffington) *Plain Sermons*, by the Rev. J. G. COWAN, a good little book of ten sermons : (Wertheim) *A Lenten Warning to the Church* :

and two useful Tracts, *Old Peter Pious*, and *Mrs. High Spirit*: (Thompson) the Rev. T. HERVEY's *Plain Hymnal for the Services of the Church of England*. The collection is a good one: but we regret in this and in other collections to miss some of those Psalms to which we have been so long used.

Colonial, Foreign, and Home News.

SUMMARY.

THE new church of St. James, at St Mary's, Canada West, with its burial-ground, has lately been consecrated by the Bishop of HURON.

The Bishop of GRAHAMSTOWN is now on his voyage to England, and may shortly be expected. We understand that his object in coming is to obtain pecuniary assistance towards the support of Missionary and other Church work in his Diocese.

We are glad to learn that the Rev. Dr. Pfander, of the Church Missionary Society, has undertaken to provide one Service each Sunday for the English at Ortakoi, on the Bosphorus. We understand that Dr. Pfander is engaged in translating into Turkish a controversial work, which he wrote when in India, for Mohammedan inquirers.

We are happy to announce that the Diocese of NEWCASTLE, New South Wales, has been subdivided by the creation of the See of BRISBANE, of which the Rev. E. W. Tuffnell, Fellow of Wadham College, and Rector of St. Peter's, Marlborough, is appointed Bishop.

WANT OF MISSIONARIES FOR INDIA AND THE EAST.—The *Society for the Propagation of the Gospel*, in pursuance of a resolution "to double the number of its European Missionaries in India," has already despatched five Clergymen, graduates of Oxford and Cambridge, to that country; and is anxious, with as little delay as possible, largely to increase the number.

By another resolution, the Society stands pledged "to found new, and strengthen existing Missions in the Presidential and other principal cities of India," and it would mention Midnapore, Patna, Allahabad, Lucknow, Bareilly, Lahore, Ahmedabad, and Bombay, as places to each of which it is desirous of sending at once an efficient staff of Missionaries and Schoolmasters.

For the supply of men duly qualified to serve God in preaching the Gospel of His blessed Son to the heathen,—not only in India, but also in China, Japan, and Borneo,—the Society makes its solemn appeal to the younger Clergy to offer themselves for this great work of the Church of Christ.—Letters and applications to be addressed to the Rev. the Secretary, 79, Pall Mall, London, S. W.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.—*Tuesday, April 5th, 1859.*—The Bishop of CARLISLE in the Chair.

A letter was read from the Bishop of Colombo, dated Colombo, Jan. 29, 1859, informing the Society of the re-opening of the Rev. J. Thurstan's Industrial School on the first day of the new year. The Governor, convinced of its usefulness to the native population, last year placed 1,200*l.* at the disposal of Mr. Thurstan, under a trust consisting of two influential laymen, with the Bishop, for the various buildings required; and has added this year 500*l.* more, for their continued extension.

Publications to the value of 20*l.* were granted for the Schools.

One hundred Prayer-books were granted for the use of the soldiers at Kirkee, near Poona. Books to the value of 15*l.* were granted for the use of the troops at Barrackpore.

The Rev. Thomas Brotherton, Principal of the Missionary Institution at Sawyerpuram, in a letter dated Feb. 2, 1859, supplied a satisfactory report of that Institution. There are now fifty-four students receiving instruction.

The following grants were placed at the disposal of the Bishop of Huron, in reply to his application. For church-building in his Diocese, 300*l.*; Common Prayer-books, 30*l.*; towards a Diocesan library for the Clergy, 20*l.*; twelve sets of books for Divine service.

We extract the following passage from the Bishop's letter:—

"The Bishop of Toronto is wonderfully well for his years; he is yet active, and administers his Diocese with as much vigour as ever. I am happy that by the separation of Huron from his overgrown charge, the most fatiguing part of his duty is taken off his hands. To all appearance, he will yet live many years to confer the benefit of his great experience upon the Church throughout the entire of Canada."

The sum of 30*l.* was granted towards a church at Danville, Canada East, in reply to an application from the Rev. M. Fothergill, recommended by the Bishop of Quebec.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.—*April 15th, 1859.*—The Bishop of CAPE TOWN in the Chair. C. W. G. Puller, Esq., M.P., read the Report of the Finance Committee. It stated that during the year 1858 the pecuniary resources of the Society had materially increased. The receipts on the *General Fund*, which had been estimated at 69,000*l.*, amounted to 73,805*l.*, in addition to which, contributions, amounting to 15,874*l.* for India Missions, and 391*l.* for China Missions, had been placed at the disposal of the Society. The expenditure, which had been estimated at 68,703*l.* amounted to 69,526*l.* Several new grants were voted; (1.) three of 50*l.* each to the diocese of Jamaica, asked for by the Bishop of Kingston. (2.) 300*l.* a-year for an additional Missionary on the River Pongas in West Africa. (3.) In reply to the applications of the Bishops of South Africa, 300*l.* a-year for a new Mission in the country of the Umnini tribe, in the Diocese of Natal; 400*l.* a-year for one in independent Kaffraria; 400*l.* a-year

for one in the country of the Zulu chief Panda; 400*l.* a-year to be reserved in order to be applied as the Society may hereafter determine, in helping to establish Missions in the Sovereignty beyond the Orange River. (4.) 500*l.* a-year to the Bishop of Mauritius, of which 250*l.* is for Christian instruction to the Coolies, and 250*l.* for a Mission to the natives of Madagascar and East Africa resident in the island. The Bishop of Capetown expressed a hope that these people might be converted and return as evangelists to their own country. The Queen of Madagascar is a heathen and persecutes Christians; but her son, who is heir to the kingdom, is himself a Christian. (5.) An additional grant of 1000*l.* a-year for the extension of our Missions in Borneo, to be applied to the support of three additional European Missionaries and Schoolmasters. (6.) 300*l.* a-year to the Diocese of Colombo, for Missions to the heathen. (7.) It had been represented by the Chaplain at Singapore that there is a body of 40,000 Chinese at that colony, amongst whom the work of conversion has been already commenced, and that if the Society can establish a Mission there, it may be done with a fair prospect of success. This application has been approved by the Bishop of Calcutta, and a grant of 300*l.* a-year for that purpose was voted.

All the above grants are terminable on the 30th of June, 1862.

From the balance in the hands of the Treasurers, 2,000*l.* a-year was appropriated to China and 1,000*l.* a-year to Japan. The attention of the Board was drawn to an outstanding debt of 3,000*l.* due to the Society from the Diocese of Sydney. The sum of 100*l.* was granted for a Kafir Girls' School, at Protea, Capetown. A letter was read from the Bishop of Nova Scotia, giving an account of the death of the Rev. Mr. Porter, a Missionary of the Society, by drowning. He has left a widow and seven children, who have no resource but the allowance they receive from the Church Society of the Diocese. A pension of 40*l.* a-year was granted to her.

A resolution was carried requesting the Standing Committee to consider what further means should be adopted for obtaining a supply of able and zealous Missionaries.

THE
COLONIAL CHURCH CHRONICLE
AND
Missionary Journal.

JUNE, 1859.

HOPEFUL SIGNS OF KAFIR MISSIONS.

THE English turn of mind is, to a proverb, a practical one. Our first impulses are apt to be generous,—bordering on rashness. But the effervescent stage is soon over, and the next stage is commonly one of over-severity on the warmth and credulity of the first impulse. “We will never believe anybody any more; at any rate, we will never give any more money to houses of mercy, missions, orphan homes, distressed needle-women, or anything or anybody else, till we have it down somehow in black and white, how every penny is to be spent, and how much good it is to do.” The chronic state into which these excesses of warmth and hardness, credulity and suspiciousness, usually subside, is somewhere between the two extremes, with an habitual tendency to the side of cool, business-like caution. We are content and prepared to labour and to give, or at least to do something, each in his vocation, for every great and good work. But the commercial element strongly tinges our proceedings. We want to see the *quid pro quo*. Collectors for Missionary-boxes go to their task cheered by statistical information in the shape of an “interesting fact;” and everybody, according to his place and measure of intelligence, insists that there shall be “something to show.”

Two reports of Mission-work have just reached us which seem well suited to satisfy this demand for results. We regret that, for want of space, we cannot print these reports entire; but we will proceed to give as lucid an account of them as we can.

Both reports are described as “Printed for presentation to the Cape Parliament, by command of the Governor,” Sir
NO. CXLIV. R

George Grey. The one, dated Grahamstown, March 5, 1859, relates to Missions within and on the borders of British Kaffraria; the other, dated Capetown, February 15, 1859, to the Industrial Institution for Kafir Children, at Bishop's Court, close to Capetown. The first shows the Mission-work on the frontier to be grouped around four principal centres, named after the four Evangelists, of which St. Mark's is a district comprising St. Mark's station, and four stations besides, all under the superintendence of one of the most earnest, loving, honest-hearted, self-denying men in South Africa, the Rev. H. T. Waters, and all more or less of the industrial character. The most flourishing, however, is that at which Mr. Waters principally resides, and which has thus had the largest share of his personal influence and direction. And if we single out St. Mark's station for special notice, it is with the avowal that we regard it not as an average specimen of that kind of work, but as a better sample than common of the influences of which even the Kafir mind, cold, warlike, proud, politic as it is, is susceptible, when the right man is found to assume the training and guidance of it.

"On this mission," says the Bishop of Grahamstown, who makes the report, "are settled about a thousand natives, the remnants of the Galeka tribe. The remarkable progress which, by God's blessing, the Gospel has made among these people during the past year is of itself sufficient encouragement to us, amongst all those difficulties and trials to which in every part of the world genuine Mission-work is liable.

During the year, one hundred and thirty-eight adult natives were baptized, and forty-five infants; ninety-six were confirmed by me on visiting the station in August, where, on my previous visit in June, 1857, there was not a single candidate for baptism,—and there are ninety communicants.

The daily services in Kafir are attended by five hundred persons, and the amount of instruction conveyed to them by the catechizing, which takes place at each service, is such as I am persuaded could be conveyed in no other manner so efficiently. I must add that, with some exceptions, which must be everywhere expected, the conduct of these new Christians, under circumstances of great trial and difficulty, has been consistent and satisfactory. No polygamist has been baptized, nor has the refusal to receive such persons into the Christian Church produced any difficulty of serious moment.

The agricultural grant of 500*l.* has enabled the Missionary to cultivate upwards of two hundred acres, and to assist the natives in forming gardens of their own, and ploughing their own land.

The excessive drought was severely felt here, and some of the crops have entirely failed. The employment of spade-husbandry to a certain extent, in order to give the people occupation and break up the ground, has not been remunerative. The produce of the farm is

estimated at about 120*l.* ; but the real value will depend on the state of the market.

Among other industrial operations, a good drift-way has been made across the Kei, where before it was dangerous and hardly passable.

A mill is greatly needed on this station, * * * but the only safe method of raising funds from the farm towards the support of the Mission appears to be by a flock of sheep, for which, I am informed by competent judges, this farm, as well as the Bolotta (another station in the St. Mark's district) is well suited.

* * * * *

The boarding-school on this station has contained an average, during the year, of one hundred children, of whom sixty have been boys, and forty girls. Four of the boys work as apprentices, and receive three-pence per day.

In the school, the morning, as on other stations, is devoted to reading, writing, and arithmetic; the afternoon to industrial employment. The progress, orderly habits, and general demeanour of the children, were highly satisfactory to me when I visited the station in August last.

* * * * *

This Mission has been subject to heavy loss during the year; the iron house, the residence of the missionary, and containing the Mission stores, having been utterly destroyed by fire, which caught a large thatched roof that had been made to protect and shelter the house."

We have no space for comment, even if comment were required. We simply repeat that we have here, on testimony too respectable to be doubted, ample evidence that the work which Bishop Armstrong inaugurated among the Kafirs, and which his successor is prosecuting, is a real work, of which no sensible man will speak lightly, which may fairly engage the sympathies of every philanthropist who, professing to care little for creeds, studies how to produce, on what he esteems the broader and more liberal basis, the largest amount of happiness to the greatest number, but which surely lays the Christian and the Churchman under peculiar obligations, too obvious in theory, and too well understood, to need any special advocacy in these pages.

The Report of the Kafir Institution, only the germ, we trust, of the future Kafir College, for which the Bishop of Capetown is now pleading in this country, is entitled, if possible, to still closer attention, firstly, as having been framed by an agent of the colonial government, wholly unconnected by any official tie with the Church of England; and secondly, as being the account of an institution whose students are not a promiscuous crowd of converts from the Galeka or any other one tribe, but for the most part are the *élite* (let no one smile in contempt) of Kafir and Basuto society, the sons of chiefs, counsellors, and great men, who out of their own land are "nobody," but in it have

every advantage over others which rank and position ordinarily confer. That these sons of chiefs should be taught tailoring, shoemaking, carpentering, and other handicrafts, is simply so much additional evidence of the breadth and solidity of the foundations, which the admirable Governor of the Cape and the Bishop of Capetown are unitedly engaged in laying, and of the sincerity with which the Bishop asks us to believe that the College, so commenced, may be expected, if generously fostered, to play no unimportant part in the work of civilizing Africa. Forty-nine of these youths,—less for the present by two, whom the Bishop of Grahamstown has just brought to England on a visit,—have been busily acquiring the elements of religious and other knowledge at this institution for about one year. So intent are they on the pursuit of knowledge, that they can scarcely be persuaded to employ their play-hours otherwise than in learning lessons, and teaching one another; and probably it will be found as necessary for a time to provide them with systematic instruction in boys' games, as in any other department of learning. Many of these youths are said to be of great promise, both as regards intellect and general disposition. Some of them, it is hoped, may eventually enter Holy orders; but it is designed to send them all back at last to their own people, if God so will it, to pioneer a new and better era for South and Central Africa, to teach others what they shall have learned themselves, and to find fresh material for the College. The scheme is certain to be attended with disappointments and failures. Neither this generation nor the next may reasonably expect to witness the spiritual conquest of Africa. But no plan more likely to succeed could, perhaps, have been devised, and, humanly speaking, a fair amount of public sympathy and support only seem needed to render it one of the most important Missionary enterprises in the world.

After giving the *items* of production under the three separate heads of (i.) the shoemaker's shop, (ii.) seamstress and tailor, (iii.) carpenter's shop; and mentioning that, "out of the forty-nine children on the establishment, no fewer than forty-three were then employed in useful and productive labour," the reporter proceeds thus:—

"I kept school, in the master's absence, twice each day (during a residence at Bishop's Court of some days), and examined the boys individually, and in classes. I found nearly all of them possessed of a fair knowledge of simple arithmetic, and not a few of them were making evident and considerable progress. Nearly all could write so far as to form letters accurately, and the majority of the elder boys had obtained a remarkable proficiency. About a dozen were able to read in English with facility and intelligence, and all of them could repeat, and

seemed to understand, the construction of English sentences. Considering the difficulties against which the master has had to contend,—the need of an interpreter as a medium of communication, in the first instance, and the novelty of the undertaking,—I think the result evinces an uncommon degree of laborious patience and skill on the master's part;¹ and I do not hesitate to say that the educational department is a distinguished success, and merits very high commendation."

Then follow some recommendations with regard to the industrial department, which it is needless to quote.

We have only to add that both these great works—the Kafir Missions beyond the frontier, and the Kafir College near Capetown—are now in jeopardy for want of funds. The cost of the first appears from the report to be at the rate of 10*l.* per head per annum. But Kafirs in Kafir-land may still be fed largely on mealies, and a decent covering is all the clothing which most of them require. Moved more than seven hundred miles westward, and located at the very centre and heart of the civilization of South Africa, their necessities in regard both to clothing and food are increased at once. This, in part, is the price of civilization, and a price which civilizers must be content to pay. Indeed, it is precisely the superior advantages of Capetown over Natal and British Kaffraria, as a centre of civilization, that have determined the locality of the Kafir College. For the object is not merely to make these sons of chiefs Christians, or expert workmen, or good English scholars, but to give them as deep and intelligent an insight, as the time will allow, into the blessings of civilization, to awaken in them a sympathy with its institutions, and so to influence their whole tone and manners as to qualify them, if possible, to become leaders along the same path. But the cost at Capetown has averaged over 16*l.* a head per annum. Toward this expense, Sir George Grey, with a largeness of soul and in a spirit of self-sacrifice which are beyond all praise, has already contributed 1,000*l.* out of his private purse. "Nothing venture nothing have" appears to be the joint-motto both of the Governor and the Bishop. And it is well that there are men who, uniting strong wills to clear heads and warm hearts, are prepared to make such ventures. There are never wanting the men who make ventures on their own account, or the men who croak only at ventures made for God's glory, or the men who seem to have been made to stand still, the victims of excessive caution, and let the world go by them while they shake their heads and are amazed at, and predict evil for, every venture of every sort. The earnest Christian is not required to be rash: but we are all required to

¹ The Rev. H. Hirsch.

recollect that God works by means, and that a resolute will, and a keen eye, and a lively faith, united with the spirit of prayer and love, have been, and ever must be, active, albeit secondary forces in every great stage of human progress. Such a movement is now beginning to be made in South Africa; it is encompassed with difficulties, pecuniary and other: who will help it?

We have said nothing in this paper of the Missions at Natal, only because we have no official reports concerning them now before us. But our regular readers will scarcely need to be reminded that Natal is the scene of such a work, corresponding in its general scope to the Missions on the banks of the Kei, and that, in point of intellectual development, the Zulu youths under the immediate charge of the devoted Bishop of Natal and his gifted wife are at present probably much in advance of any other Kafirs now under our care. But our object was not to write a paper on Missions in general, but to draw attention to the two particular scenes of labour to which the statistical and other official information which happened to be at hand related.

CHRISTIANITY AND HEATHENISM.

"If there had not been something congenial and responsive to Christianity in the heart of man, in vain would Christianity have called to him. Her voice must have fallen unfelt, as music on the deaf, and light on the blind."—*Arch. Hart.*

THE oftener we attend Missionary Meetings, the oftener are we convinced that a great measure of their abiding results depends first, on the way in which the errors of heathenism are treated, and, secondly, on the degree in which an endeavour is made to show the adaptation of Christianity to remove those errors. No one at all acquainted with such meetings, can fail to be aware that too often very dim and misty notions prevail as to the precise object we have in view when we seek to advance the "Propagation of the Gospel in foreign parts." Ask any number of persons "what they mean by the propagation of the Gospel? what real tidings they seek to proclaim? what opinions they desire to propagate respecting God, man, and the world around, as tending to correct the errors of heathenism?"—and in how many many cases the replies we receive are but faltering and indistinct! How often we are made painfully conscious that temporary excitement, or vague curiosity, has been the motive that has attracted the presence of far too large a number.

Exceptions there are, of course, and they are many. Still, all of us are more or less prone to forget the real character of

the work in which we then engage, and require constantly to remind ourselves of that saying of Boyle's, "That it is not a greater happiness to inherit a good religion, than it is a fault to have it only by inheritance, and think it the best because it is generally embraced, rather than embrace it because we know it to be the best." We have been brought up from our earliest infancy in a Christian country; we have lived from day to day in the full enjoyment of Christian civilization; we have our means of grace afforded us here, and our hopes of glory hereafter, and we take them as a matter of course, just as we do the sunlight; often, perhaps, with as little reference to the Source from whence they flow. We assemble and meet together week after week, professedly to "render thanks for the great benefits we have received at the hands of Almighty God our heavenly Father, to set forth His most worthy praise, to hear His most holy Word, and to ask those things which are requisite and necessary, as well for the body as the soul;" but actually and practically do we heartily engage in *real* thanksgiving, in *real* praise, in *real* prayer? Do we not find ourselves insensibly, and almost irresistibly, relapsing into a state of unreality and careless inattention? Do we not find ourselves repeating words of most awful and momentous significance, without even a thought of their real meaning, and their bearing upon ourselves? Has it not sometimes startled us to find that we have been going on for years, avowing our belief in the Fatherhood of God, in the birth, death, resurrection, and ascension of our Saviour, in the existence of the Holy Ghost the Comforter, and the forgiveness of sins, and the life of the world to come, without ever having examined ourselves seriously and calmly on the meaning of these truths, and their relation to ourselves?

And if the creed we profess has never been *realized* by us, if it has never solved for us any of the problems, or explained any of the perplexities of our brief life on earth, if it has never raised our thoughts above this world, can we be surprised that, when from time to time we are invited to take part in assisting Missionary enterprise, the whole subject should appear dreamy and unreal, an uninteresting, dull, cold, and dreary topic, only to be avoided and shunned? Can we wonder that instead of being able to repel, we are staggered by the arguments of those who insinuate that particular soils are adapted to particular religions; that Christianity is only one of the many phases of man's religious consciousness; that, instead of being a Revelation, it is the natural product of the human intellect, of the earth earthy, of the natural man natural? Can we wonder that we recoil half ashamed before the taunts and sneers of that

numerous body of popular writers who seem to imagine that "every man must be a brain-heated fanatic who stands upon a public platform to plead for his fellow-creatures in distant lands, and as if every woman who goes to listen to him, and desires to help him, must needs be a simple dreamer, a slattern, a sorry housewife, and a bad mother"?

How can it be otherwise? Personal reality, personal earnestness, personal conviction, these ever have been, these ever must be, the true mainsprings of Missionary zeal. Christianity must have been a *Ἐυαγγέλιον* to us, if we truly desire its proclamation as such to others. And the more we have realized it as what it claims to be, a "message of glad tidings," the less likely are we to be staggered and perplexed by the sophistries of those who brand Christian Missionary enterprise with the stigma of narrow self-aggrandizing proselytism, and, in the language of the Bishop of Calcutta last year at Salisbury, "speak as if there were various religions in the world, and these religions were adapted to some different race or nation; as if Christianity were the religion of the West, as if Mohammedanism were a part of the religion of Asia, Brahmanism of India, and some form or other of idolatry and bloodthirsty worship of Africa and some of the islands of the Pacific."

On the title-page of every number of the *Colonial Church Chronicle* is rightly inscribed the well-known quotation from Bishop Butler—

"Christianity is to be considered as a *trust* deposited with us in behalf of others, *in behalf of mankind*, as well as for our own instruction."

If we have listened to its instruction, if we have marked, learnt, and inwardly digested its teachings respecting ourselves and our position in this world, then we shall truly acknowledge it as a trust deposited with us *in behalf of mankind*, then we shall understand why "no one has a right to be called a Christian, who doth not do somewhat in his station towards the discharge of this trust;" then, but not till then. An invitation, therefore, to promote the propagation of the Gospel in foreign parts is really and actually, not by any figure of speech, a test and a touchstone whether we are real and true, whether the creed we profess has any further hold upon us than some more effete formula, whether our convictions are genuine, or we are drifting down the stream of life "with only a name to live." And the efficiency of Missionary Associations to rouse us from a dull and stupid spirit of lethargy and unreality depends far more than we are perhaps at first inclined to imagine, on the way in which the errors of heathenism are treated, and the

degree in which the adaptation of Christianity is shown to remove those errors, "to disentangle the tree from the ivy which was strangling it, without, in the process, and together with the strangling ivy, destroying also the very life of the tree itself, which we designed to save."¹

There are two methods of treating the errors of those who have not received the light of truth. They illustrate two habits of mind, directly opposite to each other. The one looks upon idolatry and its inseparable abominations with a sort of literary curiosity, with the interest of the antiquarian or the palæontologist. We are presented with a beggarly array of religious systems, with their attendant rites and ceremonies, labelled and docketed like so many interesting "specimens" in a museum. They form part and parcel of the information we receive respecting any country, just as do its fauna and flora. No attempt is made to account for the peculiarities of any nation's religious life, or to understand its errors. The writer touches them only with the tips of his fingers, and refuses utterly to sustain their burden, or to sympathize with their dark tale of sorrow and ignorance.

But this is not the mode of treating the errors of heathendom, with which we are now mainly concerned. No man will be a favourer of Missionary enterprise who thus toys and plays with human infirmities. Dilettante scholarship has never produced a genuine Missionary, and therefore may be summarily dismissed.

The other mode is one which demands a more extended notice. We often find it side by side with genuine earnestness, sincere conviction, and a deeper appreciation of the causes of religious error. Its language is that of wholesale, and sometimes contemptuous *denunciation*. It refuses to see anything but the hateful and the devilish, and cannot be brought to inquire calmly into the source of these hideous perversions, or to seek out the truth overlaid by these frightful caricatures.

There always have been those who are incapable of sympathy with the origin and the causes of human error. There always has been a Tertullian² as well as a Clement of Alexandria. Just as the former could not allow anything to Greek philosophy, would not even try to understand Socrates or Plato, and "called the dæmon of the philosopher a devil," so those who would fasten their attention only on the hateful and the devilish

¹ Trench's Hulsean Lectures, p. 144.

² See Milman's Latin Christianity, i. 39; Westcott on the Canon, p. 75; Neander's Antignostikus, p. 200, also p. 433. See also Hardwick's Christ and other Masters, i. 13—16.

in the theologies of distant lands, are far too prone to use the language of indiscriminating denunciation.

Now, it has always seemed to us that it is a very perilous and unseemly thing for one who, in his best estate, is compassed about with infirmity and manifold error, who cometh up and is cut down like a flower, to hold up the errors of his brother-man to ridicule and scorn. Contempt, denunciation—these are very easy, but very short-sighted, methods. As addressed to an audience at a Missionary meeting, they are worse than short-sighted; they are dangerous. They go far towards maintaining, instead of correcting, that spirit of self-complacency and self-satisfaction which we feel respecting our freedom for religious error. They go far towards gratifying our natural tendency to forget that there is nothing we have “which we did not receive;” instead of teaching us to remember how and where we stand—*illuminati, non illuminantes*.¹ If the errors we are combating can be fitly met with these weapons of ridicule and scorn, they surely ought to be very speedily removed. But are they so speedily removed? Is the task of setting men free from their superstitions so easy and plain? Is the process of men’s extrication of error a speedy one—a thing of to-day or yesterday? We know it is not. We know that if it is to be effectual, the very highest wisdom is required. We know that in this work, of all others, real erudition must minister to piety, and zeal be mingled with compassion. Whenever we speak of superstition, we must remember that it “supposes a real and undeniable *desire* in human nature which procures for it admission, as well as a fundamental and undeniable *truth*, which it only misunderstands and defaces.”² And the more we can show that without a genuine reception of Christianity these desires must remain ungratified, and these truths defaced and caricatured, the more we shall teach men to see in the language of our Creeds and Confessions the solution of difficulties which ever have tortured the minds of men, and God’s answer to the cravings and perplexities of humanity in every clime. What a protest against intemperate denunciation and ignorant declamation is the conduct of the very chiefest in the army of Christian Missionaries, St. Paul, when for the first time the evangelic message met the refinements of ancient

¹ See St. Augustine’s Hom. in Joann. ii. 19, where he comments on the humility of the Baptist, who ever remembered that he was a *lumen illuminatum*, not a *lumen illuminans*.

² Neander’s Church History, i. 12. We cannot too often remember, that the growth of idolatry was gradual and slow—that what is true of man is true of it, “*nemo repente fuit turpissimus*.” Idolatry, as St. Paul describes in the Epistle to the Romans, “originated in the deification of nature, which yet implies a depressed consciousness of God; and to this, as lying at its basis, the apostle appealed in his discourse at Athens.”—*Neander’s Planting*, i. 430.

philosophy! "Inspired by feelings that were implanted from his youth in the mind of a pious Jew, and glowing with zeal for the honour of his God, the Apostle must have been horror-struck at the spectacle of the idolatry that met him wherever he turned his eyes. He might easily have been betrayed by his feelings into intemperate language. And it evinced no ordinary self-denial and self-command, that instead of beginning with expressions of detestation; instead of representing the whole religious system of the Greeks as a Satanic delusion, he appealed to the truth which lay at its basis, while he sought to awaken in his hearers the consciousness of God which was oppressed by the power of sin, and thus aimed at leading them to the knowledge of that Saviour whom he came to announce."¹

Now, this is a most significant and instructive fact, the importance of which cannot be exaggerated. Here was one whom early associations, a Jewish education, and intense earnestness of purpose, might reasonably have inspired with very different feelings, and urged towards a very different line of action. Here was one who knew better than any man the fearful nature and terrible results of idolatry—who, in his letter to the Romans, has painted in the darkest colours the blasting effect of heathenism—who could speak of those without the pale of Christianity as "aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world,"² who must at times have been well-nigh crushed and borne down by the consciousness of the desolating results of the work of the Wicked One; and yet, when he is face to face with these errors, when he has those before him whom he would lead up unto Christ, there is no intemperance, no denunciation, either in his language or deportment. With the wisdom which cometh from above, he transports himself, in a spirit of deepest sympathy and tenderness, to the side of his hearers. He makes³ the testimony that polytheism is insufficient to solve the enigmas of existence, which the Athenians had themselves inscribed on the altar to the "unknown God," a common ground between himself and them. He takes his pebble, to use the language of Chrysostom,⁴

¹ Neander's Planting, i. 189. See Canon Wordsworth's Comm. in Acts xvii.

² Ἀπὸ τῶν ὅλων τῶν πολεμίων αὐτοὺς ἐχειρόσατο.—Ammon. in Cat.

³ Eph. ii. 12, 13. The expression *ἄθεοι ἐν τῷ κόσμῳ*, whether we take it in the sense of "denying," "ignorant of," or "forsaken by" God, "forms," as Professor Ellicott well says, "the climax and coacervation of the misery involved in *χωρὶς Χριστοῦ*, and enhances the dreariness and gloom of the picture."—See his *Comm. in loc.*

⁴ "Ductor Christiani exercitūs et orator invictus, pro Christo causam agens, ipsam inscriptionem torquet in argumentum fidei."—Jerome *Epist. ad Magnum*.

⁵ Chrysostom in Acts xvii. Ἀθηναίοις δημηγορῶν, οὐκ ἀπὸ προφητῶν οὐδὲ ἀπὸ τοῦ νόμου διελέχθη, ἀλλ' ἀπὸ βωμοῦ τὴν παραίνεσιν ἐποίησατο· ἀπὸ τῶν οἰκείων αὐτοῦς ἐχειρόσατο δογματῶν· διὸ οὐκ εἶπεν ἄνομος, ἀλλ' ὡς ἄνομος.—Cramer's Catena.

out of their own brook, and, while he would set them free from their superstitions, he teaches them (the surest proof of truest wisdom) reverently to handle their past selves and their past beliefs. "Whom ye ignorantly worship, Him declare I unto you." This was the great Apostle's way of delivering the message wherewith he was charged. Well may we pray that *HE* who, "through the preaching of the blessed Apostle St. Paul, caused the light of the Gospel to shine throughout the world, would grant unto us not only that we may show forth our thankfulness for the same by following the holy doctrine which he taught,"¹ but also that we may not forget the *way* in which he taught it.

The record of that interview on Mars' Hill was written for our learning, and we shall then best learn it when we, in a like spirit, strive to transport ourselves to the side of those lying in darkness, and try to see things from their point of view, and not from ours; and the effect will be one of the most momentous advantage to ourselves. As we never appreciate the full blessing of health till we have been laid upon a sick bed, or the ordinances of religion till we are deprived of them, so we cannot understand how the the satisfaction of our deepest wants, which Christianity alone supplies, lies at the bottom of all social, moral, and religious progress, till we have placed ourselves by the side of those on whom the Day-star has not yet dawned, striven to shade off the full blaze of Revelation,² and faced the problems of existence, as they harass and perplex those who are ignorant whether it be a Preserver or a Destroyer who is the rightful sovereign of the universe. We shall then learn, as we never learned before, that, as has been ably said, "we address ourselves in a slight and inefficient manner to our work of conducting Christian Missions, when, without discrimination, without acquaintance with those systems which hold souls in bondage, which hinder them from coming to the light of life, we have but one method for them all—one language in which to

¹ Collect for the Festival of the Conversion of St. Paul. Among the instructions given by his friend Daniel, Bishop of Winchester, to Boniface, the Apostle of the Germans, we find it laid down that "he was especially to show the rude pagans that he was accurately acquainted with their religious doctrines; by asking questions he was to find out what was irrational or contradictory in their belief, in such a manner as not to insult or irritate them, but act on all occasions with gentleness and moderation; he ought to institute frequently a comparison between their doctrine and the Christian, yet not too pointedly, that the pagans might not be exasperated, but rather ashamed of their absurd opinions."—*Nlander's "Memorials of Christian Life,"* p. 459.

² "Adverte lector," writes Bengel, after commenting on the word *θεοδιδασκων* used by St. Paul in Acts xvii. 22, "Impietas et falsæ religiones, quotquot sunt, quantæ quantæ sunt, quod ad animam pertinet, *timores* sunt: sola *religiosa Christiana* hoc habet, ut nobilissimas hominis facultates et affectus expleat, *timoremque* liquidum et cum timore fiduciam, amorem, spem, lætitiâ afferrat."

describe them all—one common charge of belonging to the devil upon which to arraign them; instead of recognising, as we ought, that each province of the dark kingdom of error is different from every other; instead of seeing that it is not a lie which can ever make anything strong, but the truth which that lie perverts and denies.”¹

It will be our endeavour, in some succeeding numbers, to compare certain past and existing religious systems external to Christianity. We shall strive to ascertain the fundamental facts on which they rest, and the half-truths which they contain. And by a comparison of the cravings of man thus expressed with the revelations of Christianity, we shall hope to illustrate that saying of Pascal’s, that Christianity alone understands all that is good and all that is evil in man, with the origin and causes thereof; that its “chief glory consists not in its having relation to nothing that went before itself, but rather in its being the middle point to which all lines—some consciously, more unconsciously—were tending, and in which all centered at last.” And if we find that Christianity not only satisfied the needs of men, but that too in the very form in which those needs have been expressed, we shall not deem this derogatory to the dignity of a Divine Revelation, but shall take it as a warning against that anxiety to claim absolute novelty for even the minutest element and circumstance of our belief, which, as the lamented Archer Butler has well said, “is only one of the many forms of our habitual degradation of God to our own standard.” “Were we charged,” says the same high authority, “with the publication of a system of belief, and allowed unbounded liberty in devising it, doubtless we should delight in startling the unbelieving world with unexpected terms and propositions; and we ascribe this petty pride to that majestic Governor whose impartial care is over all His works, and whose purpose, when He came among us, was, not to triumph in the mistakes of His noblest creatures, but, without respect of persons, ages, or countries, to bring in an everlasting righteousness.”²

We feel sure, that if we enter fairly upon this most interesting inquiry, we shall derive from it many advantages. It will teach us the duties of temperance and moderation when we speak of heathenism; it will grave upon our minds the relation of Christianity to the wants of universal man; it will teach us to understand why it is a “Gospel” more really than, perhaps, we do; and, above all things, it will remind us to cultivate a spirit of patience and gentleness in our dealings with error, remembering that we have nothing which we did not receive. And it seems to us that

¹ Trench’s *Hulsean Lectures*, p. 140.

² Professor A. Butler’s *Lectures on Moral Philosophy*, vol. ii. p. 9.

just now there is a special reason why we should strive to make our Missionary associations, and meetings, and sermons, occasions, not only of zeal, but of "zeal according to knowledge;" that we should be one and all able to give a *reason* for the hope we entertain respecting the all-embracing and all-satisfying nature of Christianity. Dogmatic assertion is utterly insufficient. Publications abound in which all the blessings we enjoy are attributed to the progress of society and of civilization: religions generally, and the Gospel as one member of the class, are treated as mere expressions of man's spiritual nature, and the objective character of Christianity, as a Revelation from on high, is more and more degraded, and sometimes utterly denied. And the way to encounter the disciples of modern spiritualism is to take them on their own ground. They do not deny man's religious consciousness: they recognise his cravings and aspirations. We would try, therefore, to show that these cravings and aspirations have almost universally run into certain fixed channels, and expressed themselves under certain definite characteristics, and that Christianity alone supplies any worthy answer thereto, or in any way explains them; that it takes into consideration not one, but all the complex factors in man's nature, and commends itself, like no other system, "to every man's conscience in the sight of God," as in very truth a *Ἐυαγγέλιον*, a "message of glad tidings," to the "Jew first, and also to the Gentile."

(To be continued.)

Correspondence, Documents, &c.

OXFORD AND CAMBRIDGE MISSION TO CENTRAL AFRICA.

ON Tuesday, May 17th, a meeting was held in the Sheldonian Theatre, Oxford, in aid of the Mission to be established in the tract of country opened up by Dr. Livingstone, in Central Africa. The Bishop of Oxford was in the chair, and a deputation from Cambridge was present, consisting of the Rev. Professor Selwyn, B.D., Margaret Professor of Divinity; the Rev. Harold Browne, B.D., Norrisian Professor of Divinity; the Rev. William Monk, M.A., St. John's College, the Cambridge Corresponding Secretary to the Mission; the Rev. George Williams, B.D., Fellow of King's College.

We lay before our readers extracts from the report in the *Oxford University Herald*, of May 21. The Bishop of Capetown's speech is given in full.

"The Bishop of Capetown was received with loud applause on his rising to move the first resolution, which was—'That the recent discoveries of Dr. Livingstone having brought to light a large and hitherto unknown region in Central Africa, it is of the utmost importance that a Mission should be sent into that heathen land, and that it should consist, as soon as practicable, of a Bishop and a number of assistant clergy.' Since he had been in England he had attended very many meetings, but he had attended none with the same satisfaction that he attended the present one, because it assured him that the claims of Central Africa were about to be heard, that its cry for relief was about to meet with a response, that they were going to proceed in Central Africa in the way of our Lord himself, marked out for us in Holy Scripture, and followed by the Church in primitive ages; and also because that meeting represented the two great seats of learning and science united in this great and blessed work. That was the beginning, he believed, of a most important undertaking of supplying missionaries to a dark and afflicted land; and when they were gathered to their fathers the wave would still be rolling on, and multitudes would still be being brought into the fold of Christ. He would for a moment dwell on the claims which he thought Africa had on the sympathy of the whole Church of Christ, and on their own branch of it in particular; and then proceed to dwell on a few of the chief features of the work before them, and the means of carrying it out. The very helplessness of Africa seemed to be one great feature of its claims. It was utterly helpless. It was not like India, China, and Japan, those three great fields of labour in which the Church was about to be called to enter upon a mission far larger and more extended than any other she had yet undertaken. It appeared to him that there was no country with which civilized Europe had been so unacquainted, for which it had done so little. Our commerce had floated by the whole length of that country; and yet what had we done to raise it in civilization or teach it the faith? A few enterprising travellers had from time to time traversed the country, and made us acquainted with it; we had had our enterprises for opening up the country; we had planted our missions on the western coast of Africa and on its southern extremity; but what we had done was just to fringe its borders with our missions, and we had scarcely done anything for the interior. At present, the great mass of sixty millions of the people of Africa knew as little of the Redemption as their ancestors did at the period of our Lord's coming into the world. Then the wrongs we had inflicted on Africa seemed to call upon us to go forth in Christ's name, and seek to redress them. He felt a diffidence in touching on this subject of the slave trade, for it was one which the Chairman had an hereditary right to handle; and he trusted he would not suffer that meeting to dissolve before he had set before it the injuries we had inflicted on Africa and the debt of obligation we owe it. He himself, however, having been, in some degree, a witness of the accursed system of the slave trade, might venture to state what he had seen. He had seen, on two distinct occasions, 600 human

beings torn from the shores of Africa, crammed within the narrow decks of some small craft of 120 tons burden, all incapable of moving an inch to the right hand or the left, and suffering frightfully from the atmosphere they breathed. He had seen, within a few days, 100 of them perish; and, a few days afterwards, 50 more. Nothing in Dr. Livingstone's remarkable book had struck him more than his plain description of the wretched state of degradation and demoralization in which the slave trade had been carried on. Sad and miserable as the people were in their state when left alone, when we had gone to them we had hitherto left the heathen worse than we found them. We had set tribe against tribe, people against people, the father against his child, and the husband against his wife; and all the grant of twenty millions to purchase the freedom of the slave, and the efforts we were making to prevent other nations from engaging in the traffic, by keeping a fleet at a cost of half a million a year, by no means undid what we had done: the poison was still germinating through the length and breadth of the land.

Perhaps there was no country more ready to listen to Christian teaching than unhappy Africa was. In no part with which this country had become acquainted was there any real resistance by the people to Christian teachers going among them. It might be so in India, China, and elsewhere, but it was not so in Africa. What they had to contend with was the degraded condition and low intelligence of the people. Few things had struck him more than the cry of the poor Africans to Dr. Livingstone—'Give us sleep; give us peace; give us rest:' they were indeed most anxious that we should do what we could to confer upon them some of the blessings we ourselves possess. At a previous meeting in this very City and University, it was resolved that six Missionaries, headed by a Bishop of our Church, should go forth in the great work of the evangelization of Central Africa, and he did not think it necessary to dwell upon the fact that that system was what was propagated in Scripture, and what the Church adopted in primitive days. But it had been felt that there might be legal difficulties in setting about the work in that particular way. When he came home he felt it his duty to consult with the fathers of the Church; and he found they had some doubt as to whether they had any legal right to proceed to the creation of Bishoprics beyond her Majesty's dominions. Having consulted with the Lord Chancellor and with the Chancellor of this diocese, he had finally been told that he might consecrate, in his own Cathedral Church at Cape Town, Bishops for Central Africa. The Lord Chancellor took eight months to consider, having communicated with Sir G. Grey, Governor of Cape Town, as to the political aspect of the matter; with the Archbishop of Canterbury as to its ecclesiastical, and with the law officers of the Crown as to its legal bearings; and he was happy to say that the present Colonial Secretary had now informed him that neither he nor his suffragan would be infringing against any prerogative of the Church or the State if they did consecrate, in their own Cathedral Church at Cape Town, Missionary Bishops for the

evangelization of Central Africa. So at present there was no obstacle in the way, except as regarded the raising of the funds. It mattered not how they proceeded in the present case. He thought the best way would be for the committees of the two Universities to choose their own men for the inferior offices of the Church, and to be Bishop of the Church, and present them to the Bishop of South Africa for consecration. The Church was now resolving that her Missions should be conducted in a true, and proper, and scriptural way; and one point which the Church herself must consider was—who should hereafter appoint these Bishops? She must herself devise some means by which persons, with authority from her, should select, and appoint, and send out to distant fields of labour these men; and we must provide means by which these Bishops should be placed in a somewhat independent position. They must not have men sent to be approved or rejected by their flocks, or who should be subject to any committee, however respectable, here at home. They must be responsible only to the Church itself. He therefore most earnestly hoped that the Convocation which was about speedily to meet (and to represent them in which they had elected two Proctors that day), would consider the great and important questions which were springing up within the Church with respect to her Missions in distant lands. The late Convocation had to consider this subject, and he rejoiced that in the last session of that Convocation the matter was taken up by one distinguished member of our Church, who had perhaps a greater authority to speak on this point than any other member—he meant him who first laid down the principle on which these Missions should be conducted, and had written a book which, from that day to this, had been the text-book on that subject.

But it was not enough that we should have a mere constitution of the Church; we must also have its complete organization, if we would have that Church in distant lands carried on in an efficient way. There were questions of great importance growing up in our different possessions which needed to be considered:—such as the form of ritual which communicants just gathered from the heathen should be permitted to use; and such questions as that of polygamy, which was becoming of great importance in his part of Africa, and which was likely to be decided in different ways in different dioceses. They must have their meetings of Bishop, Clergy, and of Laity, it might be, for the proper regulation of these Missions. He hoped and trusted that they would be prepared to look this business fairly in the face. Let them distinctly understand that it was not a light work they were undertaking, and that it would be a costly work. They could not send forth six clergy, with a Bishop at their head, into the interior of Africa, except at a large cost. They must first send them across the ocean, and they must properly provide for them as persons going into the interior of a vast country, and having no means of communication with England, it might be for years; and they must be enabled to purchase waggons and oxen to travel 1,200 or 1,500 miles into the interior of Africa. The least sum which they could calculate upon

requiring was 10,000*l.*, which was a mere nothing for the Church of England to raise for a work of this kind. If they really worked together, within the next three or four months that sum might easily be raised. They should organize their work here at home, and they should not only have persons ready to subscribe for a term of years, but persons who would pledge themselves to obtain the promise of sums for a period of five years or so. Individuals had done this more than once with reference to those works in which he was himself engaged, and if persons then present would set themselves about the work in that way, within the next three months the whole of the 10,000*l.* would be forthcoming. The London Mission had undertaken to maintain six Missionaries for three years at a cost of 6,000*l.*, and had said that their friends would be disappointed if they did not send out a larger sum of money and a larger staff. Let them not be surpassed by this small number of their brethren! The Church needed for this work some of her devoted sons; not of great intellect so much as of gentle, earnest, loving spirit, ready to spend and be spent, and endure hardships, as good servants of Jesus Christ. And he thought he mistook the feelings of this University and Church if they did not furnish, at no very distant day, all the men that would be required for this good work. It was essential that they should have in Africa a Training Institution, and he was seeking to found one for the education of the native ministry; for, looking at the work lying before the Church, they must feel that if their zeal were what it ought to be, and not what it was, they could hardly supply a sufficient number of European teachers. It seemed to be essential that they should have an Institution for the training up of a native ministry, and he felt himself the importance of being able to throw open the doors of that Institution to the Missionaries who should go forth from this University, and also to those who were labouring with Dr. Livingstone—he meant the London Missionaries. He would commend very earnestly the work they were met together to advocate to the meeting's sympathy, support, and prayers; and he hoped and prayed that they would raise up men qualified to do this work, and that God would bless them in their undertaking."

The resolution was seconded by the Rev. Professor Selwyn, of Cambridge.

The second resolution was moved by the Warden of New College. "That an Association having already been formed by the members of the Universities of Oxford and Cambridge, for sending a Mission to Central Africa, to be called the *Oxford and Cambridge Mission*, which it is proposed to connect with the *Society for the Propagation of the Gospel in Foreign Parts*, this Meeting undertakes to promote the objects of the Association by every means in its power."

The following is an extract from the report of the speech in which the resolution was moved:—

"He would only say a few words in explanation of the name of the *Oxford and Cambridge Mission to Central Africa*. The assumption of that name was, he thought, fully warranted by the embodiment of

the scheme at Cambridge, by the hearty adoption of it in Oxford, and by the numerous and abundant contributions by the members of both Universities. They sought to interest not only the present, but future generations in the eternal welfare of tribes and nations destined, it might be, under God's good providence, to be reclaimed from barbarism and ignorance to civilization and knowledge, and to all the blessings which follow a sincere profession of Christ's doctrine. But in order to attain this blessed effect the more surely, and to perpetuate it, they proposed to send forth, at once if possible, with a perfect organization, a Church mission—with a Bishop at the head of his clergy. It was obvious that, in order to accomplish this, they would require the support and assistance of all their friends. In giving to this project the name of the Oxford and Cambridge Mission, they did not mean to give to it any exclusive character. They rather called upon all their friends to support them by their influence and contributions, and then they hoped to be enabled to do that which they would scarcely be able to achieve without such assistance, and to hand over to the fostering care of the *Society for the Propagation of the Gospel in Foreign Parts* the means of following in the footsteps of Livingstone—to confront the same evils and the same dangers, and to overcome the same difficulties; sent out, as the Missionaries would be, in the hope and belief that some, at least, of the seed of God's Word which they would bear with them from these storehouses of theological learning would fall on good ground, and bring forth a hundredfold to the glory of God, and the salvation of multitudes whom no man could number."

The resolution was seconded by Mr. Roundell Palmer, who, at the conclusion of his speech, said "that Dr. Livingstone was a man whose simple manners, absolute reality of character, self-devotion, and heroism without profession or pretension, might serve as a model to all who might undertake such works as this. *Cum talis sis*, it had been said, *utinam noster esses*: but he would, for his own part, re-echo no such sentiment, when speaking of a man like Livingstone. Rather, to a noble spirit like that; in which there were no traces of the narrowing influences of sectarianism or party,—to such a one as Livingstone, he would say, *Cum talis sis, noster es*."

The third resolution was proposed by Professor Harold Browne, and seconded by Dr. Phillimore—

"That it is highly desirable that steps should forthwith be taken for forming a London Committee of the Association, and that meetings should be held and sermons preached in behalf of the proposed Mission in the principal towns of England."

"The Rev. Ernest Hawkins, late Fellow of Exeter College, then rose to move a vote of thanks to the Right Rev. the Chairman. He bore his testimony to the services conferred on Missions by his lordship, whose voice, he said, had perhaps tended more largely and more deeply than any other voice to impress on the minds of the people of this country the duties and privileges of missionary labour. One great fact he wished to notice was that it was now declared that the

Church of England was free to act untrammelled, uncrippled, and unfettered, according to that system she had received from the founders of Christianity. How was it they had not discovered this before? The Bishop of Capetown, among his many services to missions, by bringing this to our knowledge had capped them all. They were free now to go forth without asking permission anywhere. They claimed no triumph, but hitherto they had had to fight many a battle, and have recourse to many shifts to establish our Bishops where they were needed. What was the difference in principle between establishing presbyters and sending Bishops to superintend them? Two more distinguished men of this University were now to be elevated to the colonial bench, and he trusted many more would follow. He congratulated the Church of England at large on its emancipation from this supposed bondage.

The Ven. Archdeacon Hardwicke seconded the motion, which was carried by acclamation, the assembly rising and displaying much enthusiasm.

The Chairman was greeted with loud and prolonged applause on rising to respond. He said—I beg to thank you most warmly for your kind reception of the discharge of my duties to-day; for a duty indeed I feel it was, being invited to have the high honour of presiding over such a meeting as this—a plain and simple duty. I could wish that I had time before me to say a few words on the great subject which has brought us together. It is almost impossible. But I have one or two official announcements to make; one from the Bishop of Grahams-town saying that a previous engagement made it impossible for him to attend this meeting, but that he would take a part in the meeting in his own University of Cambridge. I have also to mention that the two Members for this University in Parliament have both expressed their regret that, one from illness, and the other from a previous engagement, they are unable to be here to-day, and each has desired to be put down as a donor of 20*l.* for the funds of this association. His lordship mentioned several other smaller donations, and one of 100*l.* from Miss Burdett Coutts, who reserved to herself the right of giving the same sum to the Cambridge Committee, and continued—I rejoice for my own and the sister University that they have undertaken this work. As to the objection which has been urged that, perchance, we endanger some of our principles in following this work, led on to it by Dr. Livingstone, the objection has been so well and so ably met by my friend Mr. Roundell Palmer, that I think hardly a word remains to be said. And yet, as he is a layman and I am a clergyman, I may add a single syllable. In the first place, then, we profess no abandonment of our own Church principles, because we are sending out Church Missionaries ably and duly organized; and in the next place, we do feel it an honour to tread along that highway of holiness, which, as we hope, Dr. Livingstone has been allowed to open into the centre of Africa. I think he must be a man of very narrow mind who identifies Dr. Livingstone with any sectarian profession of Christianity. I have not read his book, but I have had the great advantage of frequent

personal intercourse with him, and I can bear my testimony that he is one of those men in whom the great master-truths of Christianity have eaten out the sectarian element. All that I can say about him is that I can conceive no man refusing to welcome Dr. Livingstone as God's apostle into Africa who can read out aloud those words of inspiration—'The Lord God of the Prophet Elijah.' This objection appears to me to be utterly unfounded, and I rejoice that we undertake this work.

I thank God the Universities have undertaken it, for this reason :—I feel the great national debt we owe to Africa. National sins entail, in this world, national punishment. It must be so. There is no national responsibility in the world to come; there is individual responsibility; in that blessed sun of everlasting light national failings shall have been swallowed up in that mighty ocean which shall roll for ever before the Lord and before His throne. And therefore national responsibility must work out its punishment in this world. We have all admitted the greatness of the national sin to Africa. How can we roll aside the judgment which waits upon it? In one way only. Talk about national repentance!—what can make it true? Nothing but that the nation should thoroughly and heartily undo, as God gives it opportunity, the evil which it has done. Nothing else can save us. God in this case has given a most remarkable power to England, to undo the evil she has done. The evil has its two great seats at this moment in Central Africa, demoralized by the slave trade, and in the southern states of America, equally demoralized by slavery—a social institution. What a mockery of terms! Call it rather an *anti-social* institution. By opening Central Africa up to free and legitimate commerce, you sap, first of all, the slave trade. The one inducement to the slave trade is that the chief finds that his only way of obtaining the productions of the world which he wants is by the sale of the body of his subjects. Make it his interest to make his subject the producer of wealth, and you go to that certain spring of action, an immediate return to the chief, and through that you cut away the very foundation of the continuance of the slave trade. By introducing a Christian commerce you are undoing, in one great seat of the sin, the evils this nation has done. Now mark how it will tell upon the other. That which maintains slavery now in America is the cotton market of England. There is no use blinking it; it is the truth. Now, supply the cotton market of England with the free cultivated cotton of Africa, and you have cut away the second of these great evils, the existence of slavery in the southern states of America. God, in his providence (the Bishop continued), had so ordered things by a strange extension of His mercy which rarely was given to a nation, that we were able actually at this time to undo the evil which had been done in the two great seats where this evil still exists and flourishes. Therefore he believed for this reason it was a most blessed thing that the nation, as far as possible, should be stirred in this way by the two Universities undertaking the work in this manner—sending commerce along the highway, and with it Christian teaching, and

a direct organization of Christ's Church. He thought further that it was an unspeakable blessing, their being able to acquaint the minds of their younger men with what the Church of Christ was doing in distant parts of the earth. Referring to the natural features of the country, he said Professor Sedgwick, in his 'View of South Africa,' had spoken of the 'ponderous monsters stalking over those wide wastes.' What a picture did that present of the animal life which peoples that vast empire! He believed that for such bodies as theirs to be called often from their deep studies, and from their polemical maintainings of the truth to the practical action of spreading Christ's faith in the world, was a most wholesome and blessed discipline. Where was it that suspicions were born and increased and multiplied—where was it that hearts were narrowed and sympathies cooled—where was it that every man's own special and peculiar view became magnified and intensified until it consumed all his being, and reduced him from the Christian man to the slave of some little myth of his own? This went on among men who did not act for Christ—who did not keep alive the sympathy of their hearts by exercising their hearts in healthy, united action, but lived in darkness with images floating dimly before them, which they mistook for facts until they led them into the uttermost night. They might depend upon it that it was thus that acrid humours were bred in the mind spiritual. It was thus that the mind spiritual was narrowed and darkened, until it became fit only to maintain those acrid humours; and thus it was that Christ's Gospel became an instrument of mutual invective, instead of a doctrine of universal love."

His lordship shortly afterwards pronounced the benediction, and the meeting, which was universally regarded as a most successful one, then dispersed.

POWER TO CONSECRATE MISSIONARY BISHOPS.

WE extract from the foregoing Report a passage from the speech of the Bishop of Capetown, of inestimable value. The Church having thus ascertained what her powers are, is responsible for using them aright. May God give us grace to enter in at every door which is opened to us, and to take possession of heathen lands for Him.

"When he came home he felt it his duty to consult with the fathers of the Church; and he found they had some doubt as to whether they had any legal right to proceed to the creation of Bishoprics beyond her Majesty's dominions. Having consulted with the Lord Chancellor and with the Chancellor of this diocese, he had finally been told THAT HE MIGHT CONSECRATE, IN HIS OWN CATHEDRAL CHURCH AT CAPE TOWN, BISHOPS FOR CENTRAL AFRICA. The Lord Chancellor took eight months to consider—having communicated with Sir G. Grey, Governor of Cape Town, as to the political aspect of the matter; with the Archbishop of Canterbury as to its ecclesiastical, and with the

law officers of the Crown as to its legal bearings—and he was happy to say that THE PRESENT COLONIAL SECRETARY HAD NOW INFORMED HIM THAT NEITHER HE NOR HIS SUFFRAGAN WOULD BE INFRINGING AGAINST ANY PREROGATIVE OF THE CHURCH OR THE STATE IF THEY DID CONSECRATE, IN THEIR OWN CATHEDRAL CHURCH AT CAPE TOWN, MISSIONARY BISHOPS FOR THE EVANGELIZATION OF CENTRAL AFRICA."

THE AMERICAN MISSION IN CHINA.

(From the New York Church Journal.)

MESSERS. EDITORS,—Our hearts are sometimes warmed by the sight of something, which we wish that all our friends may see, that they may share in our pleasure. Such an occasion has happened to us in a service held on Friday evening, April 1, in Grace Church, to which we fain would have gathered our friends of all sorts and sects, that they might see the order and beauty of the Church service, and aid a noble and good man in a cause to which he is devoting, without stint, his life, his health, his all.

You are doubtless aware that Bishop Boone has been residing in this place for some months for the benefit of his health, which is sufficiently restored to enable him to return to his work in China. In view of this, he requested and obtained permission of the Bishop of the diocese to hold a confirmation service in Grace Church, for his son, a youth of thirteen, whom he is to leave in this country, and for his Chinese servant. The fact that a service was to be performed in Chinese, drew many persons, but the touching and earnest address of the father to the son engaged the ears and hearts of all who were present.

Churchmen must have hailed with delight an occasion which testified so fully to the beauty of the Church's system, so thoroughly sustained, and so manfully taught as it was by Bishop Boone on that evening.

At the close of the hymn, after the two candidates had retired, Bishop Boone came forward to address, probably for the last time, that congregation on the subject of the China Mission. To listen to his sound Church teaching, and to witness his entire self-forgetfulness, made us all rejoice in the happy circumstance of his being a Missionary Bishop, and of the largest field now open for the conversion of the heathen.

The opening of his address arrested the attention at once. He told us that he had not come to tell us of our duty to preach the Gospel; for *that*, our Saviour had given an express command. Neither would he instruct us in the manner, for that St. Paul had done, when he told us, "as we had *opportunity*, to do good;" but he came to give us an idea of the peculiar claims of the Chinese Mission upon us for support.

He then stated the various circumstances which show how evidently the hand of God is at work in preparing the nations for the reception of the Christian religion, through the efforts of the heathens themselves. The spectacle which greets us, in offers from the Emperor and Mandarins to facilitate the work of the Missionaries, by a permission to go wherever they may please, is calculated to surprise those who have been carefully counting the *number* of converts to see how *little* has been done. From the Emperor of Japan the demand is made for Missionaries and Christian teachers. All who know what these people are, must see the signs of the times ; for without the approval of their Government, it is hopeless to expect anything from the people ; and in this readiness to advance the progress of Christianity, we can realize the cause for Bishop Boone's earnest and unwearied exertions to gather help in men and money. It is to him that we owe so much in the facility with which the Chinese language may now be learned. In less than two years a man can master the language so as to preach in it.

We heard nothing from Bishop Boone of personal privations, except, indeed, as he urged the people to give their means, he told them how much easier that was than to leave country, and home, and even children. It would be difficult to say how far, in a covetous nation like ours, such an argument might prevail.

It is unquestioned that the demand for men and money is great ; and it was a sight worth remembering to see a man whom all must honour and respect, and whose years and health would indicate a necessity for repose, urging upon his more favoured brethren, with the enthusiasm and earnestness of youth, the claims of these millions of Chinamen to whom God has ordained that England and America should preach the glad tidings. Angels were first sent upon this errand, and now it devolves upon men. One man we have seen with whom angels may leave the task, for he considers not his pride, or his reputation, when he stands in the streets of a Chinese city, and bids men turn into the temple of the true God, acting, indeed, as the doorkeeper in the house of God, and professing there to dwell. The Bishop's appeal was not without effect, and during the singing of Bishop Heber's hymn, a collection was made. The Rev. Messrs. Vermilye and Williams, with the Rector of the church, were present ; and we are sure that no one went away without a feeling of happiness at what he had seen and heard. It is to be hoped that the Bishop's appeal for men and money may be heard and responded to throughout our whole country.

Orange, N. J. April 4, 1859.

ARRANGEMENT BETWEEN THE ENGLISH AND AMERICAN BISHOPS IN CHINA.

WE have great pleasure in extracting the following passage from the *New York Church Journal* of April 20th :—

“ It is well known that for many years there has been an unsettled question of jurisdiction at issue in regard to China, between the Church of England and the Church of America. Each had a Bishop in the field ; and each had received a commission which ignored the position of the other. Our Bishop was first on the ground ; and our authorities have made repeated efforts to obtain a definite arrangement by mutual consent ; but hitherto without success. We are happy to learn that, at last, that difficulty is over. It never existed, indeed, between the two Bishops : but it was unpleasant and unnecessary, and has at length been ended in just the right way. It has been suggested by the Archbishop of Canterbury to the Bishop of Victoria, that he should make any arrangement that would be agreeable to Bishop Boone and himself. The Bishop of Victoria has accordingly proposed to leave to the occupation of our Church, the province of Kiang-Su, in which our missions are established ; while the English missions shall take charge of the province of Cheh-Kiang. The converts made in Shanghai by English missionaries would be confirmed by the American Bishop, those in Cheh-Kiang, in like manner, by the English Bishop. This leaves to us the sole responsibility for thirty-seven millions of people, dwelling in that one province of Kiang-Su.”

NORWICH MISSIONARY STUDENTSHIP COMMITTEE.

WE think that the following paper may be useful to those who wish to establish Missionary Studentship Associations. We may look on it as a mark of God's special favour to us, that He has made us feel the great want of missionaries, and that the Church is exerting herself to supply that want :—

“ Resolutions agreed upon by the General Diocesan Committee for the Archdeaconries of Norwich and Norfolk, for the formation and regulation of a Missionary Studentship Committee.

1. That a special committee be formed, to be called ‘ The Missionary Studentship Committee.’

2. That the objects of this special committee be, (1.) to make known the want of an increased supply of missionaries for the work of the Church in foreign parts ; (2.) to search out for duly qualified persons willing to devote themselves to this work ; (3.) to raise a fund for the maintenance, either partial or entire, of such of them as may need assistance during the required course of preparation at St. Augustine's College, Canterbury, or at one of the missionary colleges

in connexion with the Church of England and Ireland, either at home or abroad, to be approved of by the said committee.

3. That the following persons, being subscribers of 5*s.* and upwards per annum, towards the above fund, be members of the said committee, viz. :—

The Hon. and Very Rev. the Dean of Norwich ; the Ven. the Archdeacons of Norwich, Norfolk, and Suffolk ; the General and Decanal Secretaries and Treasurers of the *Society for the Propagation of the Gospel* in the Archdeaconries of Norwich and Norfolk, together with ten others, of whom five at least shall be laymen, to be elected out of the subscribers to the Missionary Studentship Fund, at the first meeting of the committee in every year.

4. That the committee shall elect a secretary and treasurer, who shall be *ex-officio* members of their committee.

5. That the necessary funds for the support of one or more studentships be raised by collectors (to be appointed, for the several deaneries, by the committee), who shall each engage to collect a sum of not less than 3*l.* per annum for three years ; and that all such collectors shall also be *ex-officio* members of the committee.

6. That the annual sum of 35*l.* be the maximum allowed for the maintenance of a student during his course of preparation of three years.

7. That in the case of a deserving candidate presenting himself, who shall be under the age required for admission into a missionary college, it shall be in the power of the committee to grant a sum not exceeding 20*l.* per annum, in aid of his preparatory educational expenses.

8. That the selection of students, and the general management of all matters connected with the application of the funds, shall be entrusted to the committee ; provided nevertheless, that an option shall be given to every contributor to limit the application of his offering to the maintenance of a student at any particular institution within the scope of these resolutions.

9. That the committee shall have power to make bye-laws for the general conduct and despatch of business.

10. That the secretary shall, on the joint request in writing of any three subscribers to the Missionary Studentship Fund, call a special meeting of the committee, for the consideration of any matter connected with the objects of the fund.

11. That a report and statement of accounts be drawn up each year by the committee, and be laid before the General Diocesan Committee for the Archdeaconries of Norwich and Norfolk at their annual meeting.

12. That the committee of the *Society for the Propagation of the Gospel* for the Archdeaconry of Suffolk, be invited to co-operate in these objects with the committee for the other two archdeaconries of the diocese."

FOREIGN CHAPLAINCIES.—ENGLISH CHURCH AT MADEIRA.

SIR,—I am sure I only express the sentiments of every true Churchman resident in “foreign parts,” when I most cordially thank you for the valuable article on Foreign Chaplaincies in your February number. Possibly the enclosed printed statement may be of some use as an illustration of the article, and as affording information as to the present state of the struggle in this island. I am, &c.

ALEX. J. D. D'ORSEY,
Chaplain to the English Church, Becco dos Arranhas.

Madeira, 7th April, 1859.”

Copy of “printed statement” forwarded to Dr. Phillimore.

“ENGLISH CHURCH, BECCO DOS ARRANHAS.

The Churchwardens of the Rev. A. J. D. D'Orsey's congregation in Madeira, formerly under the Rev. R. T. Lowe, feel it to be their duty to provide against misrepresentation or mistake, by a concise statement of their position, as explicit as may be consistent with the brevity requisite to secure attention. Disclaiming any motive or interest whatever beyond a sense of duty to the Church of which they are members, they profess, therefore, on the part of the congregation and themselves,—

1. That the principle they desire to maintain is that precisely which they from the first asserted under Mr. Lowe : namely, the due freedom and independence of the spiritual authority of the Bishop and Clergy.

2. That they are quite aware that the authority of any English Bishop in a foreign country and diocese, as here in the diocese of the Portuguese Bishop of Funchal, is purely ‘conventional,’ and binding only by its moral force, and by virtue of submission to it voluntarily. But they believe that, when thus acknowledged, it ought to be as freely exercised as dutifully obeyed.

3. That such free exercise and obedience are impossible in Madeira on the part of the Government chaplain and his congregation, under the Act of Parliament (6 Geo. IV. c. 87), as interpreted by the present ‘New Regulations’ issued by Lord Palmerston in 1848. He is by their force and tenour, neither free nor bound to obey the Bishop. The ‘General Meeting,’ composed of persons who may be of any, or of no religious creed or denomination, and voting by a mere money qualification, possesses a complete control over the exercise of his spiritual duties. He can at any moment be cashiered, and virtually dismissed, by a majority of votes in this body, without trial and without appeal. The Bishop has no power to protect him, and no voice whatever in the matter. And they have ascertained on the best authority, that the Bishop's licence, granted to a clergyman so circum-

stanced, is itself entirely invalid, and, as it was pronounced by the late Bishop of London, 'an unmeaning and useless form,' amounting to no more than a mere 'certificate' to character.

4. That the congregation, therefore, which they represent, cannot conscientiously yield, in any degree, their acquiescence or assent to such a system, by accepting or attending the ministrations of the Government Chaplain, and prefer having recourse to those of the Rev. A. J. D. D'Orsey ; who, though unlicensed by the Bishop of London, is desirous to obtain his lordship's licence (if unfettered by lay interference), and who is not only free but pledged to obey his canonical and spiritual authority : considering such desire and freedom on Mr. D'Orsey's part to constitute a higher claim on them than the mere possession of a licence, coupled with a want of freedom to obey the bishop, in case of any collision between his directions or decisions and the pleasure of the General Meeting.

5. That in this course they entirely disclaim any sort of disrespect to the Crown or Government. But considering, that in this island, under the dominion of the Crown of Portugal, the authority of the Crown or Government of England, or of any Act of Parliament, is equally 'conventional' with that of the Bishop of London, they decline, as they are free to do, accepting the terms of pecuniary or other temporal advantage, under which the British Government, by the Act of Parliament (6 Geo. IV. c. 87), and the present 'Regulations,' offers them its Chaplain : believing such acceptance to involve forgetfulness or compromise of their privileges and duties as members of the Church of England, and especially remembering, that it has more than once been declared emphatically by the Crown itself (as by Queen Anne), that 'the government of Presbyters by Bishops is a fundamental part of the constitution of the United Church of England and Ireland.'

6. That they consider, therefore, this their position to be more truly respectful to the Crown itself than a blind acquiescence in a code of mere temporary official Regulations, liable to constant change and fluctuation, according to the pleasure of the Foreign Secretary of State for the time being ; and of which two different sets, varying diametrically in the very point in question, were in fact issued by the same Foreign Secretary, Viscount Palmerston, within ten years : the first duly recognising, the second, now unhappily in force, wholly ignoring the spiritual authority of the Bishop.

7. That, finally, in this their position, they have the satisfaction of having received from the best authorities the most ample assurances of their having neither impaired their hold on the communion of the Church, nor forfeited their claims on the protection of the State : of which they are at liberty to print the following conclusive proofs.

'The College, Durham, Sept. 3d, 1856.

MY DEAR SIR,—The same reason which makes me decline affecting to give you any formal authority to pursue your ministrations in Madeira, namely, that I have no jurisdiction there, is equally strong in inducing me to say that I consider your ministrations there, without

the formal authority of any Bishop—even of the Bishop of London—to be fully valid.

The Anglicans in Madeira, not being able to communicate in the congregations of the Bishop of Funchal without participating in a worship which they must deem to involve sin on the part of those of our Church who join it, are obliged to seek a ministry of their own. This ministry, under such circumstances, I hold to be not only *not* schismatical, but *necessary*; for, without it, I know not how the people could partake of Holy Communion.

I am, my dear Sir, yours faithfully in Christ,

H. EXETER.

Rev. A. J. D. D'Orsey.

P.S. Of course I highly approve the having resort to the Bishop of London, for the sake of peace and order (unless under extraordinary circumstances), though I do not deem it necessary to the validity of your ministrations.'

' Foreign Office, August 28th, 1856.

SIR,—I am directed by the Earl of Clarendon to acknowledge the receipt of your letter of the 1st inst. explaining that your object in having sought an interview with his lordship was to obtain some official recognition that the congregation which has elected you their chaplain have not in so doing prejudiced their claim as British subjects to the protection of their Government, and I am to state to you that both you and your congregation will be entitled to British protection as British subjects resident abroad, and will continue to receive it quite independently of your ecclesiastical opinions, position, or conduct, so long as you do not forfeit that privilege.

I am, Sir, your most obedient humble servant,

SHELBURN.

Rev. A. J. D. D'Orsey.'

' 5, Arlington Street, March 17, 1859.

SIR,—I have received your letter and the printed statement which accompanied it.

Under the very particular circumstances in which, unhappily, the members of our Church are placed in Madeira, I do not think that the course which you have adopted is either uncanonical or illegal.

Your obedient servant,

(Signed)

ROBERT PHILLIMORE.

The Rev. A. J. D. D'Orsey."

Reviews and Notices.

Report of the Proceedings of the Bishop, Clergy, and Laity of the Diocese of Quebec, held on the 24th of June, &c. &c. Quebec: Printed at the "Mercury" Office. 1859.

A Review of the "Address of the Lay Association to the Laity of the Diocese of Quebec," in a Letter from a Churchman in Town to a Churchman in the Country. Quebec: Peter Sinclair, John Street. 1859.

THESE are two pamphlets brought out by the troubles in the diocese of Quebec during the last twelve months. These troubles are instructive, and our readers may pardon our giving them a short notice. The act of the Colonial Parliament, obtained by the Bishop and Synod of Toronto, which received the royal assent in 1857, was simply a short enabling act, and in this respect differed from the Victoria act and the bill which has recently been agreed on in the Synod of Sydney, because the two latter laid down the principal lines of action, and in particular the mode of election of the lay delegates.

Two reasons we conceive chiefly led the Toronto Synod to depart from the example of that of Melbourne;—first, the danger of some entanglement from the elaborate details of an act of parliament; and, secondly, a certain unwillingness that the rules of the Church itself should seem to emanate from merely secular authority. They provided, therefore, in general terms, that the Bishops, Clergy, and Laity in each diocese should have the authority of the State for transacting their ecclesiastical business. Under these words the Synods of Toronto and Huron acted, assuming, according to all recent precedents English and American, that "the laity" meant the delegates of the laity, called together from their different parishes, and elected in some reasonable orderly way. The Bishop of Quebec accordingly so called his synod; but presently a doubt was expressed whether "laity" could be taken to mean these delegates, and whether it was not necessary that the whole laity of the diocese should be called on to attend, to accept the act, and to prepare the way for that representation which had been adopted elsewhere. The Bishop could hardly help yielding; and accordingly the synod was summoned in this manner for the 24th of June, 1858. It met, and adopted the act; but on the next resolution an amendment was proposed, and after a dreary debate the meeting broke up, being unable to get any further. A large number of persons had attended, animated by some unaccountable dislike of the Bishop (which was shown by personal rudeness when he spoke), and by some personal or political ill-feeling towards Mr. Cameron, the excellent and distinguished layman of Upper Canada, who had prepared the Bishop of Toronto's act, and carried it through the legislature; and by conduct towards the clergy present, inconsistent not merely with courtesy, but with all recognised principles of Church order. The words "bishop, clergy, and laity," in the act, were interpreted by the

laymen to imply, not three orders of persons having by the nature of the Church different functions, but one body only, composed of these three sets of persons promiscuously, so that all present should have equal rights. This is shown by the refusal of the vote by orders to the clergy, and the naming the Bishop on the committee (which it was proposed to appoint to draw up a constitution) as if he were a simple clergyman.

It may be allowed that the language of the act was not clear ; but, so far as the clergy were concerned, the right to the vote by orders had been conceded, as has been shown in the second pamphlet before us, by every diocesan synod that up to that time had been held, and has since been departed from only in that of Natal—for the appeal to the provincial synod when the orders differ, which has been provided at Sydney, can hardly be said to set aside the principle. The Synod stood adjourned to September, and while the Bishop was deliberating what should be done, it was proposed to obtain an act to explain the act, the ambiguity of which had caused the mischief ; and accordingly, in the early part of August, the provincial Parliament enacted, that, until the Synods themselves should make other provisions, "the laity" should consist of not more than three, chosen by each congregation. It may be satisfactory to notice that the legislature, which undoubtedly would have given no civil advantages to the Church, and which not long ago deprived it of its property and its university, passed this act of reasonable justice unanimously in one house, and by a majority of seventy-two to seven in the other, and this notwithstanding the resolute opposition of the Quebec laity.

It may not be amiss to notice the moral—good for this country, and for all the colonies as well as for Canada—that the Church may expect the aid of the State to remove impediments which hinder her from doing her own proper work, while secular pre-eminence will be jealously watched and perhaps abolished.

The Easter vestries of the diocese of Quebec have this year been engaged in choosing representatives for the Synod, with the results of which we have not yet been informed. Meanwhile the persons who attended as the laity last year have formed an association, and put out an address, to which the second pamphlet before us is a reply. It is a somewhat unsatisfactory process to read an answer to a document which we have not seen ; we would rather therefore notice the positive than the negative parts of the pamphlet before us.

In answer then to the charge that the Bishop's veto gave an uncontrolled autocratic power to him, they thus state the case :—

"But what are the *facts* of the case? The Bishops are actually the autocratic and irresponsible governors of the Church. They have all the power they can desire. This power they are now seeking to share with the clergy and laity. They need not do so even now. The law does not compel them to call their synods together ; it permits them to retain things just as they are. For an irresponsible governor to call together a body of men subject to him, for the purpose of divesting himself of power and committing it to them, is at least not the most obvious way of seeking 'autocratic authority' and 'uncontrolled power'!

And what share do the Bishops propose to give the clergy and laity in the

administration of the affairs of the Church? *An equal and co-ordinate share with themselves.* They call in the aid of the clergy and laity, and agree that, without the consent of both, nothing shall be enacted, nothing carried into effect by the Synod. But in reality they give up a great deal more than this, because the body of the clergy and laity in a synod must always have a vastly preponderating influence. Nearly every measure brought before the synod will be originated, discussed, and passed by them; while nothing can be enacted or done without them. This is to give the Bishop 'uncontrolled power.'

The example of the American Church being adduced, in all the dioceses of which, except Vermont, no legal veto is given to the Bishop on the acts of his diocesan convention, it is thus argued:—

"Why does the *Association* adopt this extraordinary mode of speaking? Why say *some* colonial synods? Were they not aware that into the constitution of *every one* of our colonial synods the principle is introduced that 'no act of the synod shall be valid without the concurrent assent of the Bishop, clergy, and lay delegates'?" True these synods are recent; the oldest of them only dating back to 1852. But then it must be remembered that these synods were all professedly formed in imitation of the Diocesan Conventions of the American Church; and that, with the constitutions of those thirty dioceses before them, *every one* of our colonial synods, after the fullest consideration, deliberately dissented from them in this point. This fact is of great importance. The Anglican Church, in nearly every part of the British dominions,¹ has weighed, judged, and condemned these American precedents. If we could consent (which God forbid!) to repudiate this principle, we should be opposing ourselves to the deliberate judgment and solemn enactments of the whole Anglican Church."

And again,—

"Diocesan synods,—composed of the Bishop and his clergy,—have been held in every part of the Christian Church from a very early age, and in the English Church in particular, constantly before, and several times since the Reformation. These synods were required, by the Canons of the Church, to be held every year; and the principle on which they deliberated was this, that 'nothing should be done without the consent of the Bishop.' 'Diocesan synods,' says Bishop Kennet, 'have a better title to antiquity than provincial synods. The Bishop of each diocese had an original right to convene his own clergy, and, *with their advice and consent*, to ordain such rules and orders as were proper to declare the doctrine, and regulate the discipline of their own body.' 'The right existed in former ages,' says Judge Hoffman (p. 208), 'of a full negative (by the Bishop) upon the act of any diocesan synod or council.' The sense of our Reformers on this question is to be seen in the *Reformatio Legum*, or Book of Reformed Ecclesiastical Laws, drawn up chiefly by Archbishop Cranmer. In this work, provision was made for diocesan synods to be held every Lent; and there, among other things to our purpose, it is ordained, in accordance with all former canons of the Church, 'That the decrees and sentences of the Bishop, published in his synod, the inferior clergy shall observe as valid.' In short, the maxim of Ignatius, the martyred Bishop of Antioch, himself a disciple and friend of the apostles, 'Let nothing be done without the Bishop in things pertaining to the Church,' was a rule never departed from in the Catholic Church, until the rights and independence of Bishops, which are equally inconsistent with the papal supremacy and the supremacy of distinguished but ambitious laymen, began to be encroached upon, and were finally denied and usurped by the Bishop of Rome."

¹ That is, in the dioceses of Toronto, Huron, Montreal (by vote at a meeting of Bishop, clergy, and lay delegates, 19th January, 1853), Adelaide, Melbourne, Nova Scotia, Cape Town, New Zealand, Christ Church (and in all other diocesan synods that may hereafter be formed in New Zealand), Tasmania, and Natal. The same principle is established in every diocesan synod of the Scottish Episcopal Church. See Hoffman, p. 132.

†The early difficulties of episcopacy in the United States, and the steps by which the authority of the Bishops has been restored, are thus described :—

“Of the danger which threatened the very existence of the Church at that critical period, we may judge by what Bishop White wrote in his old age respecting the Convention which finally decided to seek the episcopate from England—that ‘he looked back with a remnant of uneasy sensation at the hazard which this question (of seeking the episcopate) ran, and at the probability which then threatened that the determination might be contrary to what took place.’¹

The legislation of a Church under such circumstances,—carried on under the jealous and suspicious eyes of a nation which scarcely tolerated them,—a Church without experience, without a shadow of organization or unity, with internal dissensions and weakness, with the plague-spot of heresy breaking out upon her, with such low and destructive views of episcopacy as were prevalent within her pale, and such bitter hatred of it without,—was not likely to be too favourable to the rights of Bishops. Instead of being surprised that some serious errors were made, we must, after a full consideration of the subject, ascribe it to God’s special providence that the Church in her integrity did not then perish from the land.²

Next, let me briefly trace out for you the rise and progress of the legislation of the American Church, on the subject of the rights of Bishops.

In May, 1784,³ the first influential meeting of clergy and laity was held in Philadelphia. One of the *principles* they adopted (the 5th) was this:—‘That to make canons or laws (in the Episcopal Church in these states) there be no other authority than that of a *representative body of clergy and laity conjointly*.’ Here there is no mention made of Bishops.

In October of the same year, a more full and formal Convention was held in New York, when the above article was amended as follows:—

‘5th. That in every state where there shall be a Bishop duly consecrated and settled, he shall be considered a *member* of the Convention *ex officio*.

6th. That the clergy and laity, assembled in convention, shall deliberate in one body, but shall vote separately; and the concurrence of both shall be necessary to give validity to every measure.’ Here Bishops are recognised and admitted as simple *members* of the Convention, but they are not allowed any privilege above any lay delegate, not even that of presiding.

In June, 1786, the Convention known as ‘The Second General Convention,’ adopted, as the 3d article of the constitution, that ‘Bishops might sit and vote with the clerical and lay deputies, *ex officio*, and that a Bishop, if any were present, *should always preside in the Convention*.’ This is a slight improvement.

In 1789 an amendment to this *Article* was adopted, to the effect that ‘when there should be *three Bishops* (and there were already *three*), they should form a separate house of revision, and any act of the House of Deputies was to be sent to them for *concurrence*; but if they *refused* to concur in it, it should yet become law if *three-fifths* of the lower house adhered to it.’ The establishment of a House of Bishops was a long step in advance, though their powers at the time were very shadowy; for they were not allowed to *propose* any new measure; and their solemn judgment, after being asked, might be set aside by a vote of three-fifths of the House of Deputies.

In October of the same year, this *Article* was further amended, so as to give the House of Bishops the right to *originate* acts; and a vote of *four-fifths* of the lower house was to be required to negative their decisions. And it was not till the year 1808, or *twenty-four years* after the first meeting of the Convention, that the right

¹ McVicker’s Life of Hobart, vol. ii. p. 85; White’s Memoirs, p. 132.

² For the matter of this section, see Hoffman, pp. 87 and 110; McVicker’s Life of Hobart, vol. ii. cap. 4; Wilberforce’s American Church, cap. iv. and vii.; and Bishop White’s Memoirs of the P. E. Church, *passim*.

³ This synopsis is carefully abridged from Hoffman’s work on American Church Laws, pp. 89, &c., compared with the “Constitution, &c.” of the General Convention of 1866, and Wilberforce’s eloquent History of the American Church.

of the House of Bishops was fully recognised, and the article on this subject amended, to the effect that no measure should pass without their concurrence. There still remained, till the last General Convention, a clause unworthy of the American Church, in this (the 3d) article of her constitution. I mean, the provision that the House of Bishops must 'signify their approbation or disapprobation (the latter, with their reasons, in writing) within three days after the proposed act shall have been reported to them for concurrence; and that, in failure thereof, such act shall have the operation of law.' At the last General Convention, the following amendment to the whole Article, recognising, without any reserve or restriction, the rights of the House of Bishops, was *unanimously* adopted: 'Article 3. Whenever General Conventions are held, the Bishops of this Church shall form a separate house, with the right to originate and propose acts for the concurrence of the House of Deputies, and all acts must pass both houses.'

Our author here jumps rather too fast; the third article of the constitution is not yet altered; the last General Convention did all it could, but the very salutary restraint which the forms of that assembly impose on rash change, makes it necessary that the next Convention, which will assemble in the autumn of this year, should ratify the change, and place the Bishops, so far as that assembly is concerned, in their proper position.

We have been the more disposed to give at length the views expressed in this pamphlet on the subject of the episcopal veto, because we had already published those of the Rev. Mr. Allwood, of Sydney, which bore in the opposite direction. In so doing we have acted in accordance with the plan we have always pursued, of giving, within certain broad limits, the views of Churchmen and their arguments, rather than of attempting to lead our readers to the exact point which we ourselves might think most correct.

If any one thinks that we err in this, and is nervous about the results of controversies now, and would restrain discussion within narrower limits, let him look back to the sketch we have just laid before him of the marvellous improvement of the American Church; let him recognise God's hand in the gradual development of health and strength, out of ruin, anarchy, and heresy, by free discussion and patience; let him note how much more bright our prospects are, and let him not doubt that any defects which appertain to our system will be got rid of as theirs have been.

We are glad to gather from a remark in page 45, that Canadian Churchmen are turning their attention to the provincial Synod that they will soon have to establish, and that in particular they intend that it should place some reasonable restrictions, consistent with primitive practice, on the diocesan election of Bishops, which has been so nobly vindicated by them.

The Calendar of St. Paul's College within the University of Sydney for the Year of our Lord 1859. Sydney: Cook & Co.

WE have received a copy of this little book, and are much pleased with the progress which the College appears to be making. We shall do our readers a service in laying before them the following extracts, which will show the nature of the Institution.

The following is the account of the origin of the foundation :—

"The first movement for the establishment of St. Paul's College (the name proposed for the College being originally Queen's College) was on the 15th December, 1852; when, in pursuance of arrangements made by the gentlemen whose names follow, and by a few others associated with them, a public meeting was holden in Sydney, at which, the Bishop being at the time absent from the colony, the chair was taken by the Chief Justice Sir Alfred Stephen. At that Meeting various Resolutions, moved and seconded respectively by J. B. Darvall, Esq. M.C., James Norton, Esq., T. W. Smart, Esq. M.C., the Rev. Frederic Wilkinson, M.A., and others, were passed; and among them the following, adopting the plan of establishing the College in connexion with the University of Sydney.

'That, in the opinion of this Meeting, the Legislature of the Colony, by the endowment and foundation of the Sydney University, has provided the means of imparting Secular knowledge of the highest order and efficiency.'

'That it is at the same time matter of deep regret, that circumstances, over which the Legislature could exercise no legitimate control, precluded it from conferring upon the University, in addition to the cultivation of Science and Letters, the charge of the Religious and Moral teaching of the Student; and that it has therefore become the duty of Members of the Church of England, promptly to make provision for the Moral and Religious superintendence of their Youth, by the establishment of a separate *College*; independent as to its internal Discipline and Rules, but in permanent alliance with the University as at present constituted.'

The College was incorporated December 1st, 1854, and the first stone was laid January 25th, 1856.

The following are the lectures which at present each student is expected to attend weekly :—

"Three Professorial Lectures on Divinity;

Seven Tutorial Lectures, directly ancillary to and preparatory for the Lectures of the University Professors on Classics and Mathematics;

Five Lectures on Modern History, Mental Philosophy, Comparative Philology, Modern Languages, and Physical Science."

The College is now fairly at work, and will gain, we believe, the public confidence more and more. Instruction was given first in 1857, and they have had eleven students already, and six of them distinguished themselves in the late University examination. Large funds have been raised by private contribution and by grants from the Colonial Government, but money is still wanted. If such a College had been in existence when the *Society for Promoting Christian Knowledge* granted 3,000*l.*, about twenty years since, for a Church of England College at Sydney, we have no doubt that the late Bishop Broughton would have appropriated the grant to it.

The First Part of the Bishop of VICTORIA's Journal of his Visit to Ningpo and Hangchow and the adjacent parts of Chekeang is printed in the *Church Missionary Intelligencer* for May (Seeley).

We have received (Macmillan) *Characteristics of the Gospel Miracles*. By the REV. BROOKE FOSS WESTCOTT. A small volume of four very thoughtful and very suggestive sermons. (Rivingtons.) *A Theological and Scholastic Treatise on the Spiritual Eating of the Body of Christ and the Spiritual Drinking of His Blood in the Holy Supper of the*

Lord. By A. DE LA ROCHE CHANDIEU, commonly called Anthony Sadeel. Translated from the Latin. The author was an eminent French Protestant of the sixteenth century, and the translator thinks it may, perhaps, prove an acceptable service to the Churches of England and Scotland to present the work in the form of an English translation. (Hatchard.) Archdeacon PRATT's *Scripture and Science not at Variance*. There are improvements in this edition. *Diary of a Working Clergyman in Australia and Tasmania, kept during the years 1850-1853.* By the Rev. J. D. MEREWETHER. In this short period the writer was minister of a parish in Tasmania, and afterwards of two parishes successively in Australia; so that his experience, though varied, was not very great. There is not much to be learnt from this book. (J. F. Shaw.) *Scripture Inspiration. Some Extracts from the French Work of Professor Gausson, with a few additions from other Writers.* We remember reading Gausson's work, "*It is Written*," when it was published ten years ago, and thinking well of it. We have not read these extracts from it. (Nelson & Sons.) *Bible History, &c.* By Rev. WM. G. BLAIRIE. We do not see the use of this book; neither do we like the little we have read of it.

The Chief's Daughter; or, the Settlers in Virginia, is the third in the new series of Historical Tales, now in course of publication by Messrs. J. H. and J. Parker. It contains an account of the Rev. R. Hunt, the first missionary to America. The Chief's Daughter is, of course, Pocahontas.

Colonial, Foreign, and Home News.

SUMMARY.

WE announce with very great regret the death of the Right Rev. George Washington Doane, D.D., LL.D., Bishop of NEW JERSEY, which took place, April 27th, at Burlington. The deceased Prelate was born near Trenton, in the year 1799, and was about sixty years of age at the time of his decease. He was consecrated Bishop in the year 1832.

The Church in America has come to the determination to send TEN additional Missionaries to CHINA.

We believe that before this number of the *Colonial Church Chronicle* appears, the Bishop of NEWFOUNDLAND will have sailed for his diocese.

The Bishop of SIERRA LEONE arrived at Cape Coast Castle on Friday, April 8th, and remained there a few days. On Sunday he preached and administered the Holy Communion, and in the afternoon he addressed the soldiers, who then form a voluntary congregation.

On Monday the 11th, at 8 A.M., when the troops were drawn up on the ground opposite the Fort, and the school-children and inhabitants were assembled, the Bishop laid the foundation-stone of a church. The Corporation intended before he left to present him with an address of congratulation, and to request him to use his influence in England for missionaries to be sent to that particular region. Our correspondent's letter was despatched before the address was presented.

The Bishop of GRAHAMSTOWN held a confirmation in the parish church of King William's Town, on Friday, February 25th. On Sunday, 27th, he held an ordination in the church, when one priest and four deacons were ordained. During the Bishop's stay, he was the guest of the Rev. H. Kitton. The Bishop has since arrived in England.

We have the privilege of again announcing the erection of a new See. The Rev. Piers C. Claughton, Rector of Elton, Huntingdonshire, has been appointed Bishop of ST. HELENA. We understand that he will have the superintendence of the English congregations in South America, according to the original suggestion of the Bishop of CAPETOWN.

MISSIONARY UNION OF ST. AUGUSTINE.—A conference on the proposed "Missionary Union of St. Augustine" was held at 7, Charles Street, Berkely Square, on Wednesday, the 25th ult., the Bishop of CAPETOWN in the chair, when the details of the plan were arranged. The Warden of St. Augustine's was requested to be secretary *pro tem.*, and he wishes to receive the names of any members of the Church who are willing to act as corresponding members of the Missionary Union.

MEMORIAL CROSS AT DELHI.—The following is an extract from a letter from Mr. Philip Egerton, now at Delhi. Any donation towards the memorial will be received and forwarded by Miss Egerton, Gresford Lodge, Wrexham, or Mrs. Gubbins, Glyn Garth, Bangor. Only small contributions are asked for :—

"I am getting up a monument in memory of those who were massacred in May, 1857, at Delhi, in the churchyard, close to the road to the Cashmere Gate. The cross will appear exactly the same whichever side you look from. It will be white marble, the pedestal red sandstone. Underneath, the remains recovered and identified have been placed in a vault. These are only the Rev. A. Hubbard, a schoolmaster, the Beresfords, and Mr. Churcher, of the Delhi Bank."

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.—*Tuesday, May 3d, 1859.*—The Bishop of CAPETOWN in the Chair.—It appeared by a

letter from the Rev. D. Simpson, Secretary of the Madras Committee, that invalid troops are from time to time returning to England, for whom Bibles and Prayer-books are much needed, which were granted to the value of 30*l*.

The Rev. F. J. Spring, Secretary of the Bombay Committee, applied for books for the use of the Committee. He wrote as follows :—

“The demand for books of all kinds is great. The European population is much larger than it used to be, and is continually increasing. Since the rebellion and mutiny of 1857 the force of European soldiers is treble in this presidency, and will most probably remain so; and commanding officers of European regiments are required by the orders of Government to send for the information of the Diocesan Committee annual returns of Bibles, &c., in possession of their men, in order that their wants may be supplied. I inclose a copy of the orders of Government on this point, with a copy of a letter addressed to all the chaplains. Besides the military, engineers, and European artisans for the railways now in the course of construction, and other public works, tradesmen also, and shopkeepers, are continually resorting to this country; so that there is reason to believe that the field of the Society's operations in promoting Christian knowledge will be much wider than ever before in this country.

At our recent meeting the Rev. W. K. Fletcher proposed that the parent society be requested to make a grant of Scriptures and Common Prayers for distribution amongst the crews of foreign ships visiting this harbour. Mr. Fletcher visits the European General Hospital, where the sick of all European vessels in port have admission. The Committee at once acceded to Mr. Fletcher's request.”

It was agreed to send out, besides the publications specified on the Committee's account, books and tracts to the value of 30*l*., including those requested by the Rev. W. K. Fletcher.

A letter was read from the Bishop of Capetown, inclosing an application from the Rev. H. M. M. Wilshere, of Caledon, Cape of Good Hope, to be allowed to apply the Society's former grant of 50*l*. for the Houw Hoek school chapel to the purchase of mission premises, which was granted; and also asking for a grant towards a school chapel at Villiersdorp. The sum of 50*l*. was granted.

The sum of 100*l*. was voted towards the erection of a church at Papendorp.

Twenty sets of books were placed at the discretion of the Bishop for churches and chapels in progress in his diocese.

Books and tracts, to the value of 10*l*., were granted for the Kafir College at Capetown.

Mr. Langham Dale, Professor of the South African College, Capetown, applied, with the recommendation of the Bishop, for specimen copies of educational books, prints, maps, &c., on the Society's catalogues, for exhibition, with other useful works for schools at Capetown. Mr. Dale stated that Sir George Grey, the Governor, had encouraged this object, with the view of making the colonial schoolmasters

acquainted with the best samples of educational publications and apparatus.

It was agreed to allow Mr. Dale, who is now in England, to make a selection, previously to his return to Capetown, and to add the specimens to such as may be contributed from other quarters for the object in view.

A letter was read from Sir Thomas Dyke Acland, Bart., dated Kilmington, Exeter, April 22, 1859, inclosing a request from Captain Lambrick, the officer lately in command of the Royal Marines at Ascension Island, for a supply of useful and entertaining books towards a library which has been established on the island. This library is for the use of the civilians, sailors, and marines, belonging to the Ascension establishment, and is open to all men of the same class visiting the island in ships of war, or merchant vessels, and introduced by subscribers. The good effects of the island library are already apparent in checking the intemperate habits which have been too prevalent at this place. A larger number and greater variety of books are wanted. Sir T. D. Acland, who has been instrumental in obtaining the erection of a chapel on the island, expressed a wish to add something to whatever amount the Society might grant, and hoped that a plain quarto Bible and Common Prayer-book would be furnished for the desks of the chapel.

Service books were granted for the chapel lately erected on Ascension Island, and publications were granted towards a library.

A further sum of 100*l.* was granted towards St. John's Church, St. Helena.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.—*Friday, May 20th, 1859.*—The Archbishop of CANTERBURY in the Chair. Present, the Bishops of LONDON, DURHAM, WINCHESTER, ST. ASAPH, CAPE-TOWN, CARLISLE, RIPON, and NORWICH. The Rev. E. Hawkins gave an account of his visits to Oxford and Cambridge, and of his attempts to make known to the students the want of Missionaries. The Standing Committee had been considering the propriety of endowing scholarships for missionary students at both Universities. The Bishop of DURHAM moved the following Resolution, relative to the extension of the Episcopate in India, which was carried unanimously :—"That the Society continues to entertain the opinion it has already frequently expressed, of the importance of increasing the Episcopate in India, and desires to make it known that the Colonial Bishops' Council, acting on the Declaration of the Archbishops and Bishops, dated Lambeth, Whitsuntide, 1841, to the effect that more Bishops were needed for North and South India, are ready to receive contributions towards the endowment of Bishopsrics in that country."

It was agreed that the sum of 300*l.*, which had been voted for a clerical superintendent and lay teacher at the Kafir College, should

be placed for one year at the disposal of the Bishop of **CANBURY**, for the general purposes of the College, and that the sum of 1,150*l.*, which had been voted, in the usual way, to certain Missionaries at specified places in the Diocese, should be placed at his disposal and that of the Synod, or till the Synod meets should be at the Bishop's sole disposal, and be drawn for in a block sum by the Bishop. The Society's grants to other Missionaries in the Diocese (amounting to a like sum of 1,150*l.* per annum) will continue to be drawn for as usual by the Missionaries themselves, to whom the grants were made and guaranteed for a definite period.

On Tuesday, June 21, the 158th Anniversary Festival of the Society will be celebrated in St. Paul's Cathedral. The sermon will be preached by the Bishop of **BATH AND WELLS**. Divine Service will commence at half-past three, P.M.

The District Treasurers and Secretaries will meet at the Society's office, on Tuesday, June 21st, at eleven o'clock, A.M.

On Thursday, June 23d, the Annual Meeting in the City of London will be held in the Mansion House. The chair will be taken at two o'clock by the Right Honourable the Lord Mayor.

Tickets for St. Paul's Cathedral and the Mansion House may be had at 79, Pall Mall, and 4, Royal Exchange, on and after June 13th.

The Annual Meeting of the *Society for the Propagation of the Gospel* was held in St. James's Hall, on Wednesday, May 25th. The Archbishop of **CANTERBURY** was in the chair. There was a very large attendance. The following were the resolutions:—

1. "That the rapid extension and organization of the Church of South Africa, and the erection of the new See of St. Helena (as a link of connexion between the Churches in Asia and South America) constitute a strong claim upon clergymen who have no paramount claim elsewhere, to devote their ministerial services to the propagation of the Gospel in those countries."—Proposed by the Bishop of **GRAHAMSTOWN**; seconded by the Bishop-designate of St. **HELENA**.

2. "That in deep thankfulness for the restoration of peace to India, and for the opening of China to Christian as well as commercial enterprise, this meeting appeals specially to clergymen whom God has endowed with the requisite gifts, to offer themselves for their Master's service in the eastern mission field."—Proposed by the Bishop of **OXFORD**; seconded by C. W. Giles Puller, Esq. M.P.

3. "That while the efforts of the *Society for the Propagation of the Gospel* are directed with increasing energy to the East, this meeting (mindful of the ties of kindred and connexion which bind our country to its North American colonies) would encourage the Society to continue its efforts for the development of self-supporting Churches throughout British North America."—Proposed by the Bishop (De Lancey) of **WESTERN NEW YORK**; seconded by the Rev. Charles Mason, Rector of Grace Church, Boston, U.S.

THE
COLONIAL CHURCH CHRONICLE
AND
Missionary Journal.

JULY, 1859.

CHRISTIANITY AND HEATHENISM.

(Continued from p. 214.)

"If there had not been something congenial and responsive to Christianity in the heart of man, in vain would Christianity have called to him. Her voice must have fallen unfelt, as music on the deaf, and light on the blind."—*Arch. Hare.*

WE expressed our intention in our last number to compare certain past and existing religious systems external to Christianity, to strive to ascertain the fundamental facts on which they rest, and the cravings which they express, to show that they have almost universally run into certain fixed channels and have been marked by certain definite characteristics. We also undertook to show that Christianity stands related to all the cravings and aspirations of the human soul; that it alone supplies any worthy answer thereto, or adequately explains them; that it takes into consideration, not one but all the complex factors in man's nature; and, if rightly and duly contemplated, commends itself to every man's conscience as a *Ἐυαγγέλιον*, a message of "glad tidings."

We shall in this paper advert, by way of introduction, to that one great fact on which all religious systems, be they false or true, take their foundation—the conviction, viz., of the existence of an Almighty and Supreme Being.

We are now dealing with the conviction *in its most general form*. The diversity of its development will receive a special notice on a subsequent page.

We do not deem it necessary for our present purpose to enter into any lengthened investigation of the origin or "pedigree" of the religious element in man's nature. We are content to point to its existence as a fundamental fact. Everywhere, east and west, north and south, are scattered the evidences of man's inability to believe that there is nothing higher than himself,—nothing more stable than the world around him. From the glittering pagodas of China, the stupendous rock-shrines of Ellora, the ruined sun-temples of Mexico and Peru, the dome-topped mosques and slender minarets of Western Asia, the awful pyramids and sphinxes of mystic Egypt, the graceful shrines of classic Greece, and the Gothic cathedrals of Western Europe,—from each and all comes the self-same testimony to the belief in the existence of Something by which, or Some One (for the heart of man abhors abstractions) by whom, all things exist.

But while refusing to discuss formally the origin of a principle in man's nature at once so universal and so potent, we would notice two main sources to which religious men of almost every nation ascribe their conceptions of awe and wonder and adoration. We allude to—

- (i) The observation of the natural world.
- (ii) The testimony of the soul.

I. It may be said, without contradiction, that man has never been able to look out upon the various phenomena of the physical world without rising to the conception of a Supreme. There has ever arisen within him, in his more thoughtful and calmer hours, that feeling which prompted Napoleon to say to his staff, as they rode one night along the sands of Egypt, pointing upwards to the starlit sky, "You may talk as you like, gentlemen,—you may talk as you like,—but Who made that?"

And when this religious instinct, this natural uprising of the soul to the contemplation of a Higher Power, has been strengthened by further observation of the physical world, there has arisen also the conviction that "Order is Heaven's first law." Everywhere has man traced it through this wide universe: in the ceaseless alternation of day and night; in the ever-recurring seasons of heat and seasons of rain; in the marshalling of the stars; in the spring, with its opening charms; in the summer, with its golden suns; in the autumn, with its mellowing fruits; in the winter, with its icy sleep; in the ebb and flow of the tides, and the overflowings of the mighty river;—everywhere is order, and harmony, and design. And his conclusion has been, in the language of the Hindoo, "Nature cannot act (as she does) without rationality, and therefore there must be a reason

which directs nature. Embodied souls, though rational, cannot direct nature, as they are ignorant of its character; therefore there is an Omniscient Being, the director of nature, which is Iswara, or God.”¹

We are apt, at times, to imagine that the argument from design is one of modern date. We forget that it has been used by the wisest of the sons of Athens and of Rome. The dialogue of Socrates with Aristodemus, who was in the habit neither of sacrificing to the gods, nor praying to them, nor attending to auguries, is familiar to all readers of Xenophon's *Memorabilia*. “Does not He,” says Socrates, in the course of the dialogue, “who made men at first, appear to you to have given them, for some useful purpose, those parts by which they perceive different objects, the eyes to see what is to be seen, the ears to hear what is to be heard? What would be the use of smells, if no nostrils had been assigned us? What perception would there have been of sweet and sour, and of all that is pleasant to the mouth, if a tongue had not been formed in it to have a sense of them? In addition to these things, does it not seem to you like the work of forethought, to guard the eye, since it is tender, with eyelids, like doors, which, when it is necessary to use the sight, are set open, but in sleep are closed? To make the eyelashes grow as a screen, that winds may not injure it? To make a coping on the parts above the eyes with the eyebrows, that the perspiration from the head may not annoy them? To provide that the ears may receive all kinds of sounds, yet never be obstructed? and that the front teeth in all animals may be adapted to cut, and the back teeth to receive food from them and grind it? Can you doubt whether such a disposition of things, made thus apparently with attention, is the result of chance or of intelligence?”²

The same argument, as we have remarked in a note, is found, though carried out at much greater length, in one of Cicero's philosophical treatises, and wonderfully confirms the language of the Apostle, when, writing to the Church in that very city which had saluted Cicero as the “Father of his country,” he declares “that the invisible attributes of God, even His eternal Power and Godhead, are clearly seen and understood by the things that are made.”

For even thus, ever since the foundation of the world, have

¹ Vackespati, cited by H. H. Wilson.—*Sāakhya kārīkā*.

² Xen. Mem. i. 4. The same argument is pursued at much greater length in Cicero's *Treatise de Naturā Deorum*, ii. 49—61; the general conclusion being, “Sic undique omni ratione concluditur, mente consilioque divino omnia in hoc mundo ad salutem omnium conservationemque admirabiliter administrari.” See also a brilliant illustration of the same in St. Augustine, *Serm. ccxli*.

the best of men, in their calmer hours, regarded the wonders of what they themselves called the κόσμος.¹ Thus have they witnessed to their sense of its harmony and order, and asked themselves, "Is it probable that man alone, the creature of yesterday, whose power is so limited, and his existence so transitory,—is it probable that he alone can look on this magnificent universe, and be stirred to admiration by the changing beauties of the earth, and the unchanging sublimities of the skies? Can a world so varied, and so vast, have no intelligent inhabitant, but one so feeble and short-sighted? The wonders of nature far exceed our powers of research or comprehension. It runs into mystery, in its commencement and in its destiny; in its vastness and in its minuteness; in things too immense for the mind, and in things too small for the senses; above us and below us, within ourselves and without, is there no intelligence, which can understand what reaches so far beyond human penetration—no mind which can trace back the hidden processes of nature to their origin, and read all the mysteries of being?"²

II. But it is not only from the observation of the wonders of the natural world that man has in all times, and in all lands, risen to the conviction of a First Cause of all finite causes, a Source of all being, a Power superior to and originating all powers and energies in active operation around him. Another Voice is heard, and that within him, in the depths of his central being; which ever suggests the same conviction. We allude to the testimony of the soul. Some, indeed, will tell us that any deductions drawn from inward feelings and affections are liable to the objection that we feel what we wish, that the wish is the father of the thought. We are conscious that, within certain limits, this is true. But we hold that the testimony of the "still small voice" is too potent to be confounded with frames and feelings, with aspirations and affections.

For, theorize as we may about its origin, the existence of an inward monitor must be conceded as a fundamental fact. Man cannot shake from him his sense of the difference between right and wrong, between moral good and moral evil. Let the sophistries of the world, the flesh, and the devil "charm never so wisely," in his calmer hours, and truest moments, the words "duty," and "right," and "ought," stand out in all their awful significance. For the sense of duty, as it has been well

¹ It is a singular fact, as Dean Trench remarks, that the two most highly cultivated nations of the ancient world used the words *κόσμος* and *mundus*, to designate the Universe.—See Trench's *Hulsean Lectures*, p. 230.—Humboldt's *Cosmos*, p. 51, n.

² Thompson's *Christian Theism*, i. 305.

said, "is something more than the faculty of choice. It claims the right of choosing and directing; it enjoins or forbids; it may be moved by the desire of happiness, or the dignity of humanity; it may accommodate itself to motives of prudence or utility; but the mind has to use an effort against itself, and to repress its natural feelings, before it can be persuaded that there is, in no case, a deeper meaning than any of these in the conviction that there is something which it ought to do. It is a judgment implying a solemn obligation to a superior. Such is the natural feeling of individuals, and the general decision of mankind."

True it is, that all nations have not agreed in every particular as to what it is our duty to do. Still the *general* distinction between right and wrong is found everywhere—it knows of no local or geographical boundaries. The missionary appeals to the moral sense in the remotest regions of the globe, without fear of being accounted a teacher of new and strange doctrines. The high prerogatives of the internal witness were recognised of old:—

"βροτοῖς ἀνάνισιν ἡ συνελθούσης θεός"

said Menander. "Meminerit se adhibere testem, id est, ut arbitrator, mentem suam," was the warning of Cicero. And Seneca could ask, "Quid aliud voces animum, quam Deum in humano corpore hospitantem?" The "video meliora proboque" of the Roman poet, however it may be followed by the "deteriora sequor," is true of men in every country and in every age. No man ever lived who *deliberately wished* any one towards whom he felt any real affection to be depraved or vicious. The very worst of men admire virtue when they see it; for so constituted are they that they cannot but do so. A momentary admiration of exalted moral rectitude will sometimes break through the thickest covering of sin, and shoot forth unbidden through the most ruined temple of the soul. An anecdote has come down to us from Roman times, which in a striking manner illustrates our position. The Floral Games were once in course of celebration in the city. At this festival the very grossest licentiousness, as we know, distinguished the theatrical representations. Cato came to the theatre, and in presence of this man, well known for his austerity, they dared not begin the games. Warned by his friends, he retired; and the hateful scenes, delayed for an instant, were enacted without restraint. It was but for a moment, it is true, but during that moment a multitude stood abashed before one man, and that voice spake loudly, of which Tertullian has said so truly, "*Obumbrari* potest quia non est Deus, *extingui* non potest quia à Deo est." And has not the

same been found in every clime? Did Livingstone find the contrary to hold good amongst his benighted South African friends? What does he say? "Much of my influence among the Makololos depended upon the good name given me by the Backwains, and that I secured only through a long course of tolerably good conduct. No one ever gains much influence in this country without purity and uprightness. The acts of a stranger are keenly scrutinized by both young and old; and seldom is the judgment pronounced, even by heathen, unfair or uncharitable. I have heard women speaking in admiration of a white man, *because he was pure*, and never was guilty of secret immorality."¹

The appeal to tribes degraded beneath the brutes, in disproof of the moral nature of man, is, as has been well said, quite irrelevant. One might as well appeal to an *individual*, who, by continuing in a life of vice, has dried up all the moral instincts of his soul, and *worn down* every high and exalted aspiration. Would such a one be the true type and example to appeal to? Surely not. Except where by habitual unrighteousness and depravity the true instincts of the soul have been violently prevented from exercising any influence,² there hath ever been heard within the breast of man a still small voice, from which he cannot fly, "accusing or else excusing" him for his deeds.

But more than this: the moral faculty is in close alliance with the religious instinct. They impart mutual strength to one another. If the survey of the universe suggests the conviction of a primal Source of all created things, conscience claims an equally Divine Author and Vindicator of its laws. It ever warns

¹ The Bushman, in reference to the religious instinct, must be looked upon as degraded from the condition of humanity, even in its most savage form. Yet even he, we are told, "makes a series of movements after violent exertions; and when injured utters a peculiar exclamation, which he imagines will exercise a talismanic effect in preserving him from harm." The natives of South Africa were for a long time esteemed "the most brutal and barbarous in the world, neither worshipping God nor any idol," and the general absence of all forms of public worship, both among the Kaffirs and the Bechnanas of the present day, has caused the charge of Atheism, as Archdeacon Hardwick remarks, to be continually repeated against them, as it was for some time against the Papuan family. Yet Moffat declares respecting the people towards the mouths of the Zambesi, that they have a clear idea of a Supreme Being, whom they call Morimo, Mofungo, Resa, or Mpambe, and recognise as the Ruler over all. And Livingstone (though he allows that the notion is too often inoperative) denies that the thought of a superior race of beings, superhuman and invisible, has been entirely obliterated from the native mind. "There is no necessity," he says, respecting the Backwains, "for beginning to tell even the most degraded of these people of the existence of a God, or of a future state, *the facts being universally admitted.*"

² See Ep. to Rom. i. 18. ἀνθρώποις ὅτι τῆς ἀλήθειας ἐν δυνάμει κατέχοιτο. Also ii. 15, "Veritas in mente nititur et urget: sed homo eam impedit"—Beugel. "Nullam facultatem suarum minus in potestate habet anima, quam conscientiam."—*Ibid.*

man that it is not of the earth, earthy; but that if it be "*præposita homini ut Domina*," it is so because "*Deo subdita ut ministra*."¹ The moral imperative which it utters man feels to be a voice speaking to him from another and a higher world. Its watchwords—"duty," and "right," and "ought"—point to deeps in his inmost being which he cannot fathom; and he cannot rid himself of the conviction that "the be-all and the end-all" is not here, "upon this bank and shoal of time," that if natural laws are null and void without a Lawgiver, so also moral laws must derive their efficacy from One who is the Source of all law. Hence it is, we feel persuaded, that the presentiment of future retribution, of a disclosure one day of the Vindicator of the conscience, has never been repulsive to, but is inherent in the heart of man. Not only do we find the idea in the religious systems of all races of men, but even when benighted nations hear of it for the first time, there is no instinctive revolting, but an acquiescence in its justice. When the South African chief, Sechele, inquired of Livingstone, whether his father knew of a future judgment, and the latter, replying in the affirmative, began to describe the scene of the great white throne, and Him who should sit on it, from whose face the heavens should flee away, and be no more seen,—the chief did not at once reject the idea as improbable or absurd. "You startle me," was his reply, "these words make all my bones to shake, I have no more strength in me. You have been talking about a future judgment, and many terrible things of which we know nothing,"—adding, in reply to Livingstone's declaration, that his forefathers knew of these things, "All my forefathers have passed away into darkness, without knowing anything of what was to befall them: how is it that your forefathers, knowing all these things, did not send word to my forefathers sooner?"

Indeed it may be said that the inherent happiness of the virtuous, and the inherent misery of the vicious affections, themselves suggest to the soul a Rewarder and a Vindicator. Is it not true that the internal degradation, the utter self-loathing produced by the retrospect of a misspent life, is ever linked on to the thought of One whose eye has surveyed the whole, and who will avenge the insulted majesty of conscience? Has not the question of the Roman satirist, in all the fulness of its meaning,—

"*cur tamen hos tu*

*Evasisse putes, quos diri conscia facti
Mens habet attonitos, et surdo verberare coedit
Occultum quatiente animo tortore flagellum?*"—

¹ Sanderson de vi Conscientiæ.

come home to many a one who has refused to listen to the pleading Voice within, and now knows to his cost what it is—

“Nocte dieque suum gestare in pectore testem”¹

Thus as it seems to us the spontaneous testimony of the soul, not by a few half-involuntary exclamations only, or customary expressions such as Tertullian has adduced,² but by its very constitution, by its deepest hopes and fears, by a series of convictions, which it cannot shake off, strengthens that belief in a Cause of causes, and a Power superior to all powers, which the attentive observation of the marvels of the natural world suggests. Truly, then, has it been said that the “starry heaven above, and the moral law within,” the more we reflect and consider, fill the mind with ever new and ever rising awe and adoration, and are two of the main sources of the religious instinct in all climes and in all ages.

And here our paper will naturally conclude. We have simply been adverting to that fundamental fact on which all religious systems rest and depend, the conviction of a Great First Cause, and an infinite Supreme. We have simply, by way of introduction, been directing attention to a fact, which must be the substratum of our reasonings, and which ever repays careful reflection, viz. that approach man where you will,—in England, in the tropics, or at the Antipodes,—he exhibits that unfailing proof of his humanity, a deep sense of religion. We use the word of course in its most general sense; we are not concerned at present with “that host of adventitious agencies,”³ the effect of individual character—of isolation—of climate—of the phenomena of nature, which have modified, enfeebled, and debased, overgrown or even destroyed the religious instinct within man. We have pointed to two main sources whence this instinct gathers strength, sources which the great Apostle of the Gentiles has not failed to notice. Another and a more important inquiry

¹ Juvenal. Sat. xiii. 192. Compare the language of our own great dramatist, “I’ll not meddle with it (conscience), it is a dangerous thing, it makes a man a coward; a man cannot steal but it accuseth him; a man cannot swear but it checks him. ’Tis a blushing shame-faced spirit that mutinies in a man’s bosom; it fills us full of obstacles: it made me once restore a purse of gold that by chance I found; it beggars any man that keeps it.”—Richard III. Act I. Sc. 4.

² Well has this Father said in his own nervous language on this very point,—“Vultis ex animæ ipsius testimonio comprobemus? Quæ licet carcere corporis pressa, licet institutionibus pravis circumscripta, licet libidinibus ac concupiscentiis evigorata, licet falsis diis exancillata, cum tamen respicit, ut ex crapulâ, ut ex somno, ut ex aliquâ valetudine, et sanitatem suam patitur, deum nominat, hoc solo nomine, quia proprio dei veri: *Deus magnus, Deus bonus, et Quod Deus dederit, omnium vox est.* Judicem quoque contestatur illum, *Deus videt, et Deo commendo, et Deus mihi reddet.* O testimonium animæ naturaliter Christianæ!”—Lib. Apol. cap. xvii.

³ Archdeacon Hardwick’s “Christ and other Masters,” i. 72.

now demands our consideration, viz. man's conception of the *character* of the Supreme and his relation to himself; and this we must defer to a future paper.

(To be continued.)

THE QUEBEC SYNODAL ELECTIONS.

THE *Toronto Echo*, of May 5, and the *New York Protestant Churchman*, of May 14, bring some painful details of the election of Lay deputies at Quebec, at the Easter vestries.

It is plain that very disgraceful tumults occurred. The causes are, of course, differently stated: on the part of the Clergy, it is said that the members of the Lay Association came to the vestries with the intention of making a tumult, and "armed with slung shot, steel knuckles, and other secreted bludgeons;" on the part of the Laity, that the Clergy exercised undue influence over their flocks, arbitrarily refused votes, and held the meetings without due notice, and at times fixed so as to secure the absence of their opponents.

The position of the Clergy was, doubtless, a delicate one: we think it clearly their function to preside; it has been so provided in Australia, and no evils that we have ever heard of have resulted from their legitimate influence.

These Quebec troubles teach us one lesson of great importance;—that there should be a Roll of the Laity entitled to vote in each parish, and that this Roll should not be made out at the time of the election. It might be made out by the Clergyman in the first instance, and affixed to the church-door, with a notice that appeals should be sent to the Bishop, or some one deputed by him or by the Synod, who should hear and decide.

THE AMERICAN DIOCESAN CONVENTIONS.

THE American papers bring information of several Diocesan Conventions.

In Maryland, Pennsylvania, and Ohio, the division of the diocese was proposed: in all of them the question was postponed. This, however, took place in Maryland merely through a majority of one among the Laity; the Clergy having agreed by a large majority to the division proposed.

It may be thought an imperfection of the American system that questions of great importance, like this, are so often postponed, and that the will of a large body of the Clergy is obliged

to wait upon that of an equally divided Laity: but the truth is, that, from the difficulty of finding sufficient time for their meetings, postponement must frequently be permitted; and that it is an evil inseparable from the great advantage of secure and calm consent.

In the Diocese of New Jersey they had to select a successor to the lamented Bishop Doane. After fourteen ballots, Dr. Odenheimer was chosen. So far as we can make out, the struggle was a friendly one between different sections of the High Church party, between Dr. Mahan of the Diocese, and Dr. Littlejohn and Dr. Odenheimer who were not of it. The two first-named candidates were repeatedly the choice of the Clergy and Laity respectively; but the two orders could not be got to agree until Dr. Mahan withdrew, indicating, as he did so, the choice which was ultimately made with as little obscurity as the forms of the assembly permitted. For it may be observed, with much approbation, that anything like formal and public nomination of candidates was forbidden, and that one gentleman, Mr. Cortlandt Parker, was silenced by the unanimous voice of the assembly when he trespassed against the rules of order by a few words of warm praise of Dr. Mahan.

We watch with much interest these elections; and hope the time is not distant when some of the immense Dioceses of the United States may be divided into several dioceses, and thus become Provinces.

Correspondence, Documents, &c.

RE-MARRIAGE OF NATIVE CONVERTS IN INDIA.

THE following very important letter has been addressed by the Bishop of Calcutta, the Metropolitan of India, to the Bishops of his province.

"To the Right Reverend the Lord Bishops of Madras, Bombay, and Colombo.

Bishop's Palace, Calcutta, February 2, 1859.

MY DEAR LORD,—I am very anxious for the benefit of your advice and help in a matter of great importance to the Church in India. I mean the re-marriage of native converts.

A statement of the whole question will be found in *The Missionary* for April, 1852, vol. ii. No. 6, containing a carefully considered opinion from the present Chief Justice of Bengal, given when he was Advocate General, on the law of the case.

It appears that the English law in India recognises the unions contracted between Hindús, even at the earliest age, as *bona fide*

marriages, and therefore in no case can they be made void without a legal process.

Some Missionaries, however, of different Protestant bodies (including a few of our own Church), do not hesitate, if one of the parties is converted, in re-marrying the Christian during the lifetime of the unbelieving partner. Others absolutely refuse.

It is Sir James Colville's clear opinion that these re-marriages are illegal, and he even thinks that a Christian so re-married is liable to a prosecution for bigamy under 9 Geo. IV. c. 74. He also feels certain that there is no tribunal in *India* now competent to dissolve the original marriage. He considers, however, that on the whole (though on this point he is less confident), if such a case were to occur in *England*, the original marriage might be dissolved by an ecclesiastical judge, in accordance with the interpretation put on 1 Cor. vii. 13—16 by the canon law, which, where it is not expressly superseded by the common or statute law, is part of the law of England.

The attention of certain Members of the Legislative Council has been called to the question of these re-marriages, which, in its present condition, is plainly fraught with most serious evil. It is possible that a bill may be brought in with a view to the final settlement of the question, perhaps providing that a Christian convert might summon the heathen partner before a tribunal appointed for the purpose, and that the judge, after ascertaining that the parties would not live together, should declare the marriage dissolved, and give each liberty to re-marry.

The opponents of such a measure argue, that the right of marriage can only be doubtfully inferred from 1 Cor. vii. 13—16, and seems inconsistent with any interpretation of Matt. v. 32; that such re-marriage might lead to the worst consequences, especially if the heathen partner should afterwards be converted; and that we must above all things guard against any laxity which can interfere with the sanctity of marriage, or with the letter of our Lord's own express words.

Its supporters maintain that we cannot expect the law of India to be stricter than the canon law of the Christian Church: that the early marriage of a Hindú boy and girl is so destitute of the elements which constitute Christian marriage as scarcely to be included under our Lord's prohibition; that sometimes it is never followed by cohabitation, and often violated by adultery: that therefore the Court might at least take these circumstances into account, or grant a divorce *à vinculo*, after a certain period of separation, during which the resolution of the heathen partner to depart remained unchanged: that the habits of Hindús are so unfavourable to celibacy that the cross is almost too great for a new convert to bear, and that its enforcement almost certainly leads to sin.

Those who desire to remedy the present difficulty have consented to postpone any further action till I can lay before them further information as to the actual state of things in the country, together with the opinions of the Indian Bishops. I have therefore asked the

Missionaries of my diocese to favour me with the result of their observations, and I request your Lordship to take such steps as you may think necessary for forming your own judgment. I am also advised by our Chief Justice to obtain from some eminent civilian at home a more certain opinion as to the actual state of the law of England on the matter.

Although an Act of the Indian Council would not apply to the diocese of the Bishop of Colombo, yet it might afterwards be adopted in Ceylon, and the difficulty must exist there as well as on the Continent.

I remain, my dear Lord, your affectionate brother,

G. E. L. CALCUTTA,
Metropolitan in India and Ceylon."

THE BISHOP OF CALCUTTA'S PASTORAL LETTER.

(From the "*Anglo-Indian Magazine*" for March.)

IN days when every Episcopal Charge, especially if it be a primary one, is watched for with anxiety, and read with eagerness, the Clergy of India may be pardoned if they too looked for, not without anxiety, and received with eagerness, the first words addressed to them by their new Bishop, not the less so that they came not in the full authoritative form of a Charge, but in the more friendly garb of a Pastoral Letter.

Bishop Cotton landed in Calcutta in the end of November. His arrival, like that of his first predecessor in the See, "was without any *éclat*;"¹ out of consideration, it is supposed, for the susceptibilities of the natives. The salute from the Fort guns, which would have announced the arrival of a civilian or officer of rank, was timidly suppressed when the Chief Pastor of the Church set his foot on the soil which was to be the scene of his future labours. That mark of respect—only so far acceptable, or even desirable, as it showed the heathen that Christians honour their religion in the person of their Bishop—was withheld, lest, like the clap-trap of a Mahometan conspiracy, the *greased cartridge*, it should savour of compulsory conversion, and perhaps raise another mutiny.

However, Bishop Cotton was not long in making his arrival known to those whom it especially concerned; and that in a less suspicious and more effective manner.

Without waiting for the period of his Visitation, and its intro-

¹ Bishop Middleton, in a letter to his friend Mr. Norris, of Hackney, thus speaks of his welcome to his new See:—"My public reception was certainly so arranged as not to ALARM the natives; I believe it might surprise them; as they would naturally suppose, considering the high reverence which they pay to the heads of their own religion, that the arrival of a Bishop would make some little stir."

This was written forty-five years ago. Since then three Bishops had landed; each, if we mistake not, under a salute from the Fort guns.—*La Bas' Life of Bishop Middleton*, vol. i. p. 75.

ductory Charge, to address his Clergy, a very few weeks only had elapsed after his arrival before a Pastoral Letter was in their hands, explaining briefly to them his views of the separate and conjoint position and duties of Chaplains and Missionaries, and soliciting the freest communication with all,—ready to offer his best advice and encouragement, and at the same time to receive the advantage of their local experience. Bishop Cotton has spoken out plainly what he expects, and what he hopes. There will be, unless we are greatly mistaken, very few of the Clergy of the Diocese who will not receive with unmingled thankfulness this brief exposition of his Lordship's views.

“The Clergy of India,” says the Bishop, “have before them two great objects: first, that of bringing the Gospel practically home to the hearts of all who call themselves Christians; and next, of extending among the heathen, by all legitimate means, the knowledge of God's revealed will. Though for each of these duties in this country a separate division of the Christian ministry is directly responsible, yet the two are, in fact, inseparably connected—both are equally under the care of the Bishop; and it is impossible for any one rightly to discharge the one, unless he also appreciates the greatness of the other. A Missionary's best hope for converting unbelievers consists in showing forth the practical power of the Gospel in his own life, and helping all Europeans to exhibit it in theirs; just as of old the lives of Christians proved to the heathen the truth and excellence of Christianity. More particularly should he be anxious at this time to quiet all those feelings of exasperation which the crimes committed during the mutiny have naturally produced, and which must be equally injurious to the growth of Christian faith and love, both in our own hearts and among the heathen, who are so closely associated with us, and for whom, as for ourselves, Christ has died. Again, a Chaplain who feels no interest in the extension of Christ's Gospel among those who as yet are strangers to it, will soon find that his own heart grows cold, that his faith is weakened, that his work among his own flock is carelessly and imperfectly performed. It is impossible for any one to be indifferent to the progress and extension of God's truth among his fellow-men who feels and knows that, according to our Lord's prayer for His disciples, by this truth he himself is sanctified, and through it alone he is enabled now to do justly, and love mercy, and to walk humbly with his God, and to look forward hereafter to a perfect communion with Him, and with His Son. Nor, indeed, can the Clergy feel that they have all a common object, if either class is uninterested in the work of the other; for if one member suffer, all the members should suffer with it, or if one member is honoured, all the members should rejoice with it. All, therefore, I trust, will feel that, though the special duties of each may differ, yet we are fellow-workers in the same vineyard, sent forth to serve one Master, looking forward to the day when He will come to demand of each and all the fruits.”

One characteristic of this Pastoral we especially notice with thank-

fulness—the absence of any sentiments or phraseology which might be thought to identify our new Bishop with some party in the Church. “No party,” said an English contemporary,¹ quoted in a former number, “has proclaimed Dr. Cotton as its special representative; while all parties are eager to claim a share in those Christian gifts and graces with which, in the judgment of his nearest friends, he is endowed. It is felt that enlightened piety, prudent zeal, and cheerful toil will never fail to find in him a nursing father, a protector, and a guide.” What more welcome confirmation of the hope here expressed than the language of the Bishop himself?

Another characteristic is, that it is essentially practical. More clergy and more churches are needed for India; and that in stations where Government will not admit the obligation on itself to make such provision. The Bishop, therefore, at once urges that the claims of the two Societies already existing in the Diocese, the “Additional Clergy Society,” and the “Church Building Fund,” should be generally advocated, in order that increased means of usefulness may in some degree keep pace with the fast-increasing need.

So open-handed is the liberality of Englishmen in India, that we can only attribute the very limited support these Societies receive to the ignorance which generally prevails as to their operations. This is especially the case with the latter Society. The biennial Reports of the “Additional Clergy Society,” with the highly interesting accounts they give of local efforts, cannot fail to stimulate the residents of districts similarly circumstanced to adopt a similar plan; and it may be hoped that many a little civil station in some remote district may be as were Mynpooree and Shajehanpore before the mutiny. But of the “Church Building Fund,” the absence of regular periodical Reports has, we feel sure, proved a great obstacle to its success. We have sought in vain for any Report later than that for 1849–51; and yet, during the eight years that have intervened, there have no doubt been donations, subscriptions, and offertory collections, (one legacy alone amounted to some thousands of rupees,) but no Report has reached us of the good effected by them—of any grants or loans for the completion of churches, which have, during these years, been rising up in all parts of Northern India and the Punjab.

The regular and wide circulation of Reports of these Societies will do much to create an interest in their operations, and thus increase their funds and their usefulness.

The Bishop also, with a graceful allusion to his venerable predecessor in the See, notices the proposal which was recently made for a “Native Pastorate”²—a project which we shall rejoice to see carried out in close connexion with the Church Societies, and wholly under Episcopal control.

His Lordship's remarks on Missions, and the spirit in which they should be conducted, are so valuable, and of so general application,

¹ *Colonial Church Chronicle*, June, 1858.

² This proposal was brought forward by the Rev. T. V. French, whose letter to the *Anglo-Indian Magazine*, for September, 1858, follows this article.

that we gladly avail ourselves of the opportunity to give them in full :—

“ We are all, no doubt, agreed that our blessed Lord has forbidden us to attempt to increase the number of His disciples, except by convincing the conscience and influencing the heart. No secular interference, no fear, and no favour,—no weapons but Christian precepts, and the pure example of Christian holiness and self-sacrifice,—may be employed in the glorious work of winning citizens to that kingdom which is not of this world. And therefore we must remember, that as Christ permits no means but these, so He requires us to use these constantly and devoutly, in the spirit of self-denying activity, and gentle piety, and firm resistance to evil, to devise constantly new schemes for employing them more efficiently, and, above all, to live in constant prayer for His blessing, that our weakness may be strengthened by His power, and our erring judgment taught by His wisdom.”

NATIVE PASTORATE FOR INDIA.

(From the “Anglo-Indian Magazine,” September, 1858.)

DEAR SIR,—Will you allow me to make known to your readers, through the medium of your Magazine, a plan that has been proposed for giving effect in the North-Western Provinces to the desire which has been felt on the part of many to contribute to a memorial in honour of the late Bishop of Calcutta. }

In selecting the object, regard was had naturally to what would have been the probable wish of our late Diocesan, could the selection have been left to himself, and to the most urgent present wants of the Church over which he presided.

The object to which he steadily devoted the exercise of his great intellectual powers for a period of twenty-five years, was the increase of the strength and depth, and, at the same time, the further extension and growth, of the Church of Christ in India. We could scarcely hope therefore to give a more appropriate or (to him) pleasing expression of our respect and esteem than the promotion of some plan by which those objects could be secured.

The plan suggested may seem to some an humble one, and is not likely to be popular with all even of the Bishop's friends, but it is coincident with the feeling which has become much more widely prevalent of late among thoughtful and practical men, that it is both our duty and interest to give the natives of this country a fairer and more advantageous opportunity than they have had hitherto of judging of the excellence of our holy faith.

Perhaps nothing could contribute more to this object, (next to the exhibition of a holy and consistent example by European Christians, which must be ever regarded as the *primary* instrument of good,) than an earnest, intelligent, well trained, and adequately supported native Pastorate. Needful as an increase of the European Missionary staff may be, India must, humanly speaking, be indebted mainly for its

regeneration to the raising up from among her own sons of a class of labourers, more thoroughly sympathising with her peculiar circumstances and modes of thought and action, than European clergy can ever be expected to do, with equally profound and earnest conviction.

Formerly we had not the men ready to our hand.

Painful circumstances, which need not be dwelt upon here, produced the impression among the natives, that to embrace Christianity was anything but respectable; or rather that it damaged their character both with their own countrymen and with strangers. They have reason happily now to be disabused of that idea; and will have more reason, it may be hoped, hereafter.

In a great measure, those who now embrace the faith of Christ are of a cultivated order of mind, and of highly respectable classes of native society. They are men in no way likely to bring dishonour upon, but rather to be ornaments of, that ministry to which already, in some instances, they aspire.

It would be a great object if, at this time, some funds could be vested, the interest of which might be appropriated to the purpose of raising the ministers of poor native congregations above that dependent condition in which they would be placed, if their salaries were solely derived from the precarious contributions of their own flocks and even of resident Europeans. The intention would not be in any case to supply the whole salaries, but to *meet* and *supplement* local efforts.

These funds it has been proposed to raise in the shape of a memorial which should express the respect in which the memory of Bishop Wilson is held by those to whom he was known in Upper India, by his writings, his hospitalities, and (to the extent his strength permitted) by his impressive and powerful ministrations.

Messrs. Muir and Thornhill, of the Civil Service, have promised to contribute each 1,000 rupees, so soon as the sum of 10,000 has been raised.

I should feel obliged if you would allow this letter such a place in your Magazine as would commend it to the attention of those, who, as well for Bishop Wilson's sake as for the sake of the cause with which it is proposed to connect his memory, would be disposed to contribute. The funds would of course be available, so far as they went, towards the support of native pastors connected with the Church of England through its various societies, in North-West India.

There being already a memorial, having for its object the foundation of Scholarships at St. Paul's School, Calcutta, it was suggested by Archdeacon Pratt, that the plan for the native pastorate should take the form of a memorial for the North West. It is proposed accordingly in that shape. Subscriptions are received at the office of the Rev. G. C. Cuthbert, Calcutta; or may be forwarded to the Rev. T. V. French, M.A., Agra.

I am, dear Sir, yours faithfully,

T. V. FRENCH.

Agra, August, 1858.

GENERAL SYNOD OF THE CHURCH OF ENGLAND IN NEW ZEALAND, AND ADDRESS OF THE BISHOP.

(From the "*New Zealand Spectator*.")

(We think that no apology to our readers is necessary for laying before them the following important document. It is only forty-five years since the first Missionary landed in New Zealand. There are now five Bishops there, one of whom was consecrated in the Colony ; and we learn from the Bishop's Address that a sixth Bishop will be appointed for the Melanesian Mission ; sufficient money for the endowment being invested in the English funds.)

The first meeting of the General Synod of the branch of the United Church of England and Ireland, in New Zealand, took place at five o'clock, P.M., on Tuesday, March 8, 1859, in the new Provincial Council Chamber, placed at the disposal of the Synod by the Superintendent of the Province.

There were present the Bishops of New Zealand, Christchurch, and Nelson ; Archdeacons W. Williams, Brown, and Kissling ; Revs. R. Burrows, S. Williams, J. C. Bagshaw, S. Pool ; Messrs. Atkins, Bury, Fearon, Haultain, Hirst, St. Hill, Swainson, and Williams.

The Bishop of New Zealand reported to the meeting the steps he had taken for carrying into effect the Resolutions of the General Conference held at Auckland, with a view to the Constitution of the first General Synod, and the names of the several persons who had been elected members.

On the motion of the Bishop of Christchurch, seconded by Mr. Swainson, the Bishop of New Zealand was elected President of the Synod. The meeting then adjourned to the following day (Ash Wednesday), at half-past one P.M. Shortly after the adjournment of the meeting, the members proceeded to St. Paul's Church, where the Holy Communion was administered.

Wednesday, March 9.—The Synod met at half-past one o'clock. Present—The President, the Bishops of Christchurch and Nelson, Ven. Archdeacons W. Williams, Brown, Kissling, Revs. C. Alabaster, J. C. Bagshaw, R. Burrows, S. Williams. Laity : Messrs. Atkins, Bury, Battersbee, Capt. Haultain, Messrs. Hirst, Fearon, Swainson, and Williams.

The President having opened the proceedings by reading the fifteenth chapter of the Acts of the Apostles, and prayer, delivered the following address :—

"The present meeting, my dear brethren, is the fulfilment of hopes which have been cherished by many of us during a period of fifteen years. In the year 1844, the first Synod of the Diocese of New Zealand was held at the Waimate, but, in the uncertainty which prevailed on the subject of Church Government in the Colonies, many high authorities in England censured our proceedings as illegal. Being well aware that this opinion was unfounded, I was not deterred from convening a second Synod at St. John's College, Auckland, in the year

1847, at which I read a correspondence between the Archbishop of Canterbury and Mr. Gladstone, then Secretary of State for the Colonies, containing a proposal for a Church Constitution, in which the three orders of Bishops, Clergy, and Laity should be associated on the basis of voluntary compact.

The Diocesan Synods of 1844 and 1847 were exclusively clerical, but, from the time of the meeting of the Synod of 1847, efforts began to be made, and have never since been intermitted, with a view to the admission of Lay Representatives. The Conference of the six Bishops of the Province of Australasia, held at Sydney, in the year 1850, unanimously recommended a Constitution, in which the Laity should be associated with the Bishops and Clergy.

In order to remove from our proceedings even the suspicion of illegality, attempts were made to procure from the English Legislature a recognition of the right of the Colonial Bishops to convene Synods for the management of their own diocesan affairs. Three bills for this purpose were brought forward in successive sessions of the British Parliament; but, one after the other, they all fell to the ground. In the meantime, a change of opinion took place among the legal authorities in England, and the question settled down upon its present basis, that, as the Colonial Churches must have laws for their own government, and as neither the Church nor the State at home can make laws for them, they must be left free to legislate for themselves.

Another question then arose, whether the Colonial Legislature ought not to be applied to, to give a Constitution to our branch of the Church of England; and this opinion was strengthened by the fact that the Synods in Canada and Melbourne seemed to have adopted this course. Comparisons began to be drawn between a voluntary Association such as we have formed, and a Church established by law. The full discussion of this subject would occupy too much of your time, but a few remarks will be enough to show that we have not acted unadvisedly in avoiding, as much as possible, all application to the Colonial Legislature. If we had accepted an Act investing us with power over all persons, so far as they are ministers or members of the Church of England, we must at once have come into collision with the Church Missionary Society, which still retains in its own hands full powers of government over one half of the clergy of the Northern Island; we must have said at once to all those lay members who have not yet joined us, "You can be no longer members of our Church, unless you accept our Constitution and obey our laws." To recognise the power of the Colonial Legislature to enact a new definition of Church-membership, would have been to assume the part to be equal to the whole; for how can one Colony of the British Empire settle the question: "What is a member of the Church of England?" The Constitution given to us in one Session of the General Assembly might be altered or repealed by another: questions of the deepest interest to ourselves, and which ought to be discussed only in the solemn Synods of the Church, such as the test of Communion, and the

veto of one order on the other two, might become the subjects of political agitation. In short, we should incur all the liabilities of a Church established by law, while, at the same time, in the eye of the Colonial Legislature, we should be only as one of many denominations, all equal one to another.

These, and many more reasons of a like kind, induced the Conference which assembled at Auckland in 1857, to concur in founding our Church Constitution on the basis of mutual and voluntary compact. And it is with the deepest thankfulness that I acknowledge the wonderful Providence of God, which has already given to our first meeting so many of the essential characteristics of a Synod of the Church. Who would ever have thought that four Bishops would have met together here, and that one of our most solemn acts would be the consecration of a fifth; or that the present body of Clergy would represent sixty of their order? It is but five and forty years since the first missionary landed in New Zealand, and but twenty since the colony was formed. All this wonderful change has been accomplished within the lifetime of many who are here present. Surely 'this is the finger of God,' and this is the ground of our assurance, that He is with us in our present work, and that He will effectually accomplish what He has so wonderfully begun.

There is but one doubt of any importance which I have heard expressed on the subject of Church Constitutions, and that is, that we may be tempted to rely on mere external and material organization, instead of resting on the one foundation-stone of Jesus Christ, and seeking for the quickening influence of his Holy Spirit. But is not this a danger inseparable from our mixed nature in its fallen state? As the flesh lusteth against the spirit, and these are contrary the one to the other, so must everything that is outward and visible endanger the purity and vitality of that which is spiritual. However precious may be the ointment, a dead fly may cause it to stink. The brazen serpent might be made into an idol. The sacrifice of the Paschal Lamb might become an empty form. The temple of the Lord might be made a den of thieves. The word of God may be the letter that killeth, instead of the spirit that giveth life: the savour of death unto death, instead of the savour of life unto life. We may have the form of godliness while we deny the power thereof. The tables of stone may draw away our thoughts from the holy law of God written on the tables of the heart. Prayer, baptism, confirmation, communion, every ordinance, that has a form of words, or an outward sign, is liable to the same danger; and even where no form of words is used, the lips may still draw near to God, while the heart is far from him. If every sacramental sign were removed, formality would still grow up from the dead heart within.

The danger, then, which is feared, of trusting to external organization, rather than to the inward life of the spirit, is not peculiar to our present work, but is the besetting danger attendant upon every religious ordinance, and common to the Church at large, and to all its members. It would be vain, then, to seek for spiritual life by rejecting

outward organization. By God's appointment, the spirit and the flesh are linked together, and man cannot put asunder what God has joined. The Saviour of the world was not deterred from anointing the blind man's eyes with clay by any fear lest the virtue should be ascribed rather to the clay than to Himself. The miracle of the loaves was not less likely to be impressive because the multitude was arranged in order, by fifties and hundreds, or because the fragments that remained were carefully gathered up. The foolish Martha who had everything to think of and everything to do at the actual moment of her Lord's coming, was not more likely to be spiritually-minded than the provident Mary, who had trimmed her lamp and set her house in order, and done her share of the work beforehand, and was ready at a moment when He came to sit at His feet. The Gospel, even when preached by the apostles, was likely to be hindered, if occasion were given to the Grecians to murmur, that their widows were neglected in the daily ministration. That some might be able to give themselves continually to prayer and to the ministry of the word, it was necessary that others should be appointed to serve tables. The whole consideration of the subject of spiritual gifts in the fourteenth chapter of the First Epistle to the Corinthians, is closed with the warning that God is not the author of confusion, but of peace: and that all things ought to be done decently and in order. A man's ability to rule his own house, was to be taken as one sign of his fitness to take care of the Church of God.

No, my brethren, not one of us will ever think that out of the mere dry bones which we frame together we can constitute a living creature; but we all believe that our Heavenly Father, of his own free love, and for the merits of his dear Son, and in answer to our prayers offered up in his name, will pour down his Holy Spirit upon our hearts, to unite this our body with Christ our head, and all its members in the bond of peace; that the whole body, being fitly framed together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, may make increase unto the edifying of itself in love. We trust to that quickening Spirit, to make us lively stones, built up as a spiritual house upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone.

In order that our Church may grow into an holy temple in the Lord, it must be fitly framed, and we must be builded together. When the wall of Jerusalem was built, every one had his sword girded by his side, and so he builded: every one with one of his hands wrought in the work, and with the other held a weapon. But the Temple was built of stone made ready before it was brought thither, so that there was neither hammer nor axe nor any tool of iron heard in the house while it was in building. So far from needing weapons, they did not need even a tool. May our work be of the same kind. We can have no enemies from without; we ought to have no enmities from within. We shall not have to cut and shape our stones, to fit them into spaces narrowed up by private interests or

vested rights of property : we may take them at once as they have been made ready for us in God's holy word, and build without regard to any other model than the example of our blessed Lord and his Apostles.

Do we, then, boast ourselves against our Mother Church, in thus abandoning some parts of her present system ? On the contrary, we desire, as faithful children, to show, so far as God may give us grace, how glorious she might have been in the purity of her doctrines, and in the holiness of her liturgy, if she had been released from those chains, from which the peculiar circumstances of the Colonial Church have set us free. The abuses of private patronage, the sale of spiritual offices, inequality of incomes, the failure of all corrective discipline over the beneficed clergy, the heart-rending injustices of dilapidations,—all springing from the same root of private property,—these are no part of the Church of England, and they must have no place here. We should be guilty indeed, if, with our eyes open, and a free choice before us, we should engraft upon our new branch of the Church of England the same abuses against which the preachers at Paul's Cross and Whitehall remonstrated in vain.

You will forgive me if I detain you a little longer upon this point, because I should feel most acutely any imputation of disloyalty to our Mother Church. I wish you to feel with me, that our constitution simply proposes to remove those abuses which have been encrusted upon her system, and which, for many years back, even the State in England has been endeavouring to reform. It would be tedious to recite all the Acts of Parliament which have been passed to undo the faulty work of former ages, and to bring the Church into that system with which we propose to begin. The equalization of the incomes of Bishoprics, the suspension of Canonries for the better maintenance of the parochial ministry, the facilities afforded for the division of parishes,—these, and other Acts of the same kind, all recognise the existence of evils, which the State in England labours, after its own fashion, to remedy, but which it is our duty to prevent. We are bound to strive, and to pray, that our Church may be holy and without blemish. We must give good heed, that the wheat which we sow in our new soil be free from tares.

I shall now lay before you, as briefly as possible, the various subjects which seem to require your attention ; and if in some instances I shall accompany the statement with practical advice, you will not, I am sure, suspect me of any wish to dictate to the Synod any peculiar system ; for I trust that we have met here in a spirit of counsel, and that we shall be ready to give up or modify our private opinions, when we find that they are opposed to those of a majority of our brethren.

It may at once be assumed, that frequent meetings of the General Synod ought not to be necessary ; and with this view, ample powers of delegation have been reserved to it by the Deed of Constitution. These powers will have to be used to bring into operation two classes of Trusts ; the one representing the General Synod itself, and com-

petent to discharge certain of its functions; the other invested with powers of local administration under the authority of the General Synod.

I. First Class of Standing Trusts, representing the General Synod.

1. The first of these will be a Board for the determination of questions of reference brought up by appeal from any Diocesan Synod, or other subordinate administration.

2. The second will be a Board of Appointment, to exercise the powers of the General Synod, in appointing new trustees, and in confirming all elections to spiritual offices.

II. The Second Class of Trusts, invested with powers of local administration under the authority of the General Synod.

1. The first and most important of this class of Trusts will be the Diocesan Synods; the constitution of which will require careful consideration.

2. The second will be the Archdeaconry or Rural Deanery Boards, which, though now rendered of less importance by the subdivision of the country into several dioceses, may still be found of use.

3. The third, the Parochial Trusts, including churchwardens, parochial committees, &c.

4. The fourth, all Special Trusts; such as those now in operation for the support of colleges, native schools, and for the management of property held in trust for special purposes.

In constituting these various Trusts, it will be necessary that you should select the trustees, and issue instructions for their guidance.

In the selection of trustees of the second class, you will, I have no doubt, accept, in most cases, the recommendation of the local representatives. The right principle for our guidance seems to be contained in the words of the Twelve, in Acts vi. 3: 'Brethren, look ye out among you . . . men of honest report, . . . whom we may appoint over this business.' The General Synod will act wisely in appointing men who possess the confidence of their own neighbours.

The same principle will apply to all spiritual offices. The Board of Appointment must not interfere needlessly with the Bishop and his Synod. But there are cases in which its powers will be brought into operation; as, for example, when the Diocesan Synod cannot agree with any congregation on the election of a minister, in which a reference ought to be made to the Board representing the General Synod, whose appointment should be final. But the highest duty of the Board of Appointment will be to take effectual care that no simoniacal contracts, or corrupt practices, be allowed to interfere with the simple rule of putting the right man in the right place. Their office will be, like that of the prophets and teachers at Antioch, to separate the ministers of Christ for the work to which they believe the Holy Ghost has called them. It cannot be consistent with the right discharge of this plain duty, that money, upon any pretext or in any manner, should have any weight or influence in the appointment to a spiritual office.

I think that we shall all agree in leaving the Diocesan Synods as

much freedom of action as possible, subject, however, to a few general rules, to secure uniformity of action among the various Dioceses in matters of primary importance.

The first of these is in the appointment of clergymen. This power might, I think, be well vested in a Diocesan Board, composed of the Bishop, as chairman *ex officio*, and two clergymen and two laymen, elected by the Diocesan Synod. It might be a standing instruction to the Board, upon the vacancy of any cure, to call for a deputation of the parishioners, and to concur with them in making a new appointment; or, if the two parties shall be unable to agree, then to refer the question to the Board of Appointment acting in behalf of the General Synod. If the new appointment should involve the removal of a clergyman from a parish to which he is already engaged, then a deputation also from that parish should be invited to attend. It ought, I think, to be a valid ground of objection on the part of any parish to the removal of their clergyman, that he is maintained by them at the full scale of income to which he is entitled. Parishes ought not to be allowed to compete with one another for popular clergymen, by holding out inducements of greater emolument. All such practices are contrary to the nature of a spiritual office, and degrading to the clerical character.

(To be continued.)

MISSIONARY BISHOPS DEBATE IN CONVOCATION.

THE following Debate took place in the Upper House of Convocation, on Wednesday, June 22 :—

THE BISHOP OF OXFORD said, there was a matter upon which he should wish a Committee of the Lower House to be appointed, so that they might prepare a report. He meant the employment of the higher order of the Christian ministry in the Missionary work. There was a strong impression on the minds of many, and he believed that it was a growing impression, that the Missions of the Church of England would never possess their true vitality, or root themselves firmly in heathen countries, until they had a Missionary Episcopate. At the same time he was aware that the entering upon such a line of Missionary operations was manifestly attended with many questions of difficulty. There were many questions,—in the first place, as to who should settle, when it was desirable, that any particular Mission should be headed by a Diocesan. Another difficult question, also, was what the conditions should be in relation to the native Churches so constituted, and the mother Church, if it pleased Almighty God to prosper the work of conversion; how it should be secured that the native congregations should retain the faith of the mother Church, and how the work should be maintained. All these matters were worthy of the calmest consideration, and he thought they might thus receive some solution. It seemed to him that the Lower House of Convocation might select a Committee singularly well suited to consider this matter, and to report to the Upper House, not of course to bind Convocation in any way, but merely to examine the question and to report upon it.

There were at present men of great learning in the Lower House. Some of the Archdeacons and Canons had given this matter close and careful attention, and there was every reason to believe that those were the persons whom the Lower House would select as their Committee. That Committee would report to the Lower House, so that they would have the benefit of the views of the Clergy as represented in that Synod. His Lordship concluded by proposing a resolution to that effect.

The BISHOP of LONDON said he was extremely glad that the Bishop of Oxford had mentioned the subject. All of them were, no doubt, aware that for some time past there had been a good deal of discussion of a private nature on this very important subject, and that morning he had received an intimation that a meeting of the *Society for the Propagation of the Gospel in Foreign Parts* would be held next week, for the consideration of the matter. Now one great difficulty which had attended this matter hitherto was, that no opportunity had been presented for considering it in an authorised and calm manner. It had merely been the subject of conversation or discussion at private meetings and in committees of various kinds, and yet an impression had gone out to the country that some scheme of this kind was about to be launched on the Colonial Church. He should wish to suspend his decision on so difficult and important a question until it had received that full consideration which the Bishop of Oxford had so well stated the importance of the subject required. He had at some of these merely private meetings expressed his opinion of the difficulties which stood in the way of this scheme, as it was intended to be launched without any competent authority; but that would by no means prevent him from giving to it his cordial assent, if it should be proved a desirable thing to be introduced by competent authority. As the subject had been so much discussed, he thought it would not be undesirable for him to throw out some of the difficulties in connexion which had occurred to his own mind. The plan, as he understood, was this,—that under the Metropolitan of the African division of our Colonial Church, a Bishop should be consecrated for Missionary work, by that Metropolitan (the Bishop of Cape town) and his two suffragans, and it appeared to him that it was impossible that this could come to pass without a very serious change in what had hitherto been the universal practice of the Church of England—namely, that the Queen shall, in virtue of her supremacy, nominate all Bishops of the Church of England, either in the Colonies or at home. Another difficulty was this,—that it was proposed, as he understood, that these Bishops should be consecrated without the Royal mandate. Now, those who were acquainted with the Consecration service, knew that the reading of the Royal mandate was as much a part of the Consecration service as any other part of it, and if the Royal mandate might be dispensed with, he did not see why the subscription to the Thirty-nine Articles, or any other part of the service, might not equally be dispensed with.

There was another difficulty with regard to the scheme which had been commonly talked of. He had heard it said that this was a plan

of consecration of a Bishop, not amongst the heathen, strictly so called, but for the territory called the Free Orange Territory, which was as much an independent State as the United States of America or any of the kingdoms of Europe. It therefore appeared to him that, if this step were taken unadvisedly, they would put Bishops in the very position which was so much objected to at the time of the Papal aggression, when Bishops were sent with jurisdiction into a country the inhabitants and ruling powers of which did not wish to have them. He did not see that there would be any difference between three of our Bishops consecrating Bishops for the Free Orange Territory and consecrating Bishops for Prussia or Switzerland, where the episcopal system did not exist. These difficulties had occurred to him as very serious ones, and he thought, also, that there had not been a sufficient consideration of this very important point, whether, after all, this plan of appointing Bishops at the head of merely inchoate Churches was authorised by any ancient ecclesiastical usage; whether the system of the Universal Church had not, from the earliest times, been this—that the Church should be formed first, and that the Bishop should come after. It seemed to him that the way in which the Roman Catholic Church had appointed these Missionary Bishops, by nominating them not merely to these Missionary Sees, but to some ancient Sees, supposed to exist in *partibus infidelium*, showed that that Church considered it was not justified by Catholic practice. There was, moreover, one canon passed at the General Council of Chalcedon, expressly forbidding the appointment of Bishops in that way. It had also occurred to him that the great Missionaries who spread Christianity in this country—St. Augustine, for example, and those who spread Christianity in the north—did not come in the first instance as Bishops, but as Presbyters; but when they were established they went back and received episcopal consecration. Those were difficult questions connected with the history and laws of the Church, on which it was necessary that they should have the amplest opportunity for calm consideration. He was glad to find that this scheme was not to be rashly undertaken, on the responsibility of one or two Bishops, for he should be sorry that the Church of England should be committed to such a scheme without maturely weighing all the difficulties which stood in its way.

The ARCHBISHOP of CANTERBURY considered that the members of the Lower House were not the right persons to whom a question of this kind should be submitted. He thought, moreover, they ought not to be called upon to enter upon the consideration of such a subject until some stronger reasons were shown for it. He did not feel disposed to send such a matter to the Lower House.

The Debate was adjourned till the following day, when it was resumed, and the following Resolution, proposed by the Bishop of Oxford, was unanimously adopted:—

“That his Grace, the President, be requested to direct the Lower House to appoint a committee to consider and report on the expediency of placing Bishops at the head of Missions of the Church of England to the heathen, and countries external to her Majesty’s dominions; the mode in which it should be decided when it is expedient to send

forth such a Bishop, and the rules which should govern his appointment, and the relations of the native Churches to the mother Church, and what guarantees can be suggested for maintaining between them the unity of faith and discipline."

The following passage occurs in the Address to her Majesty the Queen from both Houses of Convocation :—

"We thank God for the restoration of tranquillity to your Majesty's Indian dominions ; and while we deprecate any attempt to promote our religion by the arm of the secular power, we cannot but hope that the present season of peace may afford the opportunity of extending the kingdom of Christ in that land of idolatry and superstition, so that British rule may eventually become a blessing to our fellow-subjects there, not only in time, but in eternity.

For the attainment of this great object, we venture to express an earnest hope that your Majesty may be graciously pleased to encourage the efforts that may be made for a subdivision of the vast Dioceses already formed in that part of your Majesty's dominions."

On Friday, June 24, in the Upper House, the Archbishop directed that the Resolution passed on Thursday, on the subject of a Missionary Episcopate, should be communicated to the Lower House.

In the Lower House the following committee was appointed on the question, in compliance with Resolutions passed by the Upper House :—
Dr. Williams, Dr. Leighton, Canon Wordsworth, Canon Selwyn, Archdeacon Bickersteth, Archdeacon Grant, Archdeacon Hardwick, Archdeacon Randall, the Hon. and Rev. Mr. Best, the Rev. Mr. Brown, the Rev. Mr. Mackenzie, and the Rev. Mr. Massingberd.

MISSIONARY UNION OF ST. AUGUSTINE.

THE following are the Rules as they were adopted at the Meeting held May 25. We print them, as they are somewhat altered from the proposed Rules as they appeared in our February number.

"At a Meeting held (by kind permission) at the residence of Sir Walter James, Bart., 7, Charles-street, Berkeley-square, May 25th, 1859, the Right Rev. the Lord Bishop of Capetown in the Chair, after hearing a paper read, and a statement made, by the Warden of St. Augustine's College, it was resolved :—

I. That an Union of members of the Church of England, and of Churches in communion with her, be formed to advance the general purposes stated by the Warden of St. Augustine's, and be called the Missionary Union of St. Augustine.

II. That the object of this Union be the promotion of the Missionary spirit among members of the Church, and that the following be the Rules of the Union :—

RULES.

1. That subscribers and donors to St. Augustine's, or any other Missionary College, members of Missionary Studentships' Associations, secretaries and treasurers of Missionary Societies or their local

branches, and persons engaged or interested in Church Mission work, at home or abroad, be eligible as members of the Missionary Union.

2. That each member, except in cases provided for below, pay on entrance five shillings, or upwards, to the fund of the Missionary Union; but that the Union, in its corporate capacity, do not undertake to collect or dispense funds for Missionary objects.

3. That each member be entitled to receive by post (free) the Annual and other Papers of the Missionary Union; and, if he desire it, the *Occasional* and other Papers from St. Augustine's College, for use and circulation.

4. That each member endeavour to promote the Missionary cause, by any or all of the following methods, viz.—

- a. By offering up prayer for Missions daily.
- b. By conversing on Missionary topics.
- c. By collecting something annually for a Missionary object.
- d. By taking in some Missionary periodical.

5. That each member, whose circumstances favour it, search out promising candidates for the Missionary work of the Church; and, in particular, endeavour to find a Missionary probationer, enrol his name as such at St. Augustine's, or some other Missionary College, give him the benefit of his advice and assistance, and watch over his preparatory career as opportunity may be given.

6. That each member endeavour to obtain additional members of the Missionary Union; and have the privilege of recommending such other persons for gratuitous admission into the Union as are approved by himself, and accept the Rules, but are unable to pay entrance money.

7. That all the members, unless reasonably hindered, receive the Holy Communion on Whit-Sunday in each year, with special prayer for the Divine blessing, and the out-pouring of the Holy Spirit, on the Missions of the Church.

8. That the Bishops of the Church be invited to become *ex officio* members of the Union.

III. That the Warden of St. Augustine's be requested to keep the roll of members of the Union.

IV. That the Warden of St. Augustine's be requested to act as secretary *pro tem.*; and that he be empowered to convene a Meeting of the members of the Union, when he may think it desirable to call them together.

R. CAPETOWN, *Chairman.*

The thanks of the meeting were voted to the Right Rev. Chairman, who pronounced the Benediction, and the meeting separated.

TO THE FRIENDS OF CHURCH MISSIONS.

In inviting you to join the 'Missionary Union of St. Augustine,' I would venture to offer some remarks, explanatory of its occasion and

purpose, which I will arrange in paragraphs numbered according to the 'Rules' to which they refer.

1. It is designed to bind together by this common tie the increasing numbers of those who are aiding St. Augustine's in various ways; that they may become known to each other, and enjoy that strength and encouragement which such a connexion implies. The nucleus being thus formed of persons specially interested in St. Augustine's, led to the adoption of a special title, which has been retained, even when extending membership to a wider range, and including all who are working in support of any Missionary Society of the Church. This title, too, it is believed, will be acceptable to many, as indicating a base for their operations, and a definite centre for their exertions; and will be justified *in itself* by the thought of the relation which St. Augustine's Missionary College already holds to the Missions of the Church of England, and which, with advancing years, it must needs hold still more closely.

2. A fund is required for meeting the expenses of stationery, printing, and postage. There will be no necessity for collecting annual subscriptions; and no interference with the functions of any existing Missionary Association.

4. While considering these suggestions to be of the highest importance, we may leave the fulfilment of them as free as the varying circumstances of members require, consistently with their real adoption on some plan or other.

5. Now that the number of persons who express a wish for the Missionary life is increasing, it will be of the greatest service if each one can be attached to some person, in his own neighbourhood, of tried piety, judgment, and zeal in the cause of Missions, who will kindly test his character, form his spiritual habits, and cherish, under the Holy Spirit, the desire for Missionary life, till he is of age to go to a Missionary College.

6. This rule embodies the expansive principle of the Union, which will thus be self-propagating without limit of sex or condition, and secure, by the provisions here made, the blessing of the intercessions of large numbers of the poor of the Church.

No test is expressed or implied by membership in the Missionary Union, either of theological views, or of opinions on the best mode of Missionary action. It is to be hoped there is some common ground on which the friends of Church Missions can unite, where they may have the *object* in view, rather than the *channel* through which it is carried out; and, being lifted up with one accord into a higher atmosphere of prayer, and holy exercises and aims for the enlargement of our common Redeemer's kingdom, may provoke one another to love and to good works. If the 'Missionary Union of St. Augustine' is blessed in contributing in any degree towards so desirable an end, it will not have been formed in vain. What may we not hope for from the Missions of the Church of England, through the diffusion of a more prayerful spirit on their behalf in her members, and a more vigorous and united action, arising out of a heartfelt sense of the inestimable blessings of the Gospel?

I shall myself be at all times glad to receive by letter the names and subscriptions of those who wish to become members of the Missionary Union ; but I hope that ere long every Archdeaconry (at the least) will have its own corresponding member, or members, who will undertake to collect names and subscriptions from their own neighbourhood, and transmit them to me.—I am, &c.

June, 1859."

HENRY BAILEY,
Warden of St. Augustine's College.

MISSIONARY STUDENTSHIP ASSOCIATION FOR THE DIOCESE OF LONDON.

WE thankfully chronicle the progress of Missionary Studentship Associations. The following Address has been issued, together with the Resolutions subjoined. Almighty God is thus answering the prayers that have been offered that He would send labourers into His vineyard.

" ADDRESS.

The difficulty of finding duly qualified men to occupy the vast fields of missionary labour, calls for increased exertions on the part of members of the Church of England, in seeking out young men who are willing to devote themselves to this great work of going forth to preach the Gospel, and in providing the necessary funds for their maintenance as Students at a Missionary College.

Already in several Dioceses Associations have been formed with this purpose ; and one for the wealthy and populous Diocese of London is now added to the number.

It is intended to connect this Association with the Missionary College of St. Augustine, at Canterbury, from which fifty young men have already gone forth into foreign parts. The charge for each student at St. Augustine's is 35*l.* a year ; and this would be defrayed, either wholly or in part, out of the funds of this Association.

It may be well to add, for the information of Candidates, that the authorities of St. Augustine's College have found it desirable to fix the age of admission at not less than twenty years, *except in special cases* ; and that Candidates for admission into the College are expected to pass a preliminary examination.

They are required to possess a competent knowledge of the elements of Latin and Greek, of the common rules and principles of Arithmetic, and of the first Book of Euclid ; and especially to be familiar with Scripture History, and with the Church Catechism and its Scripture proofs.

The books recommended are *Cicero de Senectute* and *Amicitia*, St. Mark's Gospel in Greek, Colenso's (or other) Arithmetic ; and for reference, Nicholl's Help to reading the Bible, and Bishop Nicholson on the Church Catechism.

Young men, who are not prepared for such examination, will find the instruction which they require provided in the Evening Classes,

which are held during the winter season, at King's College, Strand, and at Crosby Hall, Bishopsgate Street.

Young men, desirous of becoming Missionaries, may procure advice, and direction with a view to such instruction, by applying to any member of the Committee, or to the Rev. Brymer Belcher, Honorary Secretary, St. Gabriel's, Pimlico, S.W."

At a Meeting of Clergy held at 79, Pall Mall, on Tuesday, March 8th, 1859, the Rev. C. B. Dalton in the chair, the following Resolutions were agreed to :—

1. That an Association, to provide Missionary Candidates, be formed within the Diocese of London ; and that a Committee be appointed to carry out this design.

2. That the object of the Association be—

a. To seek out duly-qualified persons desirous of being prepared for Missionary work in Foreign Parts.

b. To provide Funds for the Maintenance, wholly or in part, of such as need assistance during the required course at St. Augustine's College, Canterbury.

3. That all members of the Church of England undertaking to assist in these objects be admitted as members of the Association.

4. That the Committee consist of the following persons :—Rev. W. T. Bullock ; C. J. Bunyon, Esq. ; Rev. C. B. Dalton ; Rev. Dr. F. Hessey ; Rev. Ernest Hawkins ; Sir Walter C. James, Bart. ; Rev. Dr. Jelf ; Rev. J. Lawrell ; Rev. W. H. Lyall ; J. G. Talbot, Esq. ; Philip Wright, Esq. ; Rev. Brymer Belcher, Hon. Secretary ; with power to add to their number.

5. That the Committee meet on the second Tuesday in January, April, July, and October, at twelve o'clock, at 79, Pall Mall.

Subscriptions towards the objects of the Association may be paid to the account of " The Missionary Studentship Association for the Diocese of London," at 79, Pall Mall. Post-office orders may be made payable to the Rev. Brymer Belcher.

Applications from Candidates may be addressed to the Secretary, the Rev. B. Belcher, at 79, Pall Mall. Candidates are required to be members of the Church of England, and to be provided with Certificates of Baptism, and of religious and moral character."

THE HOUSE OF MERCY, SHIPMEADOW.

DEAR SIR,—Allow me to call attention to the Appeal for the House of Mercy, at Shipmeadow, stitched in with your present number. No friend to foreign missions can fail to feel for the Christian penitents at home, and every reader of the *Colonial Church Chronicle* must rejoice to hear of another attempt to do the Church's work in that which is eminently the Church's way.

I am, dear Sir, yours very faithfully,
W. G. SOUDANORE.

Reviews and Notices.

History of Synodal Proceedings in Tasmania: with an Appendix containing the Act of Parliament by which the Diocesan Synod is constituted. By ARTHUR DAVENPORT, B.A., Incumbent of Trinity Church, Hobart Town. J. Walch and Sons, Hobart Town.

THIS time last year we noticed the proceedings of the Tasmanian Diocesan Synod of September and October, 1857. We have now been furnished with the very sensible and well-written pamphlet which lies before us.

Its objects appear to be—first, to give a concise account to the Tasmanians of the course which has been taken to introduce Synodical action among them; and secondly, to stir them up to make due exertions for the support of their clergy. The first object alone is of much interest to us here.

The summary which Mr. Davenport gives of what has been done with a view to Synodical action in the English branch of the Anglican Church shows that he has very fully and fairly considered the subject.

“The subject is a wide one. For the proceedings that have taken place in this Diocese constitute only a small part of a simultaneous movement throughout the numerous Colonies of the British Empire. Hence those who would fully understand what has occurred in Tasmania ought to inform themselves respecting similar proceedings in British North America, in Africa, and within the neighbouring Dioceses of Australasia. For these proceedings in various parts of the Empire have, in fact, a common origin. The discussion of the Ecclesiastical and religious questions, by which the public mind has been agitated during the last twenty years, and the altered relation of our Church to the State, since persons not of our communion have been admitted to the Legislature, have given rise to a variety of consequences, of which an attempt to supply defects in the existing organisation of the Church is among the most important. And this attempt has assumed different forms, according to local circumstances. Thus, in England it has chiefly taken the shape of a vigorous effort, made with partial success, to re-awaken the Convocations of Canterbury and of York, which in theory represent our National Church. And in many of the Colonial Dioceses a similar effort is in progress. The aim of the latter, in every instance, seems to be to establish a machinery by which each Colonial Diocese may regulate its own affairs, and, at the same time, to retain a close connexion with the Church of England; in fact, to be still identified with that Church in all essential particulars.”

We need not follow out the details he gives, either of the proceedings here or in the colonies; their main features are in the remembrance of our readers: nor yet of the proceedings in Tasmania—we should rather say the troubles—which have issued in the Act of the Local Parliament of November, 1858, which he gives in his Appendix.

It may be desirable, however, to let Mr. Davenport show the manner in which the Tasmanian Act differs from that which was prepared in the Synod of Melbourne, because the latter seems likely to be the type of these Acts.

“The provisions of the Act which gives legal recognition and powers to our Synod are based on those contained in the Act of the Legislature under which the Assembly of the Diocese of Melbourne is constituted, and differs from them in

few important particulars. The most striking points of difference are the following:—The Tasmanian Act empowers the Judge or Commissioner of any Synodical Tribunal for the trial of Ecclesiastical offences to examine witnesses on oath. The Victorian Act contains no such provision. Also, the latter contemplates as probable the constitution of an Ecclesiastical Province in Victoria, in which event a Metropolitan Bishop with his Suffragans will discharge the duties of the Episcopal Office within the sphere of the operation of the Act; and arrangements are made for such a contingency, of which no mention is made in the Tasmanian Act. There was a more important difference between the Melbourne Act and the Bill adopted by our Synod at its adjourned session, and subsequently passed, unaltered, by the two Houses of the Legislature: for the legal powers of the Synod were so defined as to embrace, or not expressly to exclude, the power of debating and deciding questions of Doctrine, or altering the Formularies of the Church, and even of making such arrangements as would virtually, or actually, separate the Diocese of Tasmania from the communion of the United Church of England and Ireland. Provision against these dangers was made in the Melbourne Church Constitution Act, by declaring illegal any such alteration of Formularies; by securing to the members of the Diocesan Church any existing right of appeal to the Queen; and by empowering the Crown to disallow any resolution of the Diocesan Assembly. The necessity of similar provisions was strongly pressed on the attention of the Tasmanian Synod by some of its members; but they were rejected by a majority, and the Bill was adopted in a form differing in this respect from the Melbourne Act. Nor were these important restrictions subsequently introduced by either House of the Legislature, until the Governor, under legal advice, procured their insertion as an Amendment; a Message from His Excellency being sent, recommending its adoption, and the Amendment being agreed to. The Synod also had previously acquiesced in the proposed restriction of its powers; for a committee had been appointed 'to take charge of the interests of the Synod, embodied in the Bill to be submitted to Parliament, and, in concurrence with the Bishop, to assent to such modifications, not affecting the principles of the Bill, as may appear expedient during the progress of the Bill.' And this Committee had expressed assent to the modifications proposed. The Bishop, however, being absent from Hobart Town, had not personally signified his concurrence. But, the circumstances not admitting delay, the Archdeacon of Hobart Town had been consulted by the advisers of His Excellency, and had intimated his approval of the Amendment before it was submitted to the Legislature. Accordingly, the Act under which the Tasmanian Synod is invested with legal powers, now agrees in this particular with the Melbourne Act."

We think it much to be regretted that the provisions for the subdivision of the Diocese, and the consequent establishment of a Provincial Synod, which the Melbourne Act and the Sydney and Newcastle Bills have copied from the Archbishop's Bill of 1853, are not incorporated in this Act.

We think it a principle of great importance that each district which has a distinct legislature in civil matters should have a distinct ecclesiastical organization also. The ecclesiastical divisions of the Primitive Church were modelled on those of the Roman empire. It may be that no doctrinal view may be affected by this principle; and those who magnify the authority of the Church may think it but a poor thing that her districts and legislatures and judicatures should depend on so uncertain and changeable a thing as the limits of the kingdoms of this world. But the arrangement seems to follow necessarily from the royal supremacy, and from that subjection to the State in things of this world which is its equivalent in the United States. The Anglican Church, therefore, is committed to this arrangement; and it will be found, we suspect, to be one of the best pledges for

its peace. It is curious how accurately the arrangement has been observed in the Church of the United States ; and it is of the utmost importance that in our own colonies each province should be an ecclesiastical province, and should make its own laws. Such divisions may be combined under a federation, if it be wished, as the Churches of the different States in America are ; so as to secure all that is necessary for the good of the whole, but so that each province should have its own assembly of bishops competent to continue the succession.

Though full details are as yet wanting of the Synod held this spring in New Zealand, we have heard that the consecration of Bishop Williams, of Waiapu, completes the number of five Bishops there. In Tasmania, the time cannot be far distant when Launceston will need a bishop ; and it does seem a very short-sighted policy to make it necessary, when that time shall come, to go again to the legislature for an act, when the admission of a few words and of a clause would have settled the question at once.

The strangest part of the act is clause 17, which purports to give to the Synod a power of making laws equivalent to acts of parliament. Whether Parliament has power thus to delegate its functions will be a nice question hereafter for the colonial judicatures, perhaps for the Committee of Privy Council itself. Into the same clause the Governor, at the instance of the colonial lawyers, introduced provisions, saving the Queen's prerogative, and appeals to the Queen, the Archbishop, and the Metropolitan ; and prohibiting variation from the Church of England ; all which had been wisely left out by the Synod. These provisions will only cause trouble and uncertainty, and be but pack-thread to restrain any tendencies to liberty which the Colonial Church may hereafter be disposed to show.

While noticing such defects as these, we may remark that they do not at all detract from the present efficiency of the Church, and that in many respects, especially as regards patronage, the plans laid down seem wise and well adapted to the circumstances of the colony. They are, therefore, another instance of that steady growth in church organization which manifests itself in our Church : that growth might be quicker ; we see traces of human infirmity ; but as yet there are *vestigia nulla retrorsum*.

Ishmael ; or, a Natural History of Islamism, and its Relation to Christianity. Pp. 524. London : Rivingtons.

THE author of this work, the Rev. Dr. J. M. Arnold, was formerly a Church Missionary in Asia and Africa, and lately a Chaplain of St. Mary's Hospital, London. He states that he has for many years been gathering information upon this important subject during a sojourn in Egypt, Arabia, Palestine, East Africa, and Abyssinia, and more especially in India.

The work is divided into two parts. The first treats of the "Natural History of Islamism," and contains an interesting account of the life, age, history, and character of Mohammed ; with instructive notices

respecting the Koran; and its obligations to Judaism and Christianity. The second part is entitled, "Christianity and Islamism contrasted;" and here, in consequence of the charge brought by Mohammed against Jews and Christians, of corrupting the Old and New Testaments, the author devotes two chapters to substantiating the integrity of the Sacred Canon. Three chapters follow, which treat respectively of "The Bible and the Koran," "Trinity and Unity," "Christ and Mohammed." And the work concludes with a general survey of the efforts made by Roman Catholic and Protestant Missionaries to reclaim the lost sheep of the house of Ishmael, and the probable results of missionary labour amongst them. The work deserves a far more extended notice than we can afford to it now. For many reasons it has special claims upon all who are interested in the growth and extension of the Christian Church. The author is evidently well acquainted with the subject of which he treats; and there are marks on every page of conscientious labour and diligence. We heartily commend the work to the attention of our readers.

We have received from Messrs. Rivington, (1.) *Words to take with us. A Manual of Daily and Occasional Prayers*, by the Rev. W. E. SCUDAMORE. We hope this book will have a large circulation, as it is well calculated to be useful. In the preface, in the section on "Wandering Thoughts," Mr. S. says:—"In particular, be careful to avoid the frequent reading of books which demand little or no thought; for it is sure to create a restless habit of mind peculiarly hurtful to devotion." (2.) Archdeacon Bickersteth's excellent *Charge* delivered at his fourth Visitation.

From Messrs. J. H. and J. Parker, (1.) *The Life and Contemporaneous Church History of Antonio de Dominis, Archbishop of Spalatro*, by DEAN NEWLAND, of Ferns. (2.) *Lectures on the Epistle of St. Paul to the Romans*, by the late Rev. C. MARRIOTT. This book is edited by the Rev. JOHN MARRIOTT, the brother of the lamented author. The lectures are published unaltered, as they were found, and as they were delivered in the parish church of St. Mary the Virgin, Oxford. (3.) *Church Deaconesses*, a very interesting and important pamphlet, by the Rev. R. J. HAYNE. (4.) *Some Remarks on the Remonstrance lately addressed to the Archdeacons and Rural Deans of the Diocese of Oxford*, by the Rev. H. BULL. The Remonstrance was hardly worthy of this notice. (5.) *The Power of God and the Wisdom of God*, a good sermon by the Rev. H. W. BURROWS, in aid of the funds for building new school-rooms in his district. (6.) *Some Years after. A Tale*. (7.) *The Lilly of Tiflis*, being No. IV. of *Historical Tales*. This is not the best of the series.

From Messrs. Macmillan, *Friendly Counsels to Students*. Four sermons preached in the chapel of St. Catherine's College, by the Rev. F. J. JAMESON.

From Mr. Skeffington, *The Good Shepherd and His Sheep*. A Sermon on Confirmation, by a London Curate; and, *Will you be Confirmed?* a tract by the same author.

From Messrs. Wertheim and Co. (1.) *The Words she wrote, or the Blood-stained Mantle*. This might have been a good tract if it had not been overlaid with observations and appendices. (2.) *We are all good-tempered till we are tried*; and (3.) *What shall I wear?* two passable tracts. (4.) A series of *Short Tracts to Mothers*, which are very good as far as they go; but they omit all reference to the new relation into which a child is brought to Almighty God by Baptism. (5.) *Confirmation, or What is your Motive?*

Colonial, Foreign, and Home News.

SUMMARY.

WE have seen an extract from a letter from the Bishop of QUEBEC recommending the Appeal for a Church at Bury which is advertised on our cover.

The Rev. Dr. Odenheimer, Rector of St. Peter's Church, Philadelphia, was elected Bishop of NEW JERSEY, at the Diocesan Convention. The Election took place May 27; the birth-day of the late Bishop Doane, and just one month after his decease, on April 27.

The *Episcopal Recorder* states that the health of Bishop Macilvaine, of OHIO, is such as to render necessary the election of an Assistant Bishop.

The Rev. Dr. Gregg, of Cheraw, South Carolina, has been elected Bishop of TEXAS.

We announce, with very great sorrow, the death of Dr. Rigaud, Bishop of ANTIGUA. The deceased Prelate was consecrated February 2, 1858; and died, of yellow fever, May 16, 1859. During his short Episcopate he had manifested great zeal and judgment, and gave hopes of much usefulness to the Church in the West Indies.

A meeting of the Oxford and Cambridge Mission to Central Africa is to be held at Cambridge on November 1.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.—*Tuesday, June 7th, 1859.*—The Rev. GEORGE CURREY in the Chair.

The Secretaries, by desire of the Standing Committee, reported, that the Committee propose to take steps for sending out an agent to superintend the Society's operations in the diocese of Calcutta, at a salary of 300*l.* per annum, for five years. It is thought that this amount may for the present be paid out of the Special Indian Fund.

Publications to the value of 10*l.* were granted to the Calcutta Diocesan Committee.

The following is an extract from a letter from the Rev. Dr. Kay:—
 “Several of the missionaries have asked for a quarto edition of the Bengali Prayer Book, for use in churches and chapels. The edition now in use was printed with a view to cheapness, 4,000 copies in small type and indifferent paper, duodecimo size. There is no one here, nor any society, willing to undertake the risk of printing a quarto edition, though the small Prayer Book is extremely inconvenient (and to the older missionaries painful) to read from, in a reading-desk.

Would the Society feel justified in making a grant of paper for this purpose? The value of this kind of aid is very great, as India-manufactured paper is very inferior. If the Society would grant the paper, which should be of first quality, I would make a strong effort to get the rest paid for.”

It was agreed to grant sufficient paper for an edition of the quarto Bengali Prayer Book.

A letter was read from the Rev. F. J. Spring, Secretary of the Bombay Committee, forwarding a minute of proceedings at a meeting which had been held in January, 1859, for the purpose of considering the Society's “Appeal for India.”

The Secretaries reported that the following points referred from Bombay had occupied the attention of the Standing Committee:—

“1. That it is undesirable to seek the furtherance of the venerable Society's objects by any new mission or special design.

2. That the objects might probably be best promoted by encouraging the chaplains and missionaries in their several efforts for establishing and maintaining schools for Christians, and in providing a literature suitable for the present condition of the people.

3. That it would facilitate the objects of the Society in this diocese, if the venerable Society would mention the limit of pecuniary assistance which might be relied on for these purposes, and that all proceedings of the Diocesan Committee, especially in the appropriation of such funds, should be fully reported to the Secretary of the Society in London.”

The Secretaries reported that the Standing Committee had assigned from the Society's grant, 500*l.* per annum for five years for the objects contemplated by the Bombay Committee.

A letter was read from the Ven. Archdeacon Shortland, of Madras. He spoke of the valuable services of the Madras Secretary, the Rev. David Simpson, M.A., and forwarded a copy of a resolution which had been lately passed in acknowledgment thereof.

The following is an extract from the Archdeacon's letter:—

“The two great works which have recently issued from our press—a large and revised edition of 10,000 copies of the Tamil version of the Book of Common Prayer (the first edition of this version having been printed when I was myself Secretary), and the Teloogoo version, now for the first time published—are of inestimable value in the rapidly extending missions of our beloved Church. The latter especially was loudly called for in the important mission of the *Society for*

the Propagation of the Gospel in the Cuddapah mission, where, from all accounts, the readiness to receive 'the glad tidings of great joy' is so great, though principally at present among the lower classes, that it may unhesitatingly be said, 'The fields are white unto the harvest.' "

The Archdeacon intended to return to England by the first steamer in June.

The Bishop of Colombo, in a letter dated April 29, 1859, informed the Society of the consecration of Prisalawa church, which the Board aided some time ago by a pecuniary grant.

In another letter, the Bishop asked for a pecuniary grant, either for printing or purchasing elementary books for the vernacular schools.

The sum of 20*l.* was voted.

The sum of 50*l.* was voted for a female school at Simon's Town, Cape of Good Hope.

The Bishop of Capetown applied for a grant in aid of a new church at Green Point, four miles from Capetown. Hitherto there has been only a school. A site for a church has been given, and the sum of 600*l.* has been contributed towards the erection of a suitable structure, and the formation of a parish. The sum of 100*l.* has been promised towards the support of a clergyman. The people are mostly Dutch and coloured people. The sum of 50*l.* was granted.

It was agreed that the sum of 356*l.* 1*s.* 5*d.*, accruing from Canning's bequest, be placed at the disposal of the Bishop of Grahamstown (for this year), towards the support of the orphan children in the mission school.

The sum of 100*l.* was granted towards the erection of a church at Uitenage, in the place of a licensed room, now too small for the congregation.

A letter was read from the Bishop of Sierra Leone, acknowledging the receipt of books, and mentioning the great want of a reading-book for junior classes, suited to the tropics; the imagery and ideas of English books being foreign to the minds of the poor children.

The Bishop reported that he had laid the foundation-stone of the first church at Cape Coast, but that the subscriptions would be insufficient to finish it, and that he hoped to be able to make a proper application for assistance.

The Secretaries stated that the Bishop had been requested to endeavour to obtain the services of some writer on the spot to prepare a suitable book.

The Bishop of Newfoundland forwarded a statement of some of the more pressing wants of his diocese; and requested aid for one or more of the purposes for which funds are needed.

The sum of 50*l.* was granted towards the erection of a third church in St. John's.

It was also agreed to place at the disposal of the Bishop the sum of 200*l.* towards the promotion of the general designs of the Society in his diocese.

The sum of 50*l.* was granted towards a church at Darlington, Toronto.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.—*Friday, June 17th.*—The Bishop of LLANDAFF in the Chair. It was announced that upwards of three thousand remittances had been received for the India Fund since May 1, and others were still expected. The whole amount could not yet be ascertained. A letter was read from the Bishop of Barbados, announcing the death of the Bishop of Antigua. He spoke of him in the highest terms, and of his death as a very great loss to the West Indian Church. A letter was read from the Bishop of Nova Scotia, in reference to the Permanent Endowment Fund now being raised in the Diocese. The Bishop and five or six other persons had given 500*l.* each to it, and one gentleman (Mr. Collins) had given 1,000*l.* The Board granted 1,000*l.*, to be paid when 9,000*l.* shall be raised, on the condition that the annual grant to the Diocese shall be diminished by 200*l.* A letter was read from the Bishop of Calcutta, dated Bishop's College, May 3. He spoke of the College as a special object of interest, and as the means of the greatest good, and as having a large capacity for future usefulness. It would be of great use if it did no more than secure to India the services of the Principal, the Rev. Dr. Kay. The Bishop suggested that the Secretaryship of the Society should be severed from the Headship, and that one person should be Secretary to the *Society for the Propagation of the Gospel* and the *Society for Promoting Christian Knowledge*. The Rev. C. E. Driberg, Missionary of the Society at Banipore and Tallygunge, said that the Bishop had lately confirmed two hundred candidates in his church at Banipore, and had himself read the service in Bengalee.—The Secretary announced that the sum of 300*l.* was offered to two ladies, who would go out to Delhi, to conduct a European School. Application to be made to Mrs. Gubbins, Glyn Garth, Bangor.

A Special Meeting, of which notice was sent to the Incorporated members, was held on Monday, June 27, to consider the question of voting grants out of the Society's funds towards the support of Missionary Bishops for districts not within her Majesty's dominions. The Bishop of Capetown proposed the following motion:—

“That 300*l.* a year out of the Society's grant to the Free State known as the Orange River Territory, be appropriated towards the support of a Bishop for that country.”

After a long debate, it was resolved, on the proposal of the Bishop of Oxford, with the consent of the Bishop of Capetown, who seconded the resolution—“That the motion be postponed until the Committee of the House of Convocation of the Province of Canterbury shall have reported on the questions concerning Missionary Bishops recently referred to them.”

ANNIVERSARY OF THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL.—The Meeting of District Secretaries took place at the Society's house on Tuesday, June 21, F. H. Dickinson, Esq. in the Chair. The following resolutions were carried:—

On Simultaneous Sermons.—"That in the opinion of this Meeting the first Sunday after Epiphany would be the most seasonable Sunday for bringing before our people our Missionary obligations as a Church and nation."

Collections.—"That the Organizing and Local Secretaries should be requested to advise that Collections should be made after all Meetings."

Organization of the Society.—"That the Organizing Committee be requested to lay before the Society an Annual Report, embodying such particulars of the organization of the Society as may be thought useful, with a view to stir up the more backward districts."

Secretaries' Meeting.—"That the Committee be requested to take steps by which the Members of the Society, attending the Secretaries' Meeting, should have an opportunity of receiving the Holy Communion before the Meeting."

The Anniversary Festival was celebrated at St. Paul's Cathedral in the afternoon. The Sermon was preached by the Bishop of Bath and Wells, on John x. 16. The Annual Meeting at the Mansion House was held on Thursday, June 28.

CONSECRATION OF BISHOPS.—The Consecration of the Bishops of BANGOR, BRISBANE, and ST. HELENA took place at Westminster Abbey, on Whit-Tuesday, June 14. The following Bishops were present and took part in the Consecration:—The Archbishop of CANTERBURY; the Bishops of LONDON, OXFORD, LLANDAFF, SALISBURY, CAPETOWN, GRAHAMSTOWN, COLUMBIA, and ARGYLE. The Epistle was read by the Bishop of CAPETOWN; the Gospel by the Bishop of SALISBURY. The Sermon was preached by the Rev. T. L. Claughton, Canon of Worcester and Vicar of Kidderminster. His text was Acts viii. 14—16, being the portion of Scripture appointed for the Epistle for Whit-Tuesday. We hope the Sermon will be published.

The Bishops-designate were presented to the Archbishop by the Bishops of Oxford and Llandaff. Dr. Tuffnell, Bishop-designate of Brisbane, took the oath of obedience to the Bishop of Sydney, as Metropolitan of Australasia; and Dr. Claughton, of St. Helena, to the Bishop of Capetown.

BISHOP DOANE.—The following Resolutions were passed at the late Convention of the Diocese of New Jersey:—

"That as becomes Christian men and members of Christ's Church, we do bow in humble submission under this chastisement of our Heavenly Father's hand; and both as a people and in our individual approaches to the throne of grace, do beseech Him to sanctify to us and to the Church of His love, this His fatherly correction.

That the remarkable mental and moral characteristics of Bishop Doane, his untiring, self-sacrificing, and intense devotion of himself, soul, body, and spirit, to the cause to which he consecrated his life, and his eminence as a poet, an orator, and a divine, have identified his name with the history of the Church and the country, and highly

distinguished the State of his birth ; and that it is fit that his diocese should take measures to erect some monument to his memory, worthy to perpetuate his fame.

That a Committee be appointed by this Convention, whose duty it shall be, without delay, either solely in behalf of this Convention or in connexion with any who may desire to share the honour, and having due regard to the wishes of his family, to carry out the above resolution.

That we hereby express to the family of Bishop Doane our deep and heartfelt sympathy for their bereavement, and our earnest prayers that God will give them consolation and support here, and in His good time grant to them a blessed reunion with their departed head, where sorrow and sighing shall be no more."

WE have received the following appeal from the Right Rev. Bishop De Lancey, of Western New York :—

"NOTICE.—*Books. Hobart Free College.*—Bishop De Lancey, of Western New York, most respectfully requests every clergyman and every layman disposed on reading this application in behalf of Hobart Free College at Geneva, Western New York, to aid in supplying its library with much needed books on theology, history, and other subjects, to transmit at once a volume, or volumes, either new or second-hand, to John Miller, 26, Henrietta Street, Covent Garden, London, W.C., or to Stephen B. Guion, Merchant, Liverpool, by whom all books thus sent will be duly forwarded to Bishop De Lancey for the College.

In this way, at but little expense or trouble, a very great blessing may be conferred on the College and the Church, out of the vast treasures of theology and Christian literature now lying dormant and unused in English libraries.

Great is the power of books over youthful minds. As great is the need of an ample supply of sound instruction in theology, morals, and literature, for our American youth, who are, in their generation, to guide and control the destinies of our empire and the integrity and expansion of the Church of Christ.

You will confer a benefit, Mr. Editor, by inserting this in your journal, and saying a word in its behalf. The Archbishop of Canterbury and the Bishop of St. Asaph have promptly and kindly tendered valuable assistance in this way. If each clergyman will but send a single volume, it would add more than fifteen thousand volumes to the library. If each layman would spare a volume, the books could hardly be counted for multitude.

Let the name of the donor, and of Hobart Free College, be inserted in the gift. Very simple is the plan of supply, very magnificent, if carried out, will be the result.

WILLIAM HEATHCOTE DE LANCEY,
Bishop of Western New York.

Liverpool, 11th June, 1859."

THE
COLONIAL CHURCH CHRONICLE
AND
Missionary Journal.

AUGUST, 1859.

CHRISTIANITY AND HEATHENISM.

(Continued from p. 249.)

"If there had not been something congenial and responsive to Christianity in the heart of man, in vain would Christianity have called to him. Her voice must have fallen unfelt, as music on the deaf, and light on the blind."—*Arch. Hare.*

IN reference to the subject on which we have entered in these papers, it will not, perhaps, be deemed superfluous if we give an outline of the argument we intend to pursue. Having adverted to the fact on which all religious systems have their foundation, the innate conviction of the existence of a great First Cause, and having noted two sources whence it derives strength and confirmation, we shall now proceed to treat of the conceptions men have formed respecting the character of the Supreme, and the effect these conceptions have had on their religious systems. We shall endeavour to show that there underlies these systems—

I. A sense of present disorder, in the world, and in man himself.

II. A conviction that this disorder was not from the beginning, but that there was once a period of harmony and perfection.

III. A hope, more or less distinct, of ultimate restoration to the primal state of perfection.

IV. A sense of the need of the interposition of a Deliverer, who shall stoop down from heaven, and by an act of grace and condescension master all man's deadliest foes, and reinstate him in his lost inheritance.

And we shall then attempt to show that Christianity stands related to these convictions respecting the past, and these hopes respecting the future; that the "good news" it proclaims falls not unfelt as "music on the deaf, and light on the blind," but possesses a potent magnet, wherewith to attract the hearts of the most savage and uncivilized.

The consideration of these points will, perhaps, enable us to understand that mighty fact unique in the history of man,—the fact that Christianity, in spite of its entry into the world unknown and unfelt, with no claims to earthly power or supremacy but that which was yielded by consent of the will, has found for itself a home in the hearts of nations which had scarce anything in common with its first preachers and apostles. It will likewise enable us to show that it is in no narrow spirit of self-glorifying, self-aggrandizing proselytism, as we are often told, that we seek the spread of Christ's kingdom; but in the conviction that we are *trustees* of a mighty blessing intended not for a few privileged nations or communities, but for the whole family of man.

We have already gathered, then, that observation of the external phenomena of the universe, its *great cosmical arrangements*, the *unity of plan* in the construction of its parts, the *adaptations to ends*¹ manifested in every one of its provinces, strengthens the innate belief in the existence of a benevolent Creator. Natural reason, looking out upon the grandeur and vastness of creation, discovers the boundless power of God, and hence infers a corresponding obligation to reverence. It discovers the benevolence of God, and hence infers a corresponding obligation to gratitude.

But though, as Lord Bacon remarks, it is written, "*Cœli enarrant gloriam Dei*," it is not written, "*Cœli enarrant voluntatem Dei*." Indeed, the contemplation of the external world itself and of the phenomena of life, may, and often does, give rise to a far different class of emotions from those we have already noticed. Man finds that other elements must be taken into consideration; other and most contradictory phenomena accounted for.

We saw in our last paper that he looks out upon the face of nature, and in the ceaseless order, harmony, and perfection of all things in the heavens above and in the earth below sees the infinite glory of a God of love. This is one part of the testimony of the "great green book" of nature. But only one.

For there is another subject which concerns man more nearly still, and one of far greater moment and interest than any

¹ Thompson's Natural Theology, p. 4.

other. He asks himself, "How do I stand in reference to that Being of whose greatness and goodness I have such lofty conceptions? And how does He stand affected towards me?"

This is, with him, the all-important question. And we who are far too prone to laugh at the dark and superstitious views entertained of God by savage nations, and to marvel at the strange and often contradictory answers they give to this momentous question, may well for a moment place ourselves, if only in imagination, side by side with those on whom the Day-Star has not dawned with healing in His wings, and inquire what response we should give if we knew not the character of God as revealed to us in His blessed Son?

Man gazes, we have said, on the fair face of creation, and infers that order is Heaven's first law; that benevolence and love are the attributes of Him who ruleth on high.

But he looks again, in some of those hours which with all of us, sooner or later, must be "dark and dreary," in hours of trouble, disappointment, or bereavement, and a far different class of emotions is called forth.

For there is pain, not simply here or there, but on a gigantic scale and to an extraordinary extent. There is suffering; there is disappointment. There is universal liability to disease; there is the famine, the plague, the pestilence. There is the little child writhing in agony before the eyes of its disconsolate mother, who, do what she will, is powerless to assuage its pain. There is the aged sufferer tossing on his bed of sickness, where he has been lying for days and days, seeing, hour after hour, the same weary sights; hearing, hour after hour, the same weary sounds; in the evening pining for the morning, and in the morning craving for the night. And then there is death—black, awful, and impenetrable; the "dank dark grave," the eternal silence of the tomb.

These phenomena thrust themselves upon man's attention in every clime and in every age. No class, no rank, is exempt from their influence. From the king upon his throne to the captive in the dungeon, all are alike amenable to their inevitable sway.

Similar disorder, he observes, affects also inanimate nature. There are thorns and briars, wastes and wildernesses, earthquakes and tempests, hurricanes and storms. In the presence of many of these phenomena he is utterly powerless. He feels himself transported into a realm of unknown destructive forces. The imagined order and repose of nature vanishes; he is affected with nothing but a depressing sense of his own finiteness and vanity.

He may, as many do (and it illustrates the strange force of

habit, and the blunting effect of familiarity), refuse to trouble himself with any deep inquiries, and submit to what he cannot explain. But he cannot always do so. There are times and seasons when he is *forced* to think and reflect; and then he is harassed and racked with doubts and perplexities. Again and again the tormenting question returns, why this pain? Why this universal liability to disease, decay, and death? Why and wherefore this disorder in the external world, in nature, in man, in everything?

And then comes the hideous doubt, can it be a God of order and of love that rules the world?

But this is not all. Neither in the external world, nor in the physical imperfections of his own nature, does he trace the only signs of mysterious disorder. Another voice is heard testifying in accents still more awful to the same dread fact. We have seen that the faculty of conscience can and does mightily strengthen the religious instinct inherent in the breast of man. But the same faculty fulfils the office, not only of a witness, but also of an accuser. It testifies to a deep-seated source of disorder within—to a schism in his own soul. Man feels that he is not as he ought to be, or as he was intended to be.

For sin, as we have already remarked, has never reigned so utterly undisputed over man's heart, but that there have been voices protesting against its lordship, and witnessing against it as an alien and a usurper. Conscience may not be sovereign *de facto*, but sovereign *de jure* it is felt to be. The very worst of men admire virtue when they see it. In all, save the utterly depraved, there is ever and anon a longing to be good, and do good, but as often there is battling and wrestling against it another power, another and a darker influence, the lusting of the flesh against the spirit.

It was the sense of this inward derangement, this bondage of the will to some mysterious and opposing power, which, as we have been well reminded, made one of the ancient heathens exclaim, "That he felt as if two souls were lodged within him."¹ "What is it," said another, writing to a friend, "which drags me this way when I wish to go that? What is it that is ever wrestling with our mind, nor suffers us once and for ever to desire the same thing?"² Another,³ and he one of the wisest of the heathen, could only express his sense of the struggle

¹ "Quis neget omnes improbos esse servos!"—Cicero. 'Ελευθερία καὶ δουλεία, τὸ μὲν ἀρετῆς ὄνομα, τὸ δὲ κακίας.—Epictetus.

² Xenophon, Cyr. vi. 1. 41. Cf. Seneca, Ep. 52: "Quid est hoc, Lucili, quod nos alio tendentes alio trahit, eo unde recedere cupimus, impellit! Quid colluctatur cum animo nostro, nec permittit nobis quidquam semel velle."—Quoted in Dean Trench's Hulsean Lectures, p. 245.

³ Plato, Phædrus, 246.

within him, by speaking of the soul "as a chariot which two horses, one white and one black, are dragging in different directions." The well-known saying of the frivolous and worldly Ovid,

"Video meliora proboque,
Deteriora sequor,"

expresses the feelings of every man that ever lived, and testifies alike to the all-attractive loveliness of virtue, and the rebellion of the will.¹ "The image of the two ways, *that* easy and strewn with flowers, but a way of death; this hard and steep and sharp set with thorns, but a way of life, was," it has been remarked, "as familiar to heathen moralists as to us, who hear of the broad and the narrow way, the wide and the strait gate, from the lips of Him who was Truth itself."²

Combined also with this sense of internal derangement is the sense of separation from God, of isolation, and distance. Man feels that God is very near to him in the operations of His hands, and in the voice of conscience, and yet nowhere can he attain to immediate intercourse with Him. Often and often is it the deepest wish of his soul, "Oh that it were possible for that Great Being, if indeed He exist, to break through, even for a moment, the secrecy and stillness of creation, and by the visible manifestations of His person, to set my doubts and difficulties at rest." But there is no voice, neither any that answers. The doors of heaven remain shut. Man sees the sinner exalted to high places, and exulting in his career of wickedness, "but no lightning of vengeance shoots athwart his path, no frown of visible wrath darkens the sky over his head; no portentous form passes before him, to blast him with the sight of the incensed Majesty he scorns. Creation preserves an awful stillness, an apparent indifference, around the transgressor." "The wild infidel proposes a test by which he may determine whether a God exists. He is to throw a stone at a particular tree—if it strike the tree, he draws the one conclusion, and if it do not strike the tree, he draws the other conclusion. He performs the act, and God takes no notice of it, but stands apart in solemn majesty, as if he could not condescend to give light to the inquirer. The frenzied poet writes

¹ "As a pomegranate," said Crates, "invariably contains one rotten grain, so every man has at least one evil inclination; no man is without sin."

² Trench, p. 246. The author warns us that "we must not catch at phrases and words, and claim them as ours, as anticipating and bearing witness to Christian truths, without waiting to inquire what place they hold in the complex of the system from which they are taken;" but he, also, reminds us "that we must keep far from that other course, which, shunning the faults and exaggerations of this, refuses to see stirring at all in the heathen world the same riddles of life and death which are perplexing ourselves."

atheist after his name, among the grandest of the works of God, yet the rocks do not rend, the mountains do not quake, and the lakes sleep on calmly in their rocky bosoms, and the streams leap with as lively and prattling a play as if they rejoiced in all that was done."¹

What shall man say to all these things? What shall he say to the sense of disorder in nature, to the derangement of which he is sensible in his own inmost being, to the distance between himself and that Great Being who is manifested in nature and in his soul? He had inferred that order, benevolence, and love were His attributes. But how is he to explain these contradictions? How shall he unravel the mystery of the earthquake and the tempest, the blazing prairie, the desolated forest, the inundated valley, the convulsed landscape, the wildness and churlishness of the elements, and that mighty cry of suffering and travail which ever goes up to heaven?

What is he to say in explanation of the schism within his own soul, the struggle between the elements of light and darkness, of the flesh and the spirit, compared with which the struggles of the sun and the clouds, the waters and the winds, are as nothing?

He infers, sometimes, that the Being who will not break the eternal silence of nature, and reveal Himself more immediately to His creatures, as a Restorer of this disorder, cannot be a God of love at all. Sometimes he infers that there has been a terrible convulsion in high places, that the Good Being has been brought into collision with other powers, and in the struggle has either succumbed, or maintains an ineffectual contest.

For the theologies of all nations attest that in no country and in no age has man sat down *contented* with the phenomena of external nature and the internal derangement within his own soul, or been able to believe that they present the *normal* and *true* condition of things. Something within has refused to acquiesce in these heavy laws that bind him, or to believe that they have been so from the beginning and are to continue the same for ever.

And here let us introduce a few instances by way of illustration. Let us first cast a glance at that system of Medo-Persian heathenism, of which Archdeacon Hardwick has so admirably treated in his last volume of "Christ and other Masters." And to this system we will first allude, because it prevailed in a country of which it has been well said, "that in the measure of her moral responsibility Persia may be fairly ranked among the brightest spots of heathendom."

¹ M'Cosh's Method of the Divine Government, p. 43.

On the one hand, then, we find the Persian believing in a great Cause of causes, whom he calls Ormazd, the Good Divinity, the Holy-Minded. When he invokes his aid, he addresses Him as the "Creator, luminous, resplendent, best and greatest, excellent in strength and perfection, most intelligent, most lovely, eminent in purity, possessing the good knowledge, who created us, who fashioned us, who feeds us, most accomplished of intelligent Beings."¹

But the power of Ormazd is circumscribed; he has an adversary, the lying, evil-minded, corrupting Ahriman. Do all the good things of creation proceed from the fiat of Ormazd? Ahriman has the terrific privilege of transmitting evil, of propagating everything that can intercept or impede the benignant flow of order and prosperity. Is the one regarded with reverence and gratitude, and does he receive the willing homage of the worshipper? The other is approached with dread and horror; prayer as addressed to him ceases to be prayer at all, it degenerates into abject deprecation. The Persian offers the great homa—sacrifice, but why? That a warrior may be generated, "who shall slay the homicidal serpent, Ahriman's peculiar agent, with three necks, with three heads, with six eyes, and with a thousand forces; that remorseless God who destroys purity, that Sinner who ravages the worlds, whom Ahriman created the chief foe of purity in the existing world, for the annihilation of the purity of both worlds."²

So equipotent does the Persian regard these lords of the universe, so inextricably entangled does he deem the elements of light and darkness, that only after a long and dark millenium has he any hope that men will cease to groan between this terrible contrariety.

From Persia let us for a moment turn our eye towards India. And here, too, we find the same difficulty in harmonising the contradictory phenomena of the physical and moral worlds, illustrated not only in the "Vishnu" and "Siva" worship of Hindûism, but also in the religious systems of those aboriginal tribes which form the lowest of the four main strata of Indian population. In the safe seclusion of their remote and often noxious retreats, amidst the rocky fastnesses and impenetrable jungles of the country, these tribes, called by different names, as Bhils, Mirs, Khulins, Khonds,³ conduct their worship, and

¹ Hardwick's *Christ and other Masters*, iv. 169.

² Hardwick, p. 173.

³ "It is gratifying to notice that the best informed of modern writers on the subject are more and more agreed as to the oneness of the stamp impressed on all the aborigines of India, however multifarious and scattered at the present day. The general stamp is said to be 'Mongolian'; and the various tribes appear to have

adore their gods. Is Hindûism rent asunder into two great sects, hating one another with all the virulence of religious bigotry, the worshippers of "Vishnu," and the votaries of "Siva"? So are the Khonds, and mainly on the same great question, the supremacy of a Preserver or a Destroyer.¹ One section of this tribe believes that Boora Pennu, the Supreme Being, the Sole Source of Good, the God of Light, has completely conquered his adversary, Tari Pennu, the Earth-goddess, the Source of Evil, that he employs her as the instrument of his moral rule, and that he has made provision for man's moderate enjoyment on earth, and his final beatification hereafter. The other section holds that this victory has not been gained, that the Earth-goddess remains still unsubdued,² that if man would raise himself from a state of physical suffering on earth, and attain to happiness hereafter, human sacrifice is the indispensable condition of these blessings, the sole way of procuring the favour of the Earth-goddess. They believe also that these annual Meriah sacrifices (the details of which will receive our attention hereafter) avail not only for those who practise them, but *for all mankind*; "*for*," say the Khonds, "*we bear the burden of the world.*"³

Contemplate, again, the religious belief of the wild or demi-civilized tribes of America, and we see that the same dark problem has brooded over the hearts of men, and, in the absence of an inspired solution, wrought out its inevitable consequences. The wild man of America traces the operations of the "Great Spirit" everywhere and in everything. "Pervaded by some spiritual essence, every leaf that rustles in the forest,

issued from the northern parts of Hindustan, and to have all spoken a language belonging to the Tamil (or Turanian) as distinguished from the Sanskrit (or Indo-European) stock."—Archdeacon Hardwick, in Appendix to Religions of India, p. 208.

¹ In proof of the hostility between the devotees of Vishnu and of Saiva, Percival quotes in his "Land of the Veda" the following sentences from the Bhâgavat and the Padma Purana:—"Those who profess the worship of Bhava (Siva), and those who follow their doctrines, are heretics, and enemies of the Sacred Shastras." "From even looking at Vishnu, the wrath of Siva is kindled, and from his wrath we fall assuredly into a horrible hell; let not, therefore, the name of Vishnu ever be pronounced." Similarly the worshippers of Boora Pennu regard with horror the rite of human sacrifice as practised by the devotees of Tari Pennu, and believe themselves to be preserved from the delusion and crime by the favour of Boora.

² The comet of 1843 was watched by the Khonds with the most intense interest, each of the opposite parties regarding it as a new and prodigious weapon in the hand of the deity to which their own particular worship was chiefly paid, for they believe that the terrible strife rages throughout the earth, the sea, and the sky, and that the chief weapons of the contending deities are mountains, meteors, and whirlwinds.—See Percival's "Land of the Veda," p. 322.

³ See Major Macpherson's paper on "The Religion of the Khonds in Orissa," quoted in "Ludlow's British India," and Kaye's Memorial of the East India Company.

quite as much as the great orbs that move in silent majesty across the firmament, conveys to him a message from the unseen world. The threatening cloud, the genial shower, the lightning, thunder, and *aurora borealis*, flowers of every hue, and animals of every shape and species, are alike regarded as instinct with supernatural virtue, and as fitted to enkindle in the human heart the sentiments of awe or love, of adoration or of deprecation." ¹ But here, too, the idea of one inscrutable necessity, the old "Até" of the Greek, is ever present in the background. "The more prominent features of the system are all rigorously *dualistic*." ² The brightest inmate in the Indian's crowded pantheon is the "Great Spirit," sometimes identified with the "Sun," the "Father," the "Sustainer," the "Revivifier."

But he too has an adversary. Opposed in co-equal and co-ordinate array are hostile deities. These obey the leadership of the changeful moon, and manifest their malignant nature by creating discord, sickness, death, and every possible form of evil; and, consequently, as before, worship degenerates into deprecation. "Daring as he is at other times in facing visible dangers under the impulses of passion, firm and self-collected as he is in bearing the most poignant tortures, the American Indian is, notwithstanding, always full of awe, and fear, of horror at the thought of the invisible spirits who hold rule in nature; and as soon as he is mastered by this feeling, he becomes the most timid creature on earth." ³ He is in perpetual dread of malevolent spirits, demons, spectres, fiends, hobgoblins, whose errand is to poison human joys and aggravate the load of human wretchedness. If he can but evade their anger, if he can but disappoint their malice, he is satisfied. "Hence his fetishes, amulets, charms, exorcisms, his trembling and convulsive efforts to explore the secrets of the past or future, his wild cries and frantic dances. Hence, again, the vast ascendancy obtained by seers and witches, payés, jossakeeds, and medicine-men, with other dark and nameless instruments of heathen sorcery."

Akin to this was the religion of Mexico, to which, also, the Christian Advocate at Cambridge has directed attention. Here, again, we find schism and contradiction, reflecting a sense

¹ Hardwick's *Christ and other Masters*, part iii. p. 127.

² "Everywhere our Indians have upheld this idea of a duality of gods, giving one good and the other evil powers, with its ancient developments of subordinate polytheisms."—Schoolcraft's *History, Condition, and Prospects of the Indian Tribes*, iii. 60. The same antagonism is said to have been more strongly manifested among the Caribs, and on the eastern coast of South America.

³ Müller's *Geschichte der Amerikanischen Urreligionen*, quoted by Hardwick, iii. p. 132.

of disorder and derangement. In Tezcatlipoca, chief of the thirteen great divinities, and inferior only to the Supreme Being, the ancient Mexican learnt to recognise the "Creator of all things," the "Giver of Life," the "Holder of all things in his hand," the "Trier and Prover of hearts, who made man in his own likeness; the Monarch of the Sun, and Lord over the generative powers of nature. But there was one greater and more terrible than he. He was not regarded as the Leader, the Oracle, the National God. This honour was reserved for the awful Huitzilopochtli, the "Siva and the Mars of Central America," with his image of colossal bulk, on a blue quadrangular stone, a snake issuing from each corner; his girdle a great golden serpent; the chains or collars about his neck ten human hearts all made of gold.¹ Before this awful idol the Mexican learnt to bow down in adoration, and to perform his ghastly and blood-stained ritual. How ghastly and blood-stained we may realise from the fact that 2,500 human victims perished annually at his shrine, and 136,000 human skulls were found in his temple by the companions of Cortez.²

We might go to other dark corners of the earth, but for the present these instances must suffice to illustrate the profound sense of disorder, physical and moral, which, we believe, underlies the religious systems of heathendom, and the effect which has thereby been produced upon men's conceptions of the character of the Supreme Being.

But we cannot conclude without a word or two respecting ourselves. Shading off the full blaze of the Day-star which has risen upon us, we have tried to place ourselves side by side with those who sit in darkness and the shadow of death, to face the problems of existence in the dim twilight vouchsafed to them. We have seen what it is to be distracted with the problem,—whether it be an Ormazd, or an Ahriman, a Vishnu, or a Siva, a Boora Pennu, or a Tari Pennu, a Being of Light and Love, or of Darkness and Malice, that rules the world. We have seen in some portion of its depth and horror, what it is to be without any clue to the contradictions and disorder in the physical and moral world, what it is to be deprived of the knowledge of God, as the Father of our Lord Jesus Christ, of our adoption in and through His Son, of the victory that has been achieved for us men and for our salvation. Truly, also, we have seen reason why we should enter more heartily than we too often do into the full realization of the words we utter

¹ It is instructive to observe the serpent-worship, and serpent-deprecation, appearing and re-appearing so constantly, in Egypt, Persia, Greece, amongst the aborigines of India, in Mexico, Peru, and the South Pacific Islands.

² Prescott, p. 26, quoted by Hardwick, iii. 146.

Sunday after Sunday, when we thank the "Father of all Mercies, for His *inestimable* love in the redemption of the world by our Lord Jesus Christ, for the means of grace, and for the hope of glory," and pray for strength to be enabled to "show forth His praise, not only with our lips, but in our lives."

(*To be continued.*)

WHIT-TUESDAY, 1841 AND 1859.

WE incur no risk of being charged with exaggeration when we say that the eighteen years comprised within the two days above specified have done more for the stability and extension of the Church of England, not only than any period of equal, but than any period of twice or four times the duration since the era of the Reformation. Possibly this assertion might be made good with reference to the erection of churches and church schools, and the vast improvement in church education at home.

In this Journal, however, we look mainly to one especial indication of the life of the Church—the growth of our Missions, and the multiplication of our Colonial Sees. What then has been the progress of the Colonial Episcopate between 1841 and 1859? It may be as well, perhaps, for the better understanding of this great movement, to bring under the eyes of our readers the first authoritative statement on the subject. It is as follows :—

"At a Meeting of Archbishops and Bishops, held at Lambeth, on Tuesday in Whitsun Week, 1841, the following Declaration was agreed to by all present :—

We, the undersigned Archbishops and Bishops of the United Church of England and Ireland, contemplate with deep concern the insufficient provision which has been hitherto made for the spiritual care of the members of our National Church residing in the British Colonies and in distant parts of the world, especially as it regards the want of a systematic superintendence of the clergy, and the absence of those ordinances, the administration of which is committed to the Episcopal order. We therefore hold it to be our duty, in compliance with the Resolutions of a Meeting convened by the Archbishop of Canterbury on the 27th of April last, to undertake the charge of the Fund for the Endowment of Additional Bishopsrics in the Colonies, and to become responsible for its application.

On due consideration of the relative claims of those Dependencies of the Empire which require our assistance, we are of opinion, that the immediate erection of Bishopsrics is much to be desired in the following places :—New Zealand, the British possessions in the Mediterranean, New Brunswick, Cape of Good Hope, Van Diemen's Land, Ceylon.

When competent provision shall have been made for the Endowment of these Bishoprics, regard must be had to the claims of Sierra Leone, British Guiana, South Australia, Port Phillip, Western Australia, Northern India, Southern India.

In the first instance, we propose that an Episcopal See be established at the seat of Government in New Zealand, offers having been already made which appear to obviate all difficulty as to endowment.

Our next object will be to make a similar provision for the congregations of our own communion, established in the islands of the Mediterranean, and in the countries bordering upon that sea; and it is evident that the position of Malta is such as will render it the most convenient point of communication with them, as well as with the Bishops of the ancient Churches of the East, to whom our Church has been for many centuries known only by name."

Such was the project—a large and comprehensive one undoubtedly—which eighteen years ago was set before the great body of the Church of England. Let us now as succinctly as possible state the results.

The Declaration proclaims the necessity of a Bishop for New Zealand, and in the same year a Bishop was consecrated. There are now in those islands a Metropolitan Bishop and four Suffragans.

The Declaration shows the need of a Bishop to visit the chaplains and congregations of the Church of England in the Mediterranean, and in 1842 the Bishop of GIBALTAR was consecrated to this work.

New Brunswick was separated from Nova Scotia, and formed into the diocese of Fredericton in 1845.

For the Cape of Good Hope not one, but four Bishops have been appointed, and this diocese too has been formed into a province.

A Bishop has been sent to Van Diemen's Land, and another to Ceylon; and so the claims of the first list drawn up by the Archbishops and Bishops were abundantly satisfied within four years of its publication.

The next five provinces mentioned as requiring the superintendence of resident Bishops, viz., Sierra Leone, British Guiana, South Australia, Port Phillip (Victoria), and Western Australia, have long since been erected into bishoprics. Rarely, therefore, if we stopped at this point, has any great scheme been so rapidly and so fully carried out as that for the erection and endowment of additional Colonial Bishoprics. But much more has been done than was originally contemplated; and the best way of showing this is by appending a Table of the Dioceses which have been constituted since the Declaration was signed on Whit-Tuesday, 1841.

New Zealand	1841	Sierra Leone	1850
Gibraltar	1842	Graham's town	1853
Antigua	1842	Natal	1853
Guiana	1842	Mauritius	1854
Tasmania	1842	Labuan	1855
Fredericton	1845	Christ Church, New Zealand	1856
Colombo	1845	Perth, West Australia	1857
Capetown	1847	Huron, Canada	1857
Newcastle	1847	Wellington, New Zealand	1858
Melbourne	1847	Nelson	1858
Adelaide	1847	Waipatu	1859
Victoria	1849	Columbia	1859
Rupert's Land	1849	Brisbane, Australia	1859
Montreal	1850	St. Helena	1859

Thus, then, within eighteen years between the Declaration which was signed on Whit-Tuesday, 1841, and the consecration of the Bishops of Brisbane and St. Helena on Whit-Tuesday last, *twenty-eight* additional bishoprics have been founded in the colonies and dependencies of the British Crown—a number, that is, of new sees exactly equal to the total number of English and Welsh dioceses.

We may perhaps take another opportunity of tracing the beneficial consequences of this great movement, in the increase of the settled and missionary clergy—the establishment of schools—the marking out of parishes—and the settlement in many of the dioceses of a regular Church constitution and government by a synod consisting of bishop, clergy, and laity.

It will not, however, have escaped attention, that while bishoprics have sprung up with such wonderful rapidity in the various provinces of our great colonial empire, the wants of India, both North and South, though prominently set forth in the Lambeth Declaration, remain to the present day unsatisfied.

It was never, we believe, contemplated that these sees, thus formally proclaimed to be necessary for the welfare of the Indian Church, should be endowed in the same way as those in British colonies—by voluntary contributions. Such a proposition, while it might have been regarded as an imputation on the liberality of the great East Indian Company, would have been open to objections as an unreasonable demand upon the pockets of English Church people.

But other difficulties also stood in the way. An act of Parliament would probably be required for the sub-division of the present Indian dioceses. According to the scale of Indian salaries, an endowment, five or six times the amount of what is thought sufficient for a British colony, would be required for an Indian Bishopric. But, even if an adequate endowment were provided by private subscriptions, the same mode of appointment which is allowed for a Colonial See would hardly be approved where the subordinate clergy would consist in chief

part of chaplains nominated by the Government. These objections, not, we trust, insuperable, are supposed to have delayed, at least, the required additions to the Episcopate in India. But one See has, it is understood, been virtually promised for the North-West Provinces. Another, surely, is required for the Punjab; and whatever difficulties may stand in the way of such a measure, it will be impossible much longer to overlook the claims of that remarkable mission-ground of Tinnevely for a Bishop of its own.

THE RAMSDEN SERMON, AT ST. MARY'S, OXFORD. BY
THE DEAN OF ST. PAUL'S.

WE had hoped before this time that Dean Milman might have published the very remarkable sermon which he preached before the University of Oxford last Trinity Sunday, "Upon Church extension over the Colonies and Dependencies of the British Empire." We sincerely trust that he may yet do the additional service of committing so striking and valuable a discourse to the press. In the meantime we cannot refrain from giving our readers a brief notice of it, derived only from our own memory, now at some interval of time, but which, we believe, will be found sufficiently accurate, at least in those points for which chiefly we would make mention of it here.

The Ramsden Sermon has not hitherto been very successful at Oxford. We have not forgotten one or two well-known and powerful preachers, whom successive Vice-Chancellors have called upon for so great an occasion; but for the most part we have had to lament a noble opportunity lost; and very rarely have we felt that any real impulse was likely to be given to the zeal of the University, or that any solid addition was made to our missionary experience, or any wiser management indicated of the work of the evangelist. Many circumstances concurred to give a peculiar interest to the appearance of the Dean of St. Paul's in the pulpit of St. Mary's. He is the one great labourer amongst us in the noble field of ecclesiastical history; his massive, yet most finished oratory, reminds us that he belongs to that great race of scholars who are fast passing away; and above all, he comes forth with the ripe wisdom of a long life, and with stores of learning, which are doubly valuable, and which, perhaps, are beginning to be specially appreciated in an age so full of pretence, and display, and hasty, superficial reading as our own.

There was one thing more which made the occasion memorable. It was said, we believe truly, that Dr. Milman had never been heard in that pulpit since 1827, when he delivered from it the Bampton Lectures; and in that long interval what changes had taken place in Oxford! what sharp trials had befallen the Church of England! and amidst all, what new hopes had dawned upon us, and what bold ventures had we seen made, and not in vain, for the faith! How would the far-famed writer of Church History deal with his great theme? how would the student of another generation take up the stirring work of the present? how would that calm, and almost too dispassionate critic, perform the part of a preacher of Christian Missions, and the encourager of youthful zeal?

Even to those who remember many impressive scenes in Oxford, the sight of the University Church on the afternoon of Trinity Sunday last was full of deepest interest. Before a crowded and most intelligent congregation, the preacher rose to treat one of the noblest of subjects. His bent form, his keen eye, his earnest voice, arrested every one; for more than an hour he held the attention of his hearers, and very rarely did they hear a discourse so rich in language, so weighty and comprehensive in its array of well-marshalled evidence, or, to us add, for it is only just, so strongly impressed with deep conviction, and grave and real fervour.

First, there was a masterly review of the rise and progress of Christianity, which came with great force from the Editor of Gibbon's History, and the laborious student of Ecclesiastical History; then the trite topic of the parallel between our days and those of the first beginnings of the Gospel, as shown particularly in the extended power and multiplied appliances of Imperial Roman civilization compared with our own great opportunities; was put pointedly and vividly; then a graceful tribute was paid by the way to those signal acts of Christian heroism, which do indeed deserve all honour and gratitude, the foundation of three Bishoprics by one noble-minded Christian man.

But there was a passage of the sermon still more emphatic, which we regret we cannot give in its exact words, but the substance of which rests clear and distinct on our memory. "Of God," said the preacher, "the wisest will speak the least. Of the progress of the Gospel in that wonderful country it behoves us to speak most humbly, and with the greatest caution. But though the ways of God are mysterious, and His will inscrutable, no points are plain and clear before us; never must we mix up with the preaching of Christianity in India the arts of a worldly policy, or the least appearance of an appeal to the power

of Government; this on the one hand; but on the other, never must we shrink from confessing openly, honestly, manfully, our own Christian faith.

The Oriental can understand how there should be different religions, and different worships in the world; but one thing he cannot understand, how there should be a nation and people without a worship, and without a religion. Let us not then, said the preacher, with the earnestness of a deep wisdom and a well instructed experience,—let us not then be afraid to show publicly, in every place in India, that we ourselves are a Christian people; more than this, let us not fear to magnify our religion, and make it honourable. Let us, by the splendour of our churches, and the just display of our impressive simple ritual, make our worship palpable to the sense and imagination of the heathen around us. Above all, let us live Christian lives, and the rest God will hasten in His own time.”

Often have we urged the same considerations in this Journal. We are thankful to have our deepest convictions confirmed and recommended, to minds which we might never be able to reach, by the eloquence and the experience of so calm and candid a thinker as the last Oxford preacher of the Ramsden Sermon.

W.

Correspondence, Documents, &c.

SYNOD OF MONTREAL

It is gratifying to watch the rapid organization of the Church in the British Colonies. Diocese after diocese is adopting a regular form of ecclesiastical government, and for the most part on the same model. We have now the satisfaction of adding MONTREAL to the dioceses in which regular Synods have been constituted.

The Meeting was convened for June 7, when forty-eight clergymen out of fifty-three, the total number in the Diocese, and ninety-one lay delegates assembled. The several clauses of the Constitution were discussed at great length, but the temper and spirit of the great body of the meeting were excellent and most harmonious.

We have no room for a full report of the debate, but subjoin the material points in the opening address of the Bishop, the Address to the Queen praying her Majesty to nominate a Metropolitan, the Declaration, and the chief provisions of the Constitution as adopted:—

“Rev. brethren, and brethren of the Laity,—We are met on an important and interesting occasion,—one that has brought together a large proportion of the clergy, so large, indeed, that there are but one

or two clergymen of the diocese, now in Canada, who are not here this day, and nearly every church is represented by one or more lay delegates. It will be recollected that this is not the first occasion of our meeting together to take into consideration the subject now before us. In 1856 we met in large numbers, and had a long and able debate on the advisability of forming ourselves into a diocesan Synod. But there were scruples entertained by certain members, who believed that we could not proceed to do so. After a debate, however, a large majority decided that it would be desirable to form ourselves into a Synod, to assist in the administration of the diocese, and in carrying on the work of the Church. I was not anxious to press the matter then, as many felt the scruples to which I have alluded, and as I have always been aware that it was desirable for a Bishop that he should preside over a united people,—as St. Jerome somewhere says, he should rule over *volentibus non nolentibus*.—I would not, therefore, press against the earnest and conscientious scruples of many who thought we were not in a position to act in a legal manner. But, whatever doubts were then expressed, none can now remain, for an Act of the Legislature, which has been sanctioned by the Imperial Government, has been passed, with the express purpose of removing these doubts, and the preamble of the Bill shows that this was the intended effect of it : for it states that, whereas doubts do exist on this subject, it is proper that they should be done away with ; and there is a subsequent Act giving us still larger powers in the same direction. Our previous meeting was not, I think, thrown away. None who were then present can regret that we met, and that the subject was discussed so fully in a debate, which reflected credit on all who took part in it, and which caused respect to be felt for the Church to which we belong. You will, perhaps, excuse me, if I occupy some of your time in explanations respecting the institution and meaning of a Diocesan Synod, and respecting the true position of a Bishop in his diocese. I will not trouble you with too minute details ; but will first refer to the scriptural character of the power of the Bishops, who were placed by the Apostles over the Churches to set things in order, and provide a suitable organization at the commencement, and before any other means were provided, for the collection of the members, and the organizing of the body. On this head I will read a short extract from Bishop Hall, one of those prelates who, in our Church, stands highest for talent and learning. In his book, which is the standard work on this subject, he defines episcopacy thus :—

‘ An eminent order of sacred function, appointed by the Holy Ghost, in the Evangelical Church, for the governing and exercising thereof ; and for that purpose, besides the administration of the Word and the Sacraments, endued with power of imposition of hands, and perpetuity of jurisdiction.’ And then he goes on to say, ‘ It is acknowledged by the Presbyterians that there is a certain polity necessary for the retention of the Church’s peace. That the pastors should meet together in classes and Synods. That in Synods thus assembled, there must be due order kept ; that order cannot be kept

where there is an absolute equality of all persons concerned ; that it is, therefore, necessary that there should be a head, president, or governor of the assembly, who, when the business is ended, returns to his own place without any personal inequality. They can be content there should be a prime presbyter, and that he shall moderate, for the time, the public affairs of the Church, but without all innate and fixed superiority, without all (though never so moderate) jurisdiction. The Bishop, whom we contend for, is ordained a perpetual moderator in Church affairs in a fixed imparity, exercising spiritual jurisdiction out of his own peculiarly demandated authority. Our labour, thereupon, must be to make good these points, and to evince that imparity, in the governors of the Church, and the power of episcopal jurisdiction, is not of any less than apostolical and divine institution.'

Thus it would be seen that the origin of episcopacy was diocesan—a form which preceded any other gathering together of the Church in provinces ; and every diocese was complete in itself, for carrying on the work of the Church.

Barrow, in his work on the Supremacy of the Pope, takes up this argument of the independence of the diocesan episcopacy, in order to urge it against the usurpations of the Pope. He says, and his work is the standard on this subject, which never has been answered by our opponents, and probably never will be—he says :—

'At first each Church was settled apart, under its own Bishop and presbyters, so as independently and separately to manage its own concerns ; each was governed by its own head, and had its own laws. Every Bishop, as a prince in his own church, did act freely, according to his will and discretion, with the advice of an ecclesiastical senate, and the consent of his people (the which he did use to consult), without being controllable by any other, or accountable to any, further than his obligation to uphold the verity of Christian profession, and to maintain fraternal communion in charity and peace with the neighbouring churches, did require.'

That was the position in which the original Bishops were placed in their dioceses. They were there to rule and govern them, and carry on the work of the Church within them. As necessity required, they called in the assistance of the presbyters and people to aid with their counsel, and that is the place which we now occupy. It is as Bishop of this diocese that I call on you, the presbyters and laity, to come forward, and concur with me in the great work of administering this diocese, in organizing a system, and giving effect to it when organized. I ask you to uphold my hands in the responsible and arduous task laid on me.

We have long felt the want of some rule and law for these purposes. In former times the Bishop was placed here with a staff of strictly missionary clergymen. He had funds from a distance with which he paid them, the whole expenditure passed through his hands, and he was responsible for the whole. He had none to advise with him. But that state of things is passing away. The Church is now firmly planted in the soil, and is taking daily deeper root in the hearts of the

ple, who on their parts begin to see the obligation upon them to sort it themselves, and to acknowledge that it no longer beseems to depend on external aid. They feel that they must now form parishes, and maintain their clergy out of their own resources. *les* the duty laid upon us of providing for the establishment of Synod in this diocese, there are great advantages in so many emen meeting together to consult, and to hear the opinions of s, and to carry back to their respective localities a fresher zeal e prosecution of the work in which they are engaged. Besides reasons why there should be no delay, there is this other one, ou are empowered, yourselves, to proceed to the election of your Bishops; and the necessity for proceeding being obvious, the ons which remain are the terms and conditions on which we commence. Whatever laws shall be made are binding on all of as your Bishop, call you together, and ask your advice on this I pledge myself that nothing shall be done by me without the and advice both of the clergy and laity. I ask nothing an that; but you ought at the same time to agree that there a joint assent to the making of any law, rule, or canon bind- this diocese. To grant less than that is to take away the y of the Bishop, to determine that in a Church presided over shop, whom we believe to be an officer of divine institution, action shall be taken from that Bishop. To decide that if the nd laity pass a law, he is to be bound by it, whether he it or not, that is to annul the jurisdiction of the Bishop. nts have been drawn from the United States; I have had ercourse with the United States Church; I respect and love ops and ministers, and I look with admiration on the great is carrying on. But it must be remembered that when vere first appointed in the United States, it was at a time very name of Bishop was a reproach, and when the outcry ople was, a State without a King, and a Church without

The only marvel is that in such circumstances they re- much of what is catholic, and true, and excellent in their d discipline, not that they lost any of it. And more than the first Bishop came there, conventions of the clergy and already in operation. The Bishops, therefore, in taking se, gave up nothing, but merely joined the Church as they nd took what they could obtain. Rules founded on such a mstances are not to guide us. We cannot set up this one cedent of fifty or sixty years, against the invariable custom ch for eighteen centuries. . . .

r, wherever in the colonies Diocesan Synods have been the decision which it is now proposed to ask the Synod to een arrived at. It has been so in Toronto, Huron, Nova ney, Melbourne, Adelaide, and New Zealand, in each of osition I ask to be placed in has been given to the Bishop. example to the contrary. Some say that it is anomalous op thus to take part in the debate, and to have in addition

a negative upon the decisions. But it seems to me that this objection arises from want of comprehension of the true spirit of the constitution of Diocesan Synods. The very gist of a Diocesan Synod is, that the clergy and laity of the diocese shall come and consult with their Bishop. Put the Bishop away, and your very Synod falls. And, on the other hand, the very hearing of your opinions may, and probably will have great weight with me, while prudence would prevent me from holding out my judgment against the views of a large body of intelligent men. The Bishops will be like the judges ; they desire to hear argument in order to be able to judge ; and with a Bishop presiding over *volentibus non nolentibus*, the discussions will tend only to bring about a united decision. On the contrary, for one branch of a Synod to attempt to force a canon on the rest, would make shipwreck of the whole Synod. When, in addition to these considerations, we remember that the laity have the right to elect their own clergy in all the patent rectories, and that they will exercise this power of nomination more and more as they come forward to maintain their clergy ; that under this Bill, too, they will shortly have power to elect their Bishop ; when, I say, we remember these things, I cannot think there is any danger of over-riding the laity by authority, nor anything which can create a jealousy of the legislation which will take place. I have urged this matter, I hope in no improper tone and spirit, because in a neighbouring diocese the question has been debated in a manner which has given rise to serious misunderstanding. When it is set forth that to give the power which I claim for the Bishop is to make him a pope, and create a despotism, I ask where is the despotism ? He is to have no power to do anything whatever ; he is but to have the same power as you have yourselves. So much having been spoken and written on the subject, I thought it necessary to say so much, not as of a personal, but as of an official matter. I am sure, however, that the clergy and laity do not wish to fetter their Bishop ; that, on the contrary, the majority of those now assembled in this room, both clergy and laity, desire to have a real Bishop, with some real jurisdiction ; not a mere ornament to grace their body. I could wish, believing as I do that so large a majority will approve the resolution about to be submitted,—I could wish, and that earnestly, without ignoring the opinions of others, that we might come to some decision without the necessity of a division, without showing that we are not one. If the resolution is really at last to be carried by a large majority, where is the use in giving out that we are thus separated into parties ? I wish to be placed over a united diocese, and believing that much good will follow from this institution, if carried on in a proper spirit, I feel at the same time that important consequences must follow from the temper, spirit, and manner in which it is commenced ; that, in short, we would begin and carry out the work in the spirit of that address which we heard to-day in church, endeavouring to keep the ‘unity of the Spirit, in the bond of peace.’ ”

“ ‘ TO THE QUEEN’S MOST EXCELLENT MAJESTY:

The humble Petition of the Bishop, Clergy, and Laity of the Diocese of Montreal, in the Province of Canada, in Synod assembled.

We, the Bishop, clergy, and laity of the diocese of Montreal, in the Province of Canada, in Synod assembled, beg leave humbly and respectfully to address Your Majesty, and to state that—

Whereas Your Majesty has been graciously pleased to give your royal assent to an Act passed by the Legislative Council and Assembly of this Province, entitled, “An Act to enable Members of the United Church of England and Ireland in Canada to meet in Synod,” which Act was proclaimed on the 28th day of May, 1857; and whereas by the said Act provision was made, not only for holding Diocesan Synods in each separate diocese in this Province, but also for the holding of General Synods, wherein the Bishops, clergy, and laity of the different dioceses may meet in General Assembly, by such representatives as shall be determined and declared by them in the several dioceses; and whereas your petitioners feel assured that such meeting, in General Assembly of the Province, will materially aid the general management and good government of the said Church of England and Ireland in Canada—

Therefore, and in order to enable the Bishops, clergy, and laity of the said Church in Canada to have the full benefit of the provisions of the said Act, your petitioners humbly pray that Your Majesty will be graciously pleased to cause such measures to be taken as may be necessary in order to appoint one of the Bishops of the said Church in this Province to be the Metropolitan; that so the necessary powers may be vested in him for holding and presiding over the said General Assembly of the Church in this Province, and full effect be given to this important clause in the said Act.

And your petitioners, as in duty bound, will ever pray, &c.’

The Synod then proceeded to elect representatives to represent it in the provincial Synod, when called.”

“ The Declaration and Constitution as passed.

DECLARATION.

We, the Bishop, the clergy, and the laity of the United Church of England and Ireland, within the diocese of Montreal, assembled in Synod, and intending, under God’s blessing and guidance, to consider and determine upon such matters as shall appear necessary for the welfare of the Church in this diocese, desire, in the first place, for the avoiding of all misunderstanding, to make a declaration of the principles upon which we propose to proceed.

We desire that the Church in this diocese shall continue, as it has been, an integral portion of the United Church of England and Ireland, and we declare our firm and unanimous resolution, in dependence on Divine aid, to preserve those doctrines, and that form of Church government, which are at present recognised by the Church of England and Ireland.

It is our earnest wish and determination to confine our deliberations and action to matters of discipline, to the temporalities of the Church, and to such regulations of order as may tend to her efficiency and extension ; and we desire no control or authority over any but those who are or shall be members of our own Church.

CONSTITUTION OF THE SYNOD.

1. The Synod shall consist of the Bishop of the diocese, of the clergy of the same licensed to the cure of souls therein, or holding office in any college or school under the jurisdiction of the Bishop (such clergy not being under ecclesiastical censure), and of lay representatives, to be elected as hereinafter provided.

2. The lay representatives shall be male communicants of at least one year's standing, of the full age of twenty-one years, and shall be elected annually at the Easter meetings, or at any vestry meeting (specially called for such purpose by incumbents, after due notice on two Sundays), held by each minister having a separate cure of souls ; and all laymen within the cure, of twenty-one years or upwards, entitled within such cure to vote at vestry meetings, or who hold pews or sittings in the church, though not entitled so to vote, who shall have declared themselves in writing to be ' Members of the United Church of England and Ireland, and to belong to no other religious denomination,' shall have the right of voting at the election ; provided always that the first election under this rule shall not take place until the Easter meetings in the several parishes in the year 1861.

3. The minister himself, if present, shall preside at the election ; and in his absence, the curate, or assistant minister, or the senior churchwarden, or a chairman elected by the majority of those present, taking precedence in the order in which they are here named.

4. Every separate cure, served by a licensed minister, shall be entitled to elect two lay representatives. But when there shall be two or more congregations, having a corresponding number of church edifices, within one cure, then each of such congregations shall be entitled to elect two representatives.

5. That all lay delegates shall, each one before taking his seat in Synod, produce to and deposit with the lay secretary, or other officer of the Synod appointed to receive the same, a certificate of his election in the following form, to be signed by the chairman of the meeting :—

' This is to certify that a meeting held this day for the purpose of electing delegates to represent this congregation or parish in Synod, being the parish or mission of ——— (A. B.) ———, a communicant of one year's standing, and of the full age of twenty-one years, was elected by the laymen of this congregation, who have a right to vote at such election by virtue of their having, in accordance with the second clause of the Constitution of the Synod of this diocese, declared themselves in writing, in a book kept for that purpose, to be members of the United Church of England and Ireland, and to belong to no

other denomination, and being otherwise qualified under the provisions of said clause. Signed, (C. D.)'

And such certificate shall be considered and taken as sufficient proof of the election ; and such lay delegate shall continue in office till his successor is appointed. . . .

13. The vote of each order shall be taken separately, when so required by any three members, each vote being determined by the majority of the members present, in each order.

14. No rule shall be binding on the members of the Church in this diocese at large, which has not received the concurrent assent of the Bishop, the clergy, and the laity, and have been passed in the Synod.

15. Any proposition for an alteration of the Constitution, regulations, rules of order, or canons, shall be introduced in writing, and considered at the meeting at which it is introduced ; and, if approved by a majority of each order, shall lie over till the next meeting of the Synod, but shall not be finally adopted unless approved by majorities consisting of two-thirds of both clergy and laity then present."

GENERAL SYNOD OF THE CHURCH OF ENGLAND IN NEW ZEALAND, AND ADDRESS OF THE BISHOP.

(Continued from p. 263.)

THE second duty of the Diocesan Synod which I will mention is to provide for the maintenance of the clergy ; and on this point a general uniformity of system is also desirable. A few fundamental principles have always been kept in view in the Diocese of New Zealand, and I would recommend them to your consideration, as already tested by many years' experience.

1. That the maintenance of the clergy should be supplied partly from endowment funds, and partly from voluntary contributions.

2. That the incomes of the clergy should be regulated by an equitable scale.

3. That a clergyman maintained at the full scale of income be expected to give his undivided services to the work to which he is appointed.

4. That no clergyman be considered as permanently located in any parish in which the parishioners do not supply that portion of his income which depends upon voluntary contributions.

I believe that I may appeal to several of my brethren here present to confirm my statement, that this system, after many difficulties, is now being carried out in several parishes with great regularity.

The third duty of the Diocesan Synod will be to establish a tribunal for the trial of all charges against clergymen, or other office-bearers of the Church. In the case of a clergyman, I would recommend that the tribunal be composed of the Bishop, three clergymen, and one lay assessor. In the case of a lay office-bearer, the number of clergy and

laity might be reversed. The forms of procedure for all such Diocesan tribunals ought, I think, to be prescribed by the General Synod. The appeal from the Diocesan tribunal to the Board representing the General Synod, has already been spoken of.

The fourth duty of the Diocesan Synod will be to define parishes. But the General Synod ought to lay down the principle upon which parishes are to be first defined, and afterwards, if necessary, divided from time to time. The parish should resemble the sheepfold, in having boundaries well marked and known for the time being, but easy to be removed. We must strictly guard against the introduction of a system in which, from a jealous respect for the rights of property, fifty or even a hundred thousand souls have been left under the nominal charge of one clergyman. It will be easy now for the General Synod to lay down a rule, that whenever the members of the Church in any parish shall be found to exceed a certain number, it shall be the duty of the Diocesan Synod to alter the boundaries; and to divide the endowment fund of the old parish in due proportions between the two or more parishes which shall be formed out of it. This sub-division of parishes in the Archdeaconry of Waitemata has been so far carried out, that no clergyman has more than one thousand members of the Church under his charge. Many of these parishes have endowment funds, all administered by a common trust, in which every parish has its own representative trustee, and therefore readily admitting of a new apportionment, if any parish should require to be divided.

I come now to the subject of the tenure of the landed property of the Church. It is well known to all here present that I have been hitherto the sole trustee of all the Church lands in the English settlements in New Zealand, with the exception of Canterbury and Otago. I undertook this heavy responsibility, and have borne the increasing burden for sixteen years, with the single object of excluding all vested rights and private interests, which would have stood in the way of the free action of the General Synod of the Church. I now lay upon the table the terrier of more than 14,000 acres of land secured to the Church by about 100 Crown grants, and devoted for ever to the support of religion and Christian education; and under the powers vested in me, by an Act of the last General Assembly, I say to this Synod,—Take these properties, and use them as you please, within the limits of the Trusts, and may God guide you to a right use of his bounty.

The reconstitution of the Trusts which I now surrender will require considerable care, and on this point I feel it to be my duty to offer some practical suggestions.

The Transfer of the Trusts.—The first business of the Synod will be to elect persons to act as Trustees. The Secretary of the Synod must then ascertain, whether those persons will be willing to accept the Trusts. I shall then have to execute conveyances to each set of Trustees of such portions of the Church property as will be held in trust by them. The Trustees, on accepting the trust, must sign a

deed of submission to the authority of the General Synod. All the Trusts will be thus brought within the provisions of the Religious and Charitable Trusts Act of 1856; and new Trustees can be appointed from time to time by the Board of Appointment holding authority under the General Synod.

The property of the Church may be classed under the following heads:—

1. *Sites of Churches and Burial-grounds.*—For the tenure of property of this class I should advise that all the churches and burial-grounds, within convenient limits, such as an Archdeaconry or Rural Deanery, should be held by one set of trustees, responsible to the General and Diocesan Synods, but not under the authority of the Parochial Committees.

The advantages of this plan are manifold. The properties so held in one trust might mutually insure one another, by a small annual payment made by the Churchwardens of each parish; the proceeds of all the burial-grounds arising from fees and sales of vaults, would maintain a Curator to improve all the grounds. A building fund might be accumulated by a small payment from each parish; by which, at the end of a certain number of years, each parish might be assisted to rebuild its church. The care of the fabric of the churches being a part of the Archdeacon's duty, I think that he ought in all cases to be *ex officio* one of the trustees to hold sites of churches and burial-grounds.

2. *Parsonage-houses and Glebes.*—Some confusion is apt to arise on the subject of Glebes. Glebe land may either mean land given for the actual use and occupation of the clergyman; or, land to be let as an endowment for his maintenance. In respect of land actually used and occupied by the clergyman, with consent of the Diocesan Synod, including the site of the parsonage-house, it may be thought well that the clergyman should be his own trustee, upon signing the usual deed of submission to the authority of the General Synod. He will thereby approximate as closely as can be desired to the status of a beneficed clergyman in England, but with this difference, that he will not be able to avail himself of a freehold tenure to defy the authority of the Church. As a trustee he will be subject to all the conditions of the Trust, one of which ought to be that he shall be bound to keep the parsonage in repair. Care ought to be taken that dilapidations shall be repaired during the lifetime of the incumbent, and not left to be paid for after his death.

3. *Glebes for endowment*, on the contrary, ought, I think, to be held by the trustees of the Endowment Fund. There can be no advantage in the clergyman and his parishioners being connected by the relations of landlord and tenant. He will generally get less than his due, and even that at the price of much ill-will. Besides, if the principle of a Diocesan Scale of Income be adopted by the Synod, clergymen will not in all cases be entitled to receive the whole rent of the glebe. It will be seen at once how this will facilitate the division of parishes, and exchanges between clergymen from one parish to

another. The cases in which such exchanges are desirable, are when clergymen are no longer equal to the charge of populous and laborious parishes. In such cases no difficulty on the score of income ought to stand in the way of an exchange to a more suitable sphere of duty.

4. *Cathedral Property.*—The valuable estate known as the Cathedral Ground at Auckland, will be surrendered to the General Synod, in trust, that the proceeds shall be applied to the permanent endowment of Bishoprics within the Islands of New Zealand, to the building of Cathedral Churches, in which the members of the Church residing in the distant parts of the country shall have places allotted to them when they come to the Cathedral city; to assist in building and repairing Bishops' houses; in maintaining candidates for holy orders; in defraying the expenses of meetings of Synods, Registration, Visitations of Bishops and Archdeacons; and in general to such uses as belong rather to the Diocesan than to the Parochial system. I would advise the Synod to constitute a separate trust for this property; and to take care that if possible the interests of all the New Zealand dioceses shall be represented in it.

5. *Collegiate Property.*—I have carefully abstained from all attempts to incorporate colleges under charters or statutes granted by the Colonial Legislature. It seems to be impossible in a new country to frame statutes to provide for every change of circumstances which may occur. For example, since the departure of the present Bishop of Wellington, St. John's College has remained without a Principal. I have used the discretion vested in me by the donors of the College Estates, to apply part of the proceeds to the maintenance of scholars in other Church schools; and part to the improvement of the estates. The buildings in like manner have not been useless, but have been occupied every summer by the scholars of the Melanesian Mission; and the College Chapel has been the place where the natives of many islands have offered up their first prayers in the house of God. I would recommend that the same latitude of discretion be granted to the new trustees of the College properties, to use them to the best advantage, according to circumstances, to promote sound learning and religious education, reporting to the General Synod, at its periodical meetings, the details of their system and of their accounts. Two such Trusts would be required: one for Trinity College, Porirua, and another for St. John's College, with its affiliated Grammar School, at Auckland.

6. *Native Education.*—It appears from the original letter of Sir George Grey, that he intended the present Boards of Education to come under the authority of the General Synod. The Native Education Act, passed in the last session of the General Assembly, makes no change in the government of the native schools, as at present carried on under the three religious bodies. At present, the system of Native Education in connexion with the Church of England is cumbered with this difficulty, that the funds granted out of the revenue of the country have been administered by the two Boards of Education,

but the lands are vested in the Bishop alone; and yet the objects of both Trusts are the same; for the lands were given expressly to make the schools self-supporting, and so to supersede the grants of money. If the Synod were to reappoint the present Boards of Education, and also vest in them the school estates, which I now surrender, both branches of the work would be brought under the same government. The Auckland Board of Education would administer estates at St. Stephen's, Kohanga, Tukupoto, and Otawhao; and the Southern Board at Te Aute, Whanganui, Papawai, and Kai-kokiri-kiri. The native school estate at Otaki is devoted to the same purposes, but is held in trust by the Church Missionary Society. No Crown grant has yet been issued for the school estate at Wairengahika, near Turanga.

7. There are also some pieces of land held in trust by me for the Melanesian Mission, which I purpose to retain till the Island Bishop shall have been constituted, and the Bishop shall have associated himself with the General Synod. You are probably aware that a sum of money sufficient in itself for the endowment of this Bishopric has already been invested in the English funds.

The last subject which it is my duty to submit to your careful consideration, is the constitution of the General Synod itself; and I have placed it last, because if you should be inclined to take the various subjects of discussion in the order in which I have arranged them in this opening address, this, which is in some respects the most important subject of all, will not be brought under consideration, till all the Bishops and many other members now absent shall have assembled.

Many of you are well aware that it was not without anxious deliberation that the Conference resolved unanimously to authorise this Synod to be convened, and drew up a deed of constitution for that purpose. That constitution will be found to contain nothing more than has been agreed to again and again at public meetings, held periodically, of the members of the Church in all the English settlements during the last ten years. With the exception of the two fundamental points of adhesion to the doctrines of the Church of England, and the constitution of the General Synod with the three orders of Bishops, Clergy, and Laity, every question of Church government is open to the consideration of the present meeting.

The first question affecting the constitution of the Synod, which will naturally engage your attention, will be the qualification of electors. I would deprecate the use of the word Church-membership, because, as a voluntary society, we cannot confer rights of Church-membership upon those who join us, nor deny them to those who stand aloof. The test which we ought to require, is the declaration of a willingness to obey the laws of the Synod, which the elector through his representative will concur in making. And here the value of the three orders is apparent, for every member of the Church may rest assured that no law can be made to which a majority of his own order has not consented.

This limitation of the electoral franchise will require an electoral roll, with certain persons duly appointed to add to it from time to time the names of new electors. It will be the duty of the Secretary of the General Synod to forward to these persons timely notice of all elections and to issue voting papers, if that should be the mode of election which you adopt. In short, the representative system of the General Synod will require to be worked with the greatest care, through a known and registered body of electors, increasing daily, as we may hope, in numbers, in proportion as information is diffused and interest awakened, by the actual working of the General Synod. For, while I admit that the number of electors who have voted for representatives to the present Synod is but small, yet I cannot agree with those who argue that therefore the time for Synodical action has not yet come. On the contrary, after grinding in the mill of public meetings for ten tedious years of hope deferred, I have come to the conclusion that nothing but the actual meeting of the Synod itself would ever have awakened a general interest among the great body of our professing members. The plain truth is this, that we have been so long accustomed to have everything done for us, that we are very slow in coming to the conclusion that, in our Colonial Church, we have everything to do for ourselves.

After fixing the qualification of electors you will have to consider the qualification for lay representatives, and, in fixing this, I do most earnestly hope that we shall not recede from the standard adopted by the Conference, of members in full communion with the Church of England. You will accept my assurance that this recommendation is made in no exclusive spirit, but with the earnest prayer that the Spirit of God may so bless our united work, that through the means of grace conveyed to our brethren in these earthen vessels, and distributed throughout the length and breadth of the land, many devout communicants may be yearly added to the Church, and so be prepared to join us in seeking for the spirit of counsel in communion with God and with Christ.

I would draw your attention further to the qualification of clergymen. You will have to consider whether any clergymen should be members of the Synod *ex officio*, as for example, Archdeacons acting *ex officio* as trustees of endowment funds. You will have to distinguish between clergymen regularly licensed and holding Church offices, and other clergymen licensed generally to perform divine service, but holding offices not immediately connected with the Church; and other clergymen again, who are neither licensed nor hold any office, but live as ordinary settlers. It will be a question also for you to decide, whether Deacons shall be admitted to the same privileges as Presbyters. In whatever manner these questions may be settled, we shall require an official list of clergy duly qualified to take part in the proceedings of any General or Diocesan Synod. My own idea of a distinction would be that every licensed clergyman, whether Presbyter or Deacon, might claim to be entered upon the list by right, and that every unlicensed clergyman of irreproachable

life and character may be entered if proposed and accepted at a meeting of any Diocesan Synod.

The minor points, of the time and place of meeting of the General Synod ; the manner in which it is to be convened ; the payment of the expenses of the Synod itself, and of the attendance of its members ; the best mode of authenticating its proceedings, will not escape your notice, but they require no further remark.

But there is one subject more under this head of the Constitution of the General Synod, which I must not omit : and that is, the consideration of the best mode of drawing our native brethren into closer bonds of Christian fellowship with ourselves. I have already mentioned that an endowment both in money and land has been provided for the Melanesian Bishopric : and let us never rest satisfied, till the Bishop of the Isles has taken his seat among us. Already it has pleased God that our field of view should be extended over seventy or eighty islands ; and our work will not be done, till twice that number of heathen islands shall have received the message of salvation. To make this work our own, to identify it with the duty of our branch of the Church, to form systematic plans and to carry out regular efforts for its support, will be a part of our proceedings upon which I do not anticipate one dissentient voice.

But to come nearer home, upon the same line of thought I must draw your attention to the state of the Native Church of New Zealand. And first, to one subject claiming our unmingled thankfulness, that I hope soon to receive a commission to consecrate to the office of a Bishop, one whose age and experience has often made me feel ashamed that I should have been preferred before him, and to whom I have long wished to be allowed to make this reparation, by dividing with him the duties and responsibilities of my office.

The great object for which the Missionary Diocese of Turanga has been constituted, is to widen the basis of native ordination. At present it is impossible not to feel some doubts of the future stability of the native Church. My recent journey through the Mission Stations has left me in a balanced state between hope and fear. The thought of the populous districts of Whakatane, Opotiki, Waiapu, and Taranaki, all left without a resident Missionary, would be one of unmingled sorrow, if we did not see the fruits of the Divine blessing upon the Mission now appearing, in the faithful men of the native race, who have already been ordained, or are now passing through their probation for the ministry. We must feel that, when half the human race in Africa, India, and China is still unconverted, we cannot expect more men in England to take care of our 50,000 souls. But why should we desire foreign corn, when our own native fields are white already to the harvest ? Our lot has fallen in a fair ground, yea we have a goodly heritage. We are the tillers of a field which the Lord has blessed.

This is the bright gleam of hope which cheers the sadness of our Missionary journeyings. It cannot be that all this work of grace should have been wrought in vain. If we pass through deserted

hamlets, where the aged men and women who welcomed us in former years have passed away, leaving no child, the thought arises that though they have passed from earth, yet not one of them is lost. If we see the signs of a decaying faith, and of a love that waxed cold, in the ruined chapel, and its grass-grown path ; we have but to look to the tombs around it, for there lie those who have gone to their rest in Jesus, dying in the fervour of their first love ; and infants cut off like flowers in the morning, with the fresh dew of baptismal grace upon their hearts ; there the first evangelists to their heathen countrymen wait for their Lord's return, to call them to enter into His joy. If we see the native youth departing from the example of their fathers, given to self-indulgence, drunkenness, and sloth ; we see, on the other hand, that through this furnace of temptation, as in our own schools and colleges in England, God's chosen servants are being trained and proved for the ministry of His Word. The very same cause which fills our hearts with fears for the many, strengthens our confidence in the stability of the few.

But I cannot disguise my conviction that the time has come when a united action between the two branches of our Church is absolutely necessary. Our countrymen are spreading themselves over the greater part of the New Zealand Islands. Japhet is being enlarged to dwell in the tents of Shem. The constant traffic with the English towns brings the native population more and more into contact with our own race. It will be found impossible to carry on a double government for the Colonial and Missionary Church. But the blending of the one into the other must be a gradual work, and ought to be begun immediately. The Euthanasia of the Mission cannot be a sudden death.

It is now more than six years (Feb. 23, 1853) since a large public meeting at this place concurred unanimously in the following Resolution :—

‘That this meeting, gratefully acknowledging the vast benefits which, under Divine Providence, have been conferred upon the New Zealand Islands by the Church Missionary Society, authorise Archdeacon Hadfield to communicate with the Society, in order to ascertain whether they would be willing to resign into the hands of the clergy and laity of the district of Wellington their present charge of the native settlements in that district, and upon what conditions they would assist in forming a fund for the permanent endowment of native parishes and schools.’

I would earnestly recommend to this Synod the adoption of a resolution of a similar kind, including the whole field of the Society's Mission in New Zealand.

My apology for the length of this address must be, that I have endeavoured to condense within the smallest compass the deeply important subjects which it is my duty, as your President, to bring before you ; and I will now conclude, by the expression of my earnest prayer that we may be so blessed with the spirit of counsel as to have a right judgment in all things.”

A MISSION IN LABRADOR.

THE winter set in with unusual severity at the commencement of November. October had been, and usually is, a frosty month; but the snow which falls during the earlier part of this month seldom remains. This year, however, the snow of October remained to be overlaid by all that followed. November followed with frost and snow in such a degree as to warn us thoroughly of what we might expect; and by the 10th of December the thermometer sank to 8° below zero, and remained there for several days and nights. The migration of seals took place shortly before the middle of this month; and the net seal fishery, which generally sadly interferes with the services of the Christmas season, was all over by the 16th, and by the end of the month the intensity of the weather had so increased that the very ocean (if I may so speak of the strait) would have been frozen up but for the prevalence of strong off-shore winds. On the 26th and 27th the glass sank to 14° and 18° below zero, and the open roadstead of Forteau became many times bridged over with ice, and again broken up by the swell and blown off. On the 7th of January, however, the bay was firmly frozen over with fair and beautiful ice, and the whole strait filled with floating masses and liquid ice, or disconnected particles assembled to a considerable mass, covering the surface of the water, and called here "slobb" and "lolley." This is the earlier stage of that abundance of ice which forms the permanent "pack" of the whole winter. The glass up to this date had not been lower than -20° at the coldest, but was seldom above 0° at the warmest. On the 27th January, the glass fell to its lowest figure for the whole winter, or -26° ; that day having been preceded by nearly a week when the average temperature was about -21° . And it was more owing to the long range of cold weather than from the fact of the glass falling to a very low figure, that the past has been by far the severest winter of my experience. The low temperatures indicated above continued till the end of February, and were frequently accompanied by high winds, and on one or two occasions by very fierce gales. At these times it was impossible to preserve any portion of the parsonage in frost-proof security, though I remained up past midnight many times to give the house the benefit of a red-hot three feet Canadian stove, which my lad rose but a few hours after to replenish with fuel. We had in these instances strong proof of the correctness of the local maxim, "the wind makes the weather." A sudden lulling of the storm is experienced in-doors as surely as out, though there may be no attendant change of temperature. I have also found, by careful observation, that one may travel not only with safety, but even with comfort and pleasure, during a calm, with such a temperature (say between 0° and -15°), as with a smart breeze of wind would become at once not only uncomfortable but highly dangerous. Below -20° , however, the maxim loses its entire consistency, becoming on the negative side useless—for one's flesh will freeze now in a dead calm.

From the beginning of March the intensity of the cold left us, and we experienced only an average of winter weather until the end of May and first half of June, when the weather again became unseasonable, and we experienced snow-storms and severe frost. I will only particularly mention the frosts of the 13th, 14th, and 15th of June, which froze fresh water to the thickness of a quarter of an inch, and congealed the salt sea in its becalmed surface to the thickness of a penny, and a snow-storm which preceded these frosts one day, and covered hill and dale with "robe of white."

I will add to these remarks upon the character of our winter, that the usual abundance of icebergs to be seen during the summer months seems this season to be multiplied at least a hundred times. On Midsummer-day the whole prospect from Forteau bay was so studded with them, that nothing but their immense magnitude made the view different from that of mid-winter, so far at least as regarded the water; and I did not succeed in crossing the strait for the first time till the 27th of June, while, at the time I am writing (July 20th), their number around us is amazing, rendering navigation extremely hazardous, and, in fact, having almost suspended it. Such an enormous detachment and descent of icebergs as have besieged the whole of the north-eastern shores of Newfoundland, as well as the Strait of Belle Isle and Gulf of St. Lawrence, during the last three months, might elsewhere suggest very interesting and curious inquiries concerning the Arctic regions.

I beg leave to conclude this part of my report by a few notes taken from my Journal in reference to one, out of very many, violent snow-storms—here emphatically called *snow-drifts*,—which characterized all the earlier part of the winter.

"*Thursday 25th (Feb. 1858).*—The snow-drift continued till late yesterday evening, the earlier part of the day having been the densest and most searching snow-storm I ever experienced. I discovered to-day, as a most astonishing effect of it, that the new church (built so tight and perfect as not to admit a drop of rain) had received through its nice seams and joints enough of the 'dust of snow,' so to speak, to cover the whole interior length and breadth of the building. I entered the church to exhibit it to a couple of strangers who had just arrived, and was not surprised to find some quantity of snow in the south porch, but upon opening the inner door I was really startled at the wonderful and beautiful sight before me. From the Communion-table under the east window to the stone font under the tower at the west end, including pulpit, prayer-desk, lectern, seats,—every object, large and small (except on their vertical faces),—was covered with an uniform garb of exquisitely fine-powdered snow. I cannot describe the pure and spotless beauty of the scene. The little church is elegant enough in its simple form and outline and its correct internal finish to challenge some allowance of art and skill in its favour; but when nature had, as it were, crept in by stealth, and adopted the outline as her own, by that 'saintly robe of white' thrown so perfectly and impartially over every part, one for the moment forgot

art and skill, acknowledging the adoption and beholding nature's perfect work. My whole family soon came to witness the work, and almost sad seemed the necessity by which it was all soon to be swept away. During the same storm the parsonage and all the stores and buildings shared a somewhat similar intrusion; but the matter was not so well received, nor did it meet with any admiration. This insinuating power of snow, with high wind and low temperature, is truly astonishing.

I heard also to-day a curious little story further illustrative of the character of such storms. A solitary sportsman, who lives a great part of the winter in an exceedingly small 'cabin' or 'tilt,' far removed from the coast,—partly, perhaps, from the love of being alone, but particularly from a preference of game and venison to salt pork,—found himself this morning completely snowed in. This is frequently the case with all small houses, where surrounding objects, stunted trees (in the case of the tilt) or neighbouring buildings, cause the driving snow to accumulate in banks. Our hermit, therefore, expected to find himself thus immured; but upon opening his little door, and trying the wall of snow which presented itself with the usual careless thrust of the hand, and then the more deliberate attack of the foot, he found a surface so hard and solid that he looked anxiously round his little prison for some better implement of working his way out. 'Fortunately,' said he, 'the spade, which is usually outside of the huntsman's cabin, that he may dig his way in, was at hand.' He found the snow so closely compacted that it required a very vigorous blow to insert it half its depth. His embankment proved to be thick as well as solid, and it was not until by painful and tedious degrees he had nearly filled his tilt with blocks of snow that he obtained a peep of the blue sky of a brighter day.' These little hunting tilts commonly have no other or better window than a very small opening in the door, or in one of the sides (walls), which at night and in bad weather is closed by a wooden slide.

After such storms as yesterday, the temperature being at the same time sufficiently low (say, *i.e.* more or less below zero), the snow becomes so hard in all exposed surfaces, that the traveller needs no snow shoes (or rackets), and leaves no print behind him; and a horse travelling at full speed (if we could try the experiment) would no more than leave a trail. This will not consort with English experience of snow, and scarce will English notions comprehend it; but in these almost Arctic regions, and this truly Arctic clime, where at the distance of two hours you may see the hardy reindeer beating up their winter fodder, and must stoop to descry the outline of their sharp hoof on the snow,—the sight of wastes of snow thus converted, as it were, into hills and dales of alabaster, is so common that one forgets to express one's wonder and admiration among those born to such scenes, who see no cause of wonder or admiration in them."

Respecting my missionary journeys during the past winter, I find, by reference to my Journal, that I travelled twice to the settlements east of Forteau, and three times to those west,—comprising in the

five journeys a distance of about two hundred and thirty-five miles, all performed over the snow and ice by the aid of dogs and sleigh (*conatique*). This statement does not include very numerous shorter travels to places more in the vicinity of Forteau (say between two and seven miles from home), which, if reckoned, would alone cover perhaps half as many miles more. I beg leave to offer a few extracts from my Journal, under their respective dates.

The following extracts relate to a journey to Bradore, upon summons to visit a sick lad there :—

"January 30th.—This day broke with a continuation of yesterday's gale and snow-drift, which prevented my starting for Bradore during the forenoon ; but by three P.M. the weather became suddenly mild, even to the temperature of rain. At half-past three, in the midst of pelting rain and a gale of north-east wind, we set out. The boy's complaint appeared, from the description of the messengers, to have alarming symptoms, and I supposed it was either a case of rupture, of colic, or inflammation of the bowels. This was the third day since the summons reached me. Were it otherwise, neither I nor my guides would have ventured, at such an hour and season, and in such weather, to have started on such a journey ; but we did it in a sense of duty and of trust in God's good providence.

My two fellow-travellers were father and son, both born in the country, and the old man quite famous for his skill and experience as guide in the interior wastes, where they hunt the reindeer. They had also a superior team of dogs. Until night set in, therefore, and it grew pretty dark, our progress was only rendered uncomfortable by the coldness of the drenching rain, but *now* (and we were at a point where we again left the sea-board) I noticed a growing anxiety in the father, and whispering between the two became frequent, and the falling drops were nicely examined to discover if they were snow or rain. It grew cold, and the sky began to break, and the wind to freshen from the north, and I leant forward to catch, if possible, the expression of my guide's face as it was turned to every fresh gleam in the sky. I confess that now some more painful discomfort arose in my mind—I forgot that I was wet through and cold—I thought I felt fine snow over my clothes, and that the sky threatened a sudden snow-drift ! 'I believe Blanc Sablon is outside of us ; had we not better endeavour to run thither ?' I suggested ; 'and if the night should clear up we could proceed at a later hour.' 'I don't care, sir, if it doesn't turn to snow ;' and, after a pause, 'If it'll hold off an hour and a half, sir, we'll be there.' I did not feel quite reassured, although the son added something about the dogs finding their way. And we all kept silence for near half-an-hour, save when one or other of the men said a cheering word to the poor dogs, for whom the work was heavy and fatiguing. Perhaps we all spent a part of the time in thoughts of prayer, and in inwardly urging motives of hope ; but perhaps also my friends, like myself, occupied some portion of the suspense in conjuring up reveries of terrific and sudden snow storms,—making some of long continuance and fatal consequence, and others to be early dissipated

and followed by gleams of brightness, and hope, and escape. Be all this, however, as it may, when about half-way between Blanc Sablon and Bradore, in the midst of a most dangerous and trackless waste, when my experienced guide knew not, in the darkness, whether the dogs were right or wrong, a messenger of mercy was sent to us—or rather messengers of mercy were sent us—in drops of rain, larger, and more numerous, and swifter than any of the preceding showers. Now we expressed our thankfulness, and talked freely, and looked forward in hope. Our revived spirits seemed to revive the drooping dogs, and we soon acknowledged them right, and counted the number of ponds yet to be crossed, and spoke of the sick boy, and the surprise of our arrival, till we found ourselves at Bradore—all truly thankful for preservation from the perils of such a journey.

I found the boy indeed sick unto death, suffering excruciating internal pains; I spent all the earlier part of the night till two A.M. in ministering to the poor boy and his grieving parents both as doctor and pastor. At that hour I consented to seek rest, for I am soon sick and useless without some sleep. I laid aside my coat, and soon fell asleep, and rested for several hours, when I was awaked by the pitiable cries of the poor little sufferer who lay in the next room.

Sunday, 31st January.—The patient had a short tranquil interval after I retired this morning; but all day has been in a most critical state. The men have been to Blanc Sablon for medicine, and the poor women (mother and aunt) have assisted me at the sick-bed, or taken charge of the sound and unruly children below stairs. Besides other prayers, we used a united litany in behalf of the sufferer, and I read to him a simple exhortation; and between his paroxysms of pain had many most interesting and edifying conversations with him. He is about eleven years old. The poor mother, in the depth of her anguish, prayed most fervently that God would exhibit his mercy in taking her son,—she resigned him at once into the hands of his heavenly Father,—she could not bear his torture. Truly her affliction was very great. God saw it, and had compassion: He would not allow any to suffer more than they should be able to bear; He was pleased to hear our prayers, and bless the means used for the relief of the sick. The lad was much easier by the evening, and had more rest at night.

I spent Monday also with the sick and his friends, and witnessed and assisted their thanksgiving for his improved and improving state.

Tuesday, 2d February.—The snow-drift which succeeded the rain is now over. The morning being bright and cold, with hardened snow and excellent travelling, and our patient, we trust, out of danger, afforded me an agreeable start homewards. I called upon the sick woman at L'Anse au Cotard, but made no stoppage elsewhere, and reached home at two P.M.

Upon reaching home, I found a message at the parsonage concerning the illness of J. L——, at Pinware, distant about seventeen miles eastward. Mrs. Gifford, however, has sent leeches and medicine, and

word that as soon as the messenger returns, if necessary, I will set out for that place.

February 4th.—A suspension of storm and snow again shows us the blue heavens in all the splendour of this region. My guides returned to-day. The weather has been exceedingly bright, sufficiently warm (glass 12°), and altogether glorious.

Sunday, 14th.—The morning being bright and fine, though cold (—8°), and answering to the condition of my appointment to go to L'Anse au Loup, I set out at twenty minutes past eight A.M. for that place. . . . Assembled about thirteen persons for morning service,—and then, having assistance offered me to proceed as far as Pinware, to visit the sick man, I turned my face that way instead of returning. I made unsatisfactory calls at L'Anse au Diable and Capstan Island, and reached Pinware at half-past six P.M. I found the house in great confusion, and not only occupied but crowded by idle and inquisitive visitors, mostly Romanists, who, in conversation and a succession of relays of supper, gave no room in time or space for any action on my part, save small attentions to the sick man (suffering from abscess in the throat), until half-past ten. I felt that the hour was far too advanced to propose the public service; and the family being quite alone (three families in one house), I increased the family worship by giving a familiar and practical comment upon the chapter I read (St. John v.), and by adding prayers for the sick. I have before found much inconvenience from such promiscuous gatherings, but never such as to displace a Sunday service as upon this occasion.

On the 12th *March* I commenced another journey to the eastward, which carried me as far as Green Bay (about thirty-five miles distant), and occupied five days. In this visitation I performed full service, and preached in four different places, and baptized two infants. I visited twenty-three families, and distributed tracts among them all. The weather proved favourable, though sometimes very sharp, and I was spared to reach home in safety and comfort. On the whole I met much to encourage me, and would particularly refer to the earnest and united spirit of the people of Red Bay, who seem to look forward with much pleasure to their improved prospect of having a church.

In the early part of *April* I performed a third journey, west of Forteau, to a distance of about forty miles. I should speak of this as a partial fulfilment of an intention expressed in my last Report of making an extensive visitation of a portion of the coast (beyond, indeed, the actual limits of my Mission), but utterly neglected, and from which I have for several years received urgent and repeated calls. I had hoped to have gone a hundred miles instead of forty, and upon that ground expressed a belief that the journey would afford copious notes for my present communication. An extraordinary and very unusual break-up of winter, during the first eight days of *March*, in its consequences prevented the longer journey; and of the shorter, as my report is growing long, I will only offer the following statistics:—The journey, a great portion of which lay across the salt-water ice, though in parts it led us over tracts of the interior, occupied, like my

journey eastward, five days. A kind neighbour (Mr. Davis) assisted us by his own presence and a fine team of nine dogs, and my whole family accompanied me ; Mr. J——, of Bradore, having also come down to join himself to our escort.

I visited 13 families, baptized 13 children, visited and read prayers with a sick woman, and held one full service, at which I baptized 6 of the children and preached. I also distributed a number of small books and tracts. This journey did not include a Sunday."

DEATH OF THE BISHOP OF SIERRA LEONE.

THE Church in West Africa has to mourn the loss of its third Bishop. We are indebted to the Rev. H. Caswall, Secretary to the West Indian Mission to the Pongas, for the subjoined extract from a letter (dated June 1) of the Rev. W. L. Neville, who was at Sierra Leone at the time when the devoted Bishop was seized with his last and fatal illness :—

"I have mournful tidings to impart. The Bishop of Sierra Leone is no more. He was called away on Saturday last, May 28th, about nine o'clock in the morning, having been seized with illness about two o'clock, P.M. on the previous Sunday.

On Saturday, May 21st, he called upon me, and was lively and cheerful as usual. The next morning the dear Bishop preached, with his usual vigour and fervour, the sermon at the cathedral, his text being, 'Set your affections on things above, and not on things on the earth.' After Divine service, on arriving at his town-house, he asked for luncheon ; but when set before him, he said he could not eat, and requested coffee ; but he only tasted it, and set the cup down. Afterwards he sent a message to the cook that he should not want any dinner, but that at five o'clock he would have tea. He drank a cup of tea and went to bed, and sent for Mr. Milward, the master of the Grammar School, who had been appointed to preach the sermon that evening. The Bishop said, 'I have caught the fever, and, strange to say, I have suddenly become quite weak.' But he did not speak of sending for medical assistance. However, about three hours afterwards, he sent to the barracks for the senior surgeon, for the one civil surgeon remaining in the colony was, and still is, confined to his bed.

The next morning, when I saw him, he was calm and composed, and his benevolent, loving countenance wore its usual aspect. He spoke of death, although he had no idea that he was lying on his death-bed ; for when I asked him if it would not be better that he should be removed out of that hot house (the acknowledged hottest house in the city) to Fourah Bay, he said, 'Not to-day, but to-morrow or next day ;' and when I afterwards, at the same visit, advised him to be put at once on board one of the men-of-war in the harbour, and carried out to sea, he said, 'I have determined to take a sea voyage ; in fact, I mean to go to England by the next mail.' The next day

the beloved Bishop could not be seen; he had become worse; his head had been shaved, and a blister was on it. The next day consciousness was gone, though Miss Sass, a white woman in attendance upon him, who conducts a school belonging to the *Church Missionary Society*, says he once pronounced her name. It was heart-rending to behold the Bishop with earnest eyes looking about the room, and with one finger pointing to this and that. Consciousness never returned; a coma came on, which ended in death.

Thus has died a most pious, godly, active, energetic, warm-hearted, loving prelate. To me his kindness had been as wonderful as it was undeserved, and I mourn his loss as if he had been my most dear relative. If I awake in the night, and when I awake in the morning, a painful feeling comes over me, and I ask myself what is the matter, and then I recollect—the Bishop is dead.

Contrary to custom, the funeral was deferred till the next day, and took place at seven o'clock on Sunday morning, May 29th. It was attended not only by all the authorities and the clergy, but also by the whole of the garrison, officers and men."

Reviews and Notices.

The Book of Psalms, as used in the Daily Service: with Short Headings and Explanatory Notes. By the Rev. ERNEST HAWKINS. Second Edition, revised and enlarged. Pp. 273. Bell and Daldy.

MR. HAWKINS has very greatly improved his little work, and his preface is so modest, and there is such an entire absence of display in the whole volume, that it is the more necessary to state its merits. He has added to his well-written preface a clear statement upon the "parallelism" of the Psalms; and an account of their arrangement, and supposed authors. But it is in his "Explanatory Notes" that we observe the improvements which make this little volume really one of extreme value for a large class of readers. He has now given regularly a short but sufficient introduction to each Psalm. We have compared carefully the present with the first edition, and we notice, with the exception only of two or three Psalms, and those the shortest, several additional notes in every page; and these notes bear the marks of careful reading, and sound judgment, and scholarship. There is a real skill in the way in which we find brought together a few apt illustrations from the other parts of the Old Testament, and especially from parallel Psalms; and we are particularly pleased to see in this edition a careful reference to the passages quoted or adapted from the Psalms in our Book of Common Prayer, and an explanation of old English words in our translation, which we suspect are often misunderstood by other readers than "the young and unlearned."

But the whole plan of the book is deserving of much commendation. Most truly does Mr. Hawkins state his belief that "no little

evil has arisen from the system of overlaying texts, sufficiently intelligible to serious and thoughtful minds, with diffuse and unnecessary comment." Surely when we presume to explain the Word of God, our one object should be, not to encase it afresh in a curious setting of man's workmanship, but simply to disclose and open to view, if we may, its own perfect beauty. It is on this ground, then, that we would hold up this little manual as an instructive example. Much thought and labour, we are sure, has been bestowed upon it, and there is an unaffected tone of reverence everywhere discernible. It has that special merit of being a "suggestive" book. It would be a most valuable present at confirmation, and of great use in schools. We sincerely thank Mr. Hawkins for it, and we trust he will still bestow upon "The Book of Psalms" his unpretending but most useful labour. How much may be done by employing, as he humbly says, "one talent" in our Master's service. We should add that this little work is sold at a very low rate, only 2s. 6d., or 18s. per dozen for schools.

We have received the 17th Volume of *The Monthly Packet*, and congratulate the accomplished editor on its continued success. The eagerness with which it is looked for in every family where there are young people attests its popularity with that class of readers for which it is chiefly intended. *The Young Step-Mother*, we presume, is the first part of the magazine that is devoured by all who appreciate Miss Yonge's exquisite portraits of English family life under its purest and best aspects. *Ralph Wolford* is a tale of considerable interest and power, cleverly written, and we doubt not with a sound moral lesson to be worked out before it ends.

The Cameos from English History, *The Chronicles of an Oak*, and *The Notes on Insects*, are full of useful and interesting scraps and fragments of information and historic lore, very captivating to young readers. For some of the occasional papers we would wish to give a word of thanks, especially one on the *Deaconesses of St. Louis*, an account of the hospital for sick children, and for the attempt in *Will no one do likewise?* to excite an interest in the real hard work of visiting the London poor in their close alleys and crowded rooms, and all the difficulties and discouragements that surround what is called district visiting, and which make it a weary labour to all who do not see Christ in His poor, suffering, ignorant, and outcast members.

Messrs. J. H. & J. Parker have recently added the following works to their list of publications:—*Lenten Sermons*, preached in Oxford in 1859; a course of thirteen sermons on sin,—its nature, growth, distinctions, remedies, preventives, and reward,—addressed to ordinary congregations, by twelve distinguished preachers, all of whom, except the Dean of Canterbury, are members, we believe, of Oxford University. This volume is one of many signs that the Church of England is vindicating successfully her claim to the work and the dignity of the chief evangelist in her own land.—*Thoughts during Sickness*, a second

edition of a collection of reflections, meditations, and prayers, by one who has a double claim to the attention of Christian sufferers, and who can scarcely intend to hide his name under the well-known initials, "R. B."—Many persons who had not the opportunity of hearing the Rev. T. L. CLAUGHTON's *Sermon on the Consecration of the Bishops of Bangor, Brisbane, and St. Helena*, will be glad to possess so discriminating and touching a description of the work of an English Bishop.—The Rev. J. W. BURGON has written an interesting account of some special services for the working classes, held in North Bucks, in Ember Week; concluding with the *Sermon* which he preached at the Ordination in Buckingham.—We must not omit to notice Archdeacon RANDALL's *Visitation Charge*, on the connexion of Church and State, and the Rev. R. H. J. TYRWHITT's *Five Sermons on the War*,—both published at the request of those who first heard them.

The Rev. H. H. WYATT, M.A., of Trinity Chapel, Brighton, has added to previously existing Hymnals an unexceptionable collection of *Psalms and Hymns* for public worship (J. W. Parker & Son). The volume is well arranged, printed with a very legible type, neat in appearance, cheap in price; and it is dedicated by the compiler "to the *Society for the Propagation of the Gospel*, in remembrance of a past official connexion, and in token of a continual sympathy with its labours."

Colonial, Foreign, and Home News.

SUMMARY.

ON Friday, June 3d, at the Convention of the Diocese of OHIO, the Rev. GREGORY THURSTON BEDELL, D.D., Rector of Ascension Church, New York, was chosen Assistant-Bishop.

Bishop Potter of PENNSYLVANIA, who has been for some time in Europe on account of his health, arrived at New York on Monday, June 13. On Sunday, May 2d, he was at Rome, where he held a Confirmation, at which the Duke of St. Alban's was confirmed.

A congregation of the American Church has been formed in Paris. The following is an extract from the Report of the Committee appointed to organize the Church:—

"The American Protestant Episcopalians in Paris, who have associated, and formed a congregation under the ministrations and charge of the Rev. W. O. Lamson, gratefully acknowledging the opportunities which, under the Divine blessing, have been thereby afforded them, do adopt the following plan of organization:—

1. The Church shall be known as 'The American Protestant Episcopal Church of the Holy Trinity in Paris,' and shall for ever profess and maintain the faith and doctrines, and shall for ever worship according to the forms and usages of the Protestant Episcopal Church in the United States of America."

THE
COLONIAL CHURCH CHRONICLE

AND
Missionary Journal.

SEPTEMBER, 1859.

CHRISTIANITY AND HEATHENISM.

(Continued from p. 291.)

"If there had not been something congenial and responsive to Christianity in the heart of man, in vain would Christianity have called to him. Her voice must have fallen unfelt, as music on the deaf, and light on the blind."—*Arch. Hare.*

HAVING shown that a profound sense of disorder, physical and moral, underlies the religious systems of heathendom, we now proceed to our second point, to show, viz. that in these same systems proofs may be traced of a "conviction that this disorder was not from the beginning, but that there was once a period of harmony and perfection."

In no country and in no age has man been able to believe that the distracted phenomena of the eternal world, and the schism within his own soul, of which he is conscious, present the *normal* and true condition of things. Something within him has ever wrestled and battled with such an idea; he could never bring himself to bow down in *utter* prostration of mind and soul and strength before these terror-created gods (of whom we spake in our last paper), and to acknowledge a demon as the ruler of the world. Those who formed the really thoughtful portion of the heathen could not acquiesce in the heavy laws of decay and death that bound them: the groaning and travailing of the whole creation together with themselves was regarded as a mysterious problem, an inexplicable enigma.

In their efforts to solve it, to grope after the truth, if haply they might find it, they looked again upon the natural world,

and questioned it, struggling to catch at even the faintest interpretation of the mystery. Confronted, as they were, daily and hourly with decay and death, they strove to find in the analogies of natural life an antidote to dark despair. "The day," thought they, "dies into night, and is buried in darkness and gloom; under its thick pall all things are still and noiseless: day sleeps, but not an eternal sleep; morning chases the shades of night, and day bursts forth again from her sepulchre." "Summer," thought they, "follows spring, and autumn summer, and then comes the long sleep of winter; but it is not an eternal sleep: the sun returns, and the gladdened earth unfolds its bosom, and the sweet influence of spring brings back the flowers: the seed itself dies not in the ground, but arises thence, transfigured, exalted, glorified. And is it to be thus with everything in nature, and not with men?" they asked in bitterness of spirit. "Is the daylight which gladdens him, the seasons which in their orderly round lay the fruits of the year at his feet, the very grass of the field on which he treads, are all these to wane and be restored again, and is he, the lord and master of the world, reserved for the saddest fate of all, the eternal silence of the tomb? Was he, with those aspirations and hopes which the things of time and sense could never satisfy, to be the one single instance in the world of energies given for no adequate purpose, and senses bestowed in vain?"

It could not be. Discord and disorder, said he, exist indeed now. Pain and misery, decay and death, sin and sorrow, crush the heart beneath their load of woe now; but so it was not once. *Once*, he persisted in believing, it was otherwise. Once, long ago, man was at peace with himself, and the world was a type of harmony and order.¹ Grace and beauty gleaming forth even now, amidst the wreck and ruin of present disorder, told him ever and anon what this world might have been, and, as he fondly believed, was intended to have been. If no Paradise bloomed on earth now, yet once it did, and then all was harmony and peace.

This conviction of a period of primal perfection comes out, as we might expect, most vividly in the worthier religions of the world: we shall refer, therefore, first, as we have already done in our preceding paper, to the Medo-Persian system. The first couple, the first parents of the human race (Meshia and Meshiane), so believed the Persian, lived at their creation in

¹ The words *κόσμος* and *mundus*, applied to the world by two of the most cultivated nations of antiquity, are a singular witness to the sense of primal perfection, "so instinctively did they feel grace and beauty to belong to the true idea of the universe, grievously as that was now defaced and marred."—*Dean Trevelyan's Hulsean Lectures*, p. 230.

purity and innocence.¹ Ormazd, "the holy-minded," endowed them with the noblest qualities, and bade them prove themselves worthy vicegerents of this lower world, by persevering in virtue and holiness, maintaining "purity" in thought, and word, and deed, and waging unceasing warfare with their foes the *Devs*. And, at first, they obeyed his word, and were holy, and innocent, and happy: by persevering in the same path, they might have reached a yet higher and nobler stage of being, and attained to that yet more exalted bliss for which they were originally destined. But the sleepless adversary of Ormazd sent an evil demon, who, descending earthwards in the form of a serpent,² persuaded them to eat of the fruit of the wonderful tree, *Hôm*, which imparted immortality. Thus they were enticed from their allegiance; evil thoughts arose in their souls; "purity" was banished from this earth; and they forfeited for ever their right to the internal happiness for which they were destined, and grew as wicked as Ahriman himself.

Passing on to India, we find the Hindû legends similarly looking back with fond regret to a period of innocence and order. Man, they agree, was the last product of creative wisdom, the lord of all things animate and inanimate, the master-work of Brahma. The beings whom he created "were endowed with righteousness and perfect faith; they abode wherever they pleased, unchecked by any impediment; their hearts were free from guile; they were pure, made free from soil by observance of sacred institutes. In their sanctified minds Hari dwelt; and they were filled with perfect wisdom, by which they contemplated the glory of Vishnú."³ In the *Krita* age, "the age of truth," and innocence, men lived at peace, affected by no vicissitudes of the seasons, or alternation of night and day, and free from all the present changes and chances of this mortal life. In this era of primeval innocence, man dwelt on the high and beauteous Mount Merû, the "centre" of the earth. "From the glittering summit of its peaks the sun

¹ See Hardwick's "Christ and other Masters," part iv. p. 194; Kalisch's Commentary on Genesis, p. 63.

² "It is worthy of especial notice that one form attributed in Persia to the Evil Principle, or at least one favourite organ used by him for man's undoing, is the serpent, of whose guile and malice traces are continually recurring in the furthest wilds of Gentilism."—Hardwick, iv. 195.

³ Hardwick, part ii. p. 130. "Humboldt mentions 'a belief deeply rooted in the earliest Indian doctrine of Khishna;—'Truth was originally deposited with men, but gradually slumbered, and was forgotten.' He notices, in the same place, the evidences in the structure of languages, recently still further developed, that the savage tribes of mankind have lapsed from a civilization which was early lost."—See Thompson's "Christian Theism," ii. p. 272. In his belief "that mankind, as it came forth from the Creator, was not divided into numerous conflicting orders, and in which the different faculties of man all worked harmoniously together," the Hindû sided altogether with the Hebrew.

diffused light into the far-off regions. Arrayed in gold it was guarded by hideous dragons. Plants of heavenly origin covered its sides, graceful trees and limpid waters adorned it, the music of birds resounded on every side, and no finite thought could soar as high as its cloud-piercing summit. The river Ganges inclosed it, which, issuing from the foot of Vishnú, and washing the lunar orb, falls here from the skies, and, after encircling the city, divides into four mighty rivers, flowing in opposite directions. On the summit is the dwelling-place of Siva, as well as the capital of Bráhma. There also is the home of blessed spirits; there is the Nandana, the grove of Indra, and there the Jambu-tree, whose apples, large as elephants, feed the Jambu-river with their juices, and secure to all who drink of it unvarying health and happiness, and exemption from all physical decay."¹ But the Krita age came to a close, degeneracy set in, and man fell from his high estate. To try him, Siva dropped from heaven "a blossom of the sacred vatá, or Indian fig." Enticed by the beauty of the flower, and imagining that to possess it was to possess immortality and full right and title to converse with the Infinite, man gathered it, and fancied himself for awhile immortal and divine. But his joy was soon changed to sorrow. In terrible majesty the Supreme himself appeared, and man was driven far from the Paradise on the beauteous mountain, and tasted the bitterness of misery and degradation.

And if leaving India, and crossing the snow-capped Himalayas, we come to the monotonous steppes where wander the nomad tribes of Tibet and Mongolia, the "land of grass," as its roving occupants term it, then here too we find traces of a belief in a happier time, and an age of purity.² The earliest human beings, say these wandering tribes, though mortal, resembled the perfection of the gods. But they were seized with a spirit of covetousness: in an evil hour they tasted a sweet herb which the earth had produced, and, straightway, every evil passion was aroused within them. Hitherto, they had known

¹ Hardwick, ii. 133. "These legends, notwithstanding a huge mass of wild traditions, will bear witness to primeval verities. They intimate how in the background of men's visions lay a Paradise of holy joy,—a Paradise secured from every kind of profanation, and made inaccessible to the guilty; a Paradise full of objects that were calculated to delight the senses and to elevate the mind; a Paradise that granted to its tenant rich and rare immunities, and that fed with its perennial streams the tree of life and immortality."

² See Kalisch's Commentary on Genesis, p. 64. "The Kalmucks, a wandering tribe of Central Asia, have a tradition that man was placed originally in a land through which flowed four great rivers, where his health never failed, his desires were gratified, and his life was prolonged to many thousands of years. From this happy clime he was expelled for indulging in a forbidden appetite, and from his fall dated the commencement of his miseries."—*Ward's Natural History of Mankind.*

only spiritual nourishment. Now, however, bodily hunger must be appeased. They began, therefore, to till the ground, and soon the glory of their former heavenly appearance was dimmed; their faces shone no more with celestial brilliancy; decay and degeneracy began; the period of life was shortened, and deeds of iniquity darkened the threescore years and ten which now remained to them. Very similar legends exist in China concerning an "Age of Virtue," when man did not yet know the distinction between good and evil, when the lower parts of his nature were in perfect subordination to the higher, and passion and lust could not hold him fast in sensual thralldom.

If, again, leaving the eastern continent of Asia, we make our way past the myriad islands of the Eastern and Southern Seas, homes of the dark-skinned Papuan and copper-coloured Malay, and come to the New World, we shall find that here too, amongst tribes rapidly becoming extinct and passing away "like the April snow," have lingered legends of a time innocent and blissful, ere mortal guilt

"Brought death into this world and all our woe."

The Mexican believed, like so many of the nations of Eastern Asia, that the universe has passed through a number of cycles, and has degenerated from a condition of primal perfection.¹ The first age of the Mexicans corresponded to the Krita age of the Hindû, to which we have already alluded, and they looked back with fond regret to the era of Quetzalcoatl, the civilizer and lawgiver, by whom the arts of peace were assiduously cultivated, and in whose time "the corn sprang up with such luxuriance that one ear became a burden for a man," and so fertile was the soil that the life of men was a perpetual feast. But these happy times of order and civilization were not destined to endure. The god Tezcatlipoca looked with an evil eye on this earthly paradise. Calling to his aid the powers of magic, he sowed the seeds of ruin and disorder, and moral purity declined, and the happy age of the primeval civilizer passed away.

However discordant and rude these legends may be, whether or not we choose to refer them to one common tradition (as we ourselves are inclined to do), still they have all one voice, and testify to one fact, viz. that man has never sat down contented with the present order of things, but has ever nursed in his soul the memory of a Paradise on earth, and, with the memory, the hope (as we shall see hereafter) of one yet to be realized in that restoration of all things for which we wait.

The same legends, which we have traced in the most distant

¹ See Hardwick's "Christ and other Masters," iii. 160, 161, and notes.

quarters of the world, were familiar, as we all well know, to the inquisitive, intellectual Greek. The first man, so the Greek story ran, passed sunny days in undisturbed happiness.¹ Neither labour nor care was known, and decay and disease were far off. During the golden age men were pure, and innocent, and happy; they worshipped the gods with due reverence, and the earth mocked them by no thorns or briars,

“ Nulli subigebant arva coloni;
Nec signare quidem, aut partiri limite campum
Fas erat: in medium querebant: ipsaque tellus
Omnia liberius, nullo poscente, ferebat.”²

But the golden age passed away, and in its place came, with paled lustre and dimmed glory, the silver age; and men became reckless and mischievous, disdainful of the immortal gods, refusing to offer either worship or sacrifice. And the silver age passed away, and in its place came the age of brass, and still the guilt of men increased, and misery and decay, decrepitude and death, followed as the just and sure avengers, till at length the last, the present age of iron, came, when, in the language of the poet, men are “ mischievous, dishonest, unjust, ungrateful, given to perjury, careless both of the ties of consanguinity, and of the behests of the gods,” for the star-eyed maiden Astræa has returned to heaven, and sorrowing Aidôs has fled from a world of shame.

For ever thus did the Greek explain the riddle of present suffering, refusing to give up his belief in a glorious past, or to acquiesce in the world's evil as the world's law.³ It is true that some of the philosophers both of Greece and Rome held a contrary opinion, and like the natives of Van Diemen's Land, held that man has been progressing from a lower to a higher state.⁴ The legend of these latter, that man was made originally with a tail, and without any knee-joints, and that he owed his present erect form and gait to the kindness of some benevolent deity, is not very unlike the opinions which appear to have found favour with a certain class even in our own time. Their belief in the original imperfection of the human race, and its slow uprising into a higher state of civilization, was well expressed, a great many years ago, in lines which, we doubt not, the majority of our readers will remember:—

“ Cum prorepserunt primis animalia terris,
Mutum et turpe pecus, glandem atque cubilia propter

¹ See Hesiod's *Op. Di.* p. 173; Grote's *Greece*, i. 90; and compare the Legend of Pandora.

² *Virg. Georg.* i. 125. Compare the “*Pollio*.”

³ How the same idea reproduces itself in Latin authors will be familiar to most readers.

⁴ To be found in Backhouse's “*Narrative of Van Diemen's Land*.”

Unguibus et pugnâ, dein fustibus, atque ita porro
 Pugnant armis, quæ post fabricaverat usus,
 Donec verba, quibus voces sensusque notarent,
 Nominaque invenere; dehinc absistere bello,
 Oppida cœperunt munire et ponere leges." ¹

But, as a general rule, the heart of man has instinctively revolted against the idea that a Good and Beneficent Creator called into being a horde of the lowest and vilest savages, who could hardly be conscious of their responsibility to a higher power, and could have no possible escape from the worst vices and horrors incident to mankind. The great majority of mankind have agreed with Plato,² that "it is unphilosophical, if it be not also impious, to regard God as the creator of a race of savage beings, who cannot attain to the proper faculties of their nature, unless through the confusion and horrors of long ages of barbarism, and the misery of many generations."

It is an aching thought to imagine that, during all the long and weary years which have elapsed since man's creation, he has been only slowly, and with difficulty, emerging from a state of barbarism; and that that state owes its origin, actually and *designedly*, to a Being of Infinite Power and Wisdom. And so it has ever been felt. And the idea of a golden age has found an echo in the hearts of nations as widely sundered from one another as the poles. It is an easy thing to ascribe this idea to the "tendency of the mind to admire and aggrandize the past." But it is very hard to understand how such an idea, existing as we have seen so generally, could ever have occurred to the minds of men at all had they slowly emerged from savage life. And, as it has been well said, "it admits of question whether this very tendency to admire the past, be not in itself an evidence of human degeneracy. If the race had been developed from cannibalism, would not the human mind, in its long struggle with wretchedness, have acquired the disposition to think meanly of the past?" ³ But, directly contrary to this, we find that in some shape or other, whether legend, myth, poetic tale, or religious tradition, there ever have existed traces of the conviction of a primal state of order and perfection. Had the evils of which he was conscious been only external to himself, and restricted to the physical world, then man might perchance have emerged from a lower and less civilized condition. In himself he would have contained all things requisite for carrying on his destined development. But he feels imperfection *within himself*. There

¹ Hor. Sat. i. 3. 99—105.

² Θέμις οὐτ' ἦν οὐτ' ἐστὶ τῷ ἀρίστῳ δρᾶν ἄλλο πλὴν τὸ κάλλιστον, Timæus, cap. x., quoted in Thompson's "Christian Theism," ii. p. 262. Compare also the saying of Plato, τὸ ἀγαθὸν τῶν μὲν εἰ ἐχόντων αἰτίον τῶν δὲ κακῶν ἀναίτιον.

³ "Christian Theism," ii. p. 268.

is a schism within his own soul, a contradiction in his most central being. Moral weakness, liability to temptation, consciousness of sin—these are the sources of his most poignant anguish, and the surest adversaries to any progressive amelioration of himself and his species. And to believe that his present condition was the one for which he was *originally* designed, and through which, with the full consciousness of internal imperfection, and an undefinable sense of guilt, he was intended to press forward to a higher stage of being, was impossible, it were better never to have seen the light of day, than to live with such a dull oppressive idea of his future destiny. How full of disappointment he feels his present lot to be, the language of all ages and nations has attested. Philosopher and poet, sage and sophist, have exhausted the whole storehouse of images whereby to describe the illusiveness and uncertainty of life, the gloom and desolation of death, and, worse than all,—

“ That desolating thought, which comes
Into man's happiest hours and homes,”

the thought of sin, of internal disunion, the leprosy of the soul. And is it wonderful that, ever feeling what Homer tried to express when he wrote—

Οὐ μὲν γὰρ τί πού ἐστιν διζυρότερον ἀνδρός
πάντων, ὅσα τε γαῖαν ἐπὶ πτελεί τε καὶ ῥηται,¹

and Herodotus, when he wrote—

Πᾶν ἐστὶν ἄνθρωπος συμφορῇ,²

and Pliny, when he said—

“ Nec miserius quidquam homine nec superbius,”³

and Goethe, when he confessed—

“ Man is a darkened being; he knows not whence he comes,
nor whither he goes; he knows little of the world, and less of
himself,”⁴

and Byron, when he said—

“ The lapse of ages changes all things: time, language, the
earth, the bounds of the sea, the stars of the sky, and every-
thing above, around, and underneath man, *except man himself*,
who has always been, and always will be, an unlucky rascal.
The infinite variety of lines conduct but to death, and the in-
finity of wishes lead but to disappointment,”⁵

¹ Hom. Il. xvii. 447.

² Herod. i. 32.

³ Comp. Plin. H. N. II. 5; VII. i. 41. Also the remarkable fragment of Euripides, quoted by Dean Trench, Hulsean Lectures, p. 290; and the whole chapter in Cic. Tusc. i. 48—“An eagle weary of his mighty wings.”

⁴ Conversations with Eckerman, quoted in Dr. Kay's “Promises of Christianity,” p. 60.

⁵ Compare the poet's language concerning Johnson's “Vanity of Human Wishes.”—“Read it,” he writes in his Diary, 1821; “all the examples and mode of giving them sublime. 'Tis a grand poem, and so true.”—Quoted in Kay, p. 60, from Lockhart's “Life of Scott,” ii. 307.

Is it wonderful, we repeat, that the nations of men, conscious, with greater or less intensity, of the vanity of their present existence, should have revolted against the awful idea that it was designed, that it is the inexorable *condition* of a long, weary, and difficult progress towards a future stage of being, and the state for which they were created by a God of Love? Is it wonderful, is it not far more natural, that they should have taught themselves to look away from the present, either backwards, to a time when it was not thus, when all was purity and peace, when there *was* a Paradise on earth, and man *was* happy and innocent, or, as we shall see they did in our next paper, *forwards*, to a time when that Paradise shall be restored, man himself brought back into communion with Him in whom he lives, and moves, and has his being, and those hopes fulfilled which, in the darkest hours, are never utterly stifled, but spring exulting in the breast of a being who, by a law otherwise utterly inexplicable and infinitely cruel,

"Never is, but always to be blest."

(*To be continued.*)

Correspondence, Documents, &c.

RE-MARRIAGE OF NATIVE CONVERTS IN INDIA.

IN the *Colonial Church Chronicle* for July we printed the letter which the Bishop of Calcutta, as Metropolitan of India, has addressed to the Bishops of his province, on the re-marriage of converts. The Bishop says that "a statement of the whole question will be found in *The Missionary* for April, 1852, containing a carefully considered opinion of the present Chief Justice of Bengal, given when he was Advocate-General, on the law of the case."

As the valuable publication to which the Bishop refers is very rare in England, and is not likely to be within reach of our readers, we extract the greater part of the article in question:—

"Our attention has been called to this subject (which is one of vast practical importance) by the following note from a correspondent:—

'To the Editor of the Missionary.'

Dear Sir,—The difficulties that beset the marriage question with reference to the native Christians, have more or less occupied the attention of nearly every Missionary in this country. At present the practice of the different Societies varies:—the *Baptists* (and the *Church Missionary Society's* Missionaries, I believe) do not hesitate to re-marry the Christian during the lifetime of the unbelieving partner. The *London Missionary Society's* Missionaries allow, I am told, seven years to elapse before the party is re-married. The *Society for the Propa-*

gation of the Gospel's Missionaries, on the other hand, absolutely refuse to perform such marriages, looking upon them as a species of bigamy.

As a practical evil resulting from this lax state of things, I beg to mention an occurrence that took place within the last few weeks, not far from where I am residing.

A native, by name Goiarām, became a convert in connexion with the Baptist Mission; his wife (a Hindu) refused to live with him; whereupon he was forthwith married by the Baptist missionary to a widow who also had recently joined the Christian fold. It is now about four years since this took place, and a child was born two years ago. Within the last few weeks Goiarām's first wife made her appearance quite unexpectedly, and claimed her husband; on this being made known to the Baptist missionary, it was ruled by him (so the Christians of the village tell me), that the claims of the first wife were not to be set aside, and therefore Goiarām must live with her; and the second wife was actually put away without any provision, with a child two years old, and prospect of another. She took shelter under the roof of a fellow Christian, and at the recommendation of some parties was induced to sue her husband for alimony in the Zillah Court, with a view of getting the legality of the marriage tested, if the magistrate could be brought to entertain the question. But before any steps could be taken, Goiarām fearing the consequences to himself, persuaded the woman to return to his house—and he is now actually living with two wives. The Baptists have excluded him from their community.

I beg to add that this is not the first instance of the kind that has come to my knowledge; I can mention particulars as to name, residence, &c., if necessary. I should be very glad to see the whole question discussed in *The Missionary*. I have great hopes that the Dissenters' Marriage Act, which is now in force, will put a stop to these (illegal?) marriages—at least one will have the opportunity of opposing them, and getting a legal opinion.

Yours truly, D. E. C.'

A friend, to whom we mentioned the subject, has furnished us with the following details of a similar case:—

'A man named Nopher Bhattacharjya became a Christian in 1837 or 1838, and was baptized at one of the *Church Missionary Society's* Mission-stations. He had at the time a wife, by whom he already had I believe ten children. At the time of his conversion his family refused to join him, on which he wished to marry a second time. The Missionary sent him, in company with some other persons, to go to the Bancoora district (where his family resided), and call upon his wife to join him. The party reported, on their return home, that the woman was unwilling to join her husband; on which the Missionary married the man to a Christian woman of his congregation. I do not know what interval passed between the man's conversion, his attempt to be reconciled to his first wife, and his second marriage, which must have taken place about 1840—perhaps earlier. Shortly after his second

marriage, his first wife came up and claimed him as her husband, expressing a desire of embracing Christianity with her children. On hearing this, the Missionary was vexed at some misrepresentation which it was then discovered the bigamist had made. But the man lived for some time with both his wives, and had a child by each about the same time. His Christian wife and her child died not long after, as did the man himself. His first wife was subsequently baptized,—I do not know whether during the lifetime of her husband. While a widow, she was employed as a cook in Christ Church School. Two of her sons are now in Kishnaghur.—K. M. B.’

So much for the evils arising from one course ; let us also give an instance of the contrary course being adopted :—

‘In the year 18—, a Hindu Christian named Gourchurn Dey, attached to the congregation of Christ Church, Cornwallis Square, was desirous of marrying a second wife, as his first wife, who continued a heathen, was represented as being unwilling to join him. He was so strongly influenced with this desire, that he threatened to join the Roman Catholics (a priest of which communion had promised that he should have no difficulty about re-marrying, if he joined them), in case the minister of Christ Church refused to join him to a second wife. The minister referred the case, in the absence of the Diocesan, to the Archdeacon of Calcutta (Dr. Dealtry), who thought that the Bishop of Madras, when he came to take charge of the diocese, might, after due investigation, pronounce the first marriage void. When the Bishop of Madras came, the case was laid before him, and the Bishop called for the Advocate-General’s opinion, which was that no licence of marriage could, under such circumstances, be legally granted. Now for the *dénouement*:—the young man who was so desirous of separation from his first wife, because of her alleged unwillingness to join him, has since recovered her ; indeed, it would seem the girl was not very unwilling to join him, for, after some secret correspondence, she stole away from her relations one morning before daylight, and joined her husband, who was waiting at a corner of the road with a conveyance. The parties are now in Assam.’

We have been furnished with a copy of the opinion elicited from the then Advocate-General on this case, which in substance is as follows :—

‘The question does not appear to have ever been the subject of a decision in an English Court of Justice, and is not noticed by the text-writers. A satisfactory solution of it, therefore, could only be obtained by an Act of the Legislature.

In the meantime we must look to the Canon Law, which is part of the Law of England, except where it is at variance with either the Statute or Common Law.

The question is discussed in the second part of the Decretal of Gratian, Causa xxviii. Qu. ii., and the conclusion come to is, that the second marriage of a convert, his former wife being still alive, is lawful, provided the unbelieving wife, and not he, be the party that

refuses further cohabitation. This conclusion is based on the authority of a passage attributed (but erroneously, as has since been admitted) to St. Gregory the Great. A passage to the same effect, but in yet ampler terms, is alleged to occur in St. Ambrose's Commentary on 1 Cor. vii.; but the Benedictine Editors consider this book not to be genuine.¹

Pothier (in his *Traité du Contrat de Mariage*, part vi. ch. ii. art. 4) relates a singular case of a Jewish convert, which was decided so late as the year 1758. The Jew had been baptized in 1752. He went so far as to offer to allow his wife the free profession of Judaism if she would live with him, but she declined. Hereupon he obtained (in 1754) a sentence from the Court of the Official at Strasburg to the effect that he was free to contract marriage *in facie ecclesie*, with any Christian that would have him. He afterwards formed an engagement with a young woman at Soissons, but in spite of the Strasburg decree, and a certificate that it has always been the custom of that diocese to permit re-marriage under such circumstances, the curé declined to publish the banns. To compel him to do so, the convert instituted a suit before the Official of Soissons; but the decision was in favour of the curé, and that decision was, on appeal, confirmed by the Parliament in January, 1758.

Pothier gives the arguments of both sides at some length. *On the one hand* are the Canon and Decretal above-mentioned, and, as the Parliament admitted, "la multitude des theologiens et des canonistes." *On the other*, some passages from St. Augustine and others of the Fathers,—the argument of the indissolubility of marriage, even *adulterii causâ*;—and the allegation that the passages attributed to St. Gregory and St. Ambrose, on which the Canon rested, are not genuine. Hence (argued the Parliament), since Innocent III., who, though an excellent Pope, was no better critic than the men of his day, *was under an error as to matters of fact*, his judgment is of no weight.'

It is not clear that the Parliament was altogether accurate in its premises. For—

1. The passages quoted from St. Augustine as adverse are not directly to this question: whilst Innocent III., in arriving at his

¹ There is also a Decretal of Innocent III. (Decret. Greg. Lib. iv. Tit. xix. cap. 7) which speaks of the case we are considering in the same way. 'Si alter infidelium conjugum ad fidem catholicam convertatur, altero vel nullo modo, vel non sine blasphemâ divini nominis vel ut eum pertrahat ad mortale peccatum ei cohabitare volente; qui relinquitur *ad secunda, si voluerit, vota transibit*; et in hoc casu intelligimus, quod ait apostolus, "Si infidelis discedit, discedat," &c., et canonem etiam in quo dicitur' (quoting Gratian's Canon above referred to).

The interpretation here given of 1 Cor. vii. 13—16, certainly recommends itself as the most natural meaning of those verses as they lie in the context. 'If the unbelieving husband or wife be willing to stay, the Christian wife or husband need have no scruple in consenting to fulfil their social duties (v. 13, 14): but if the unbeliever departs, duty does not bind the Christian to remain unmarried, or else seek reconciliation; there is in this case no such obligation as was mentioned at v. 11; only, let it ever be observed, God has called us to peace (v. 15); and therefore the Christian should prefer retaining his or her partner, if possible, with a view to their salvation (v. 16).'

decision, seems actually to have followed St. Augustine. (See Estius on 1 Cor. vii.)

2. We never could reconcile the indissolubility of marriage *adulteri causâ* with the plain words of Scripture, or the nature of the marriage-covenant.

3. Though the commentary on 1 Cor. is admitted not to be genuine, the same opinion is expressed in the Commentary on St. Luke (ch. xvi.) which is by St. Ambrose.

But supposing it to be conceded, that an obstinate and insurmountable unwillingness on the part of the unbeliever to live with the Christian husband or wife forms a sufficient ground for allowing of a re-marriage, there may still be a *legal* difficulty in the way. The first marriage (even if the canonists' view be adopted) is only voidable, not void.

'Before the second marriage can be legalized, there must be some sentence of a competent tribunal dissolving the first. Without this, a party contracting a new marriage would be liable to prosecution for bigamy under 9 Geo. IV. c. lxxiv. sec. 70, which says, "*Any person professing the Christian religion, who, being married, shall marry any other person during the life-time of the former husband or wife, shall be guilty of felony.*" The material exception is that of "any person who at the time of such second marriage shall have been divorced from the bond of the first marriage, or any person whose former marriage shall have been declared void by the sentence of any court of competent jurisdiction."

Now, it does not appear that there is any Court in India having competent authority to release him from the bond. The Bishop's jurisdiction is limited by the letters patent to the correction of clerks; the ecclesiastical jurisdiction of the Supreme Court is restricted by the terms of the Charter to *British* subjects: while there is in fact no such thing as a divorce *à vinculo* among Hindus. A wife may be *superseded* on various grounds; but in every such case she continues (though separated) to be a wife, and is entitled as such to a maintenance. The effect of such supersession, therefore, is not divorce, but legal bigamy; and the principles of the Hindu law of marriage are consequently inapplicable to native Christians.'

This legal difficulty, however, might easily be got over by an Act of the Legislative Council. The more important question is the previous one: would a Christian be right in *accepting* a divorce on this ground, supposing there were all the legal machinery ready to hand? 'Christianity,' says one who has the highest claims to be heard on this point, 'knows but of one Law of Marriage, founded on the order of Creation, and the express republication of that law by the Incarnate Word in His authoritative doctrine.' We should always regard with the greatest jealousy anything that tended to make the binding character of wedlock depend on human statute or enactment.

Accordingly, it deserves to be well considered whether those who—as the Missionaries of the *Society for the Propagation of the Gospel*

have done—advise the converts under such circumstances not to re-marry, are not following more closely the example of St. Paul, who did not scruple to advise the Christian converts at Corinth, the most licentious city in Greece, to remain unmarried ‘for the present distress.’¹ Should not the converts be taught to look upon this as part of their cross? And if they really did learn to look at it in this way, are we not sure that God would never ‘suffer them to be tried above that they were able to bear, but would with the trial also make a way to escape, that they might be able to bear it’? The way to escape might be in one instance furnished by the increase of spiritual strength, resignation, and purity; in another by the wife’s being persuaded to return to her husband; but at any rate the promise would be *somehow* made good. This we believe to be the ‘more excellent way:’ to which, however, the words spoken by St. Paul on a different point may be applied:—‘This I speak for your own profit; not that I may cast a snare upon you.’

For, it must also be borne in mind, we are taught to interpret even express, positive, Divine institutions, as having a *moral* bearing, ‘as made for man,’ and for the promotion of his highest interests, ‘not man for’ a mere irrespective, unbending observance of them. If the declaration, ‘I will have mercy and not sacrifice,’ was applied to determine the obligation of the Sabbath, may there not be *extreme cases* connected with the ordinance of marriage, where the same rule, or rather principle, is to be our guide? This is a very serious and important question; for on its determination, how many individual cases of happiness or misery, and how much of the future well-being of the native Church, may hang!—If any case can be thought to allow of such an interpretation, it is surely that of the uneducated Hindu convert, surrounded by so many influences of a degrading and seducing nature, to which his early habits and training make him specially susceptible.

If the above observations assist in the determination of this important question, that will be enough; and they ought not to be found fault with because they do not peremptorily decide it. Hesitation, on such a point, is no symptom of weakness, any more than dogmatism would be a proof of wisdom.

To sum up, then, we think that if an unbelieving wife departs from her husband, and after every reasonable inducement has been given, still declines to live with him, he is *at liberty* to marry, if necessary for his soul’s health.—We are not here looking at the matter in a legal point of view; of course there should be a competent tribunal to take cognisance of the facts of each case; but we are speaking of it *in foro conscientia*, as the individual stands related to the law of nature and revelation.

At the same time, we think every person so situated should be strongly exhorted to aim at the higher ground. ‘All things are lawful for me, but all things are not expedient.’—‘For the sake of my poor wife, in the hope that she may yet be restored,—for the sake of giving

¹ 1 Cor. vii. 27,—‘Art thou loosed from a wife? seek not a wife.’

an example of patience and self-denial to the heathen—for the sake of my Lord, who has allowed this “thorn in the flesh” to harass me,—I will take up this cross, and may His grace be sufficient for me, and His strength made perfect in my weakness.’ ”

THE NEW ZEALAND SYNOD.

WE have lately placed before our readers the address of the Bishop of New Zealand at the opening of the Synod at which he presided. We are indebted to a correspondent for the following interesting extracts from a letter written by a member of the Synod.

“Its spirit was eminently harmonious, calm, business-like, and working. Though most of its members are quite unpractised in deliberative assemblies, they got almost immediately into the track of such bodies, and into obedience to standing orders.

Our President, the Primate, who declined the chair except by election, was, of course, a main help in drilling his counsellors into order, and keeping them to the point and to unflagging industry.

His address, having been printed, has, no doubt, reached you.

Of the points there proposed, the following have been dealt with, and measures enacted :—

The constitution of General Synods.

The constitution of Diocesan Synods.

The transfer of the Trust Properties held by the Bishop of New Zealand.

Delegation of General Synod's powers to a standing commission.

Formation of Parishes, and definition of duties of Parish Officers.

Mode of appointment of Pastors in settled parishes.

And one or two measures of minor or of temporary import.

The General Synod in future will be constituted on the same principles as the present—three orders, two elective, consent of majority of each being required for enactment.

The changes are, that the Metropolitan will henceforth be *ex officio* President ; and the constituency, all adult males who make the simple declaration, ‘I am a member of the Church of England,’ without any negation of other membership.

— contended strongly for the negative clause, but in vain.

We have got a communicant qualification for the lay representation unanimously conceded ; and must be content with thus limiting the choice of our motley constituents.

The truth is, as — allows, the condition of the country goes far to justify an abstinence from negative tests. Many men who have been brought up as Wesleyans or Presbyterians join the Church, and become very valuable members ; but are unwilling to give a further pledge of their final rejection of their former membership, either for want of sufficient conviction, or from the fear that, in some future contingencies, they may be driven, by lack of Church ministrations, to seek them amongst their former brethren.

The Diocesan Synod will have the same constituency for its lay representation as the General Synod. The Clergy will not appear by representation. The Bishop will have an absolute veto. It is to meet yearly; the General Synod ordinarily once in three years. It will have to adapt much of the legislation of the General Synod to diocesan circumstances, and to consider and propose measures for the future General Synod.

The Standing Commission of the General Synod is to perpetuate the executive life of that body, for the management of its numerous trusts; replacement of trustees, acceptance of property, &c.

It is not to be a tribunal; but it is to act as a kind of grand jury, in cases of appeal from a Diocesan's refusal of institution, to hear them *ex parte* before going up to the bench of Bishops.

The most difficult measure, the tribunal bill, was handed over (after full discussion, but at a later period of session) to the Standing Commission, for further manipulation; the amended measure to be sent by the Standing Commission to the Diocesan Synods, and to be adopted provisionally (at their option) until next General Synod.

The principles of the measure are similar to those of the English Clergy discipline bill: a preliminary Court of Inquiry; a Court of Assessors to conduct trial with the Bishop, the Bishop declaring sentence and awarding penalty; Appeal to Metropolitan Court, i.e. Metropolitan Bishop and Assessors.

The Assessors are to be a body chosen by the Synod, out of whom the Bishop will form the Court in each case.

The debateable points were what kind of evidence admissible? what penalties? provision for expenses?

These must ever be very knotty under our colonial circumstances; viz. no power to summon witnesses, or funds to pay them.

In the Standing Commission, there will be more of legal weight of opinion than we had in Synod. There we had only one lawyer, Swainson, the ex-Attorney-General. The Judges resolved not to come in; a resolution which they will probably cancel before Feb. 1862, the next proposed meeting.

With the exception of this legal deficiency, our Laity were a very satisfactory body; their tone was very conservative and respectful, and they had (with very slight exceptions) no absurd jealousy for the privileges of their order.

One great harmonizing influence was gained by the Bishops sitting in the same chamber with the other orders, and joining in all the debates. It was done on the understanding that at the request of *any one* member of any order, the order should withdraw for separate consultation; but the session passed without any one withdrawal, and all felt the gain of our united consultations.

There was certainly no hamper upon the freedom of debate, as was feared. Clergy and Laity spoke out without restraint in the presence of Bishops and of each other, and much to mutual advantage.

Besides the *Statutes* (the name of Canons was rejected) passed, there were several resolutions sent forth, which are to circulate in the Diocesan Synods, and test opinion, and guide, if they can, diocesan action.

They will be of considerable value, come whatever may, from having elicited opinions, and brought men to think and speak alike on some important points.

We have affirmed the catholicity of our Mission, and the consequent duty of extending the ministries of our Church to every one who will receive them, even on the weakest assertion of membership; and we have declared the *equal* claim of the two races on the Church's ministrations, and also the duty of extension to the heathen beyond."

RECENT EVENTS IN THE DIOCESE OF CAPETOWN.

THE Parliament of the Cape colony has recently been engaged in the consideration of several measures of importance connected with Church matters here.

The first had relation to the marriage laws of the colony. Hitherto it has been the custom to consider all "Christian ministers within the colony" as marriage officers, to whom the Government committed the charge of obtaining the necessary legal declarations. Whatever was the usual service or form of each religious body, that was respected by the law as a sufficient and legal marriage. All bodies of professing Christians have thus been treated in the most liberal manner; and, as regards them, the only difficulty experienced by the executive has been as to the limits to which the title "Christian minister" can be extended.

But in another respect considerable difficulties have been experienced. In Capetown, and in several of the other towns and villages, there is a numerous and thriving Mahomedan population. And in the colony generally, besides a large heathen population, there is the usual proportion of Jews. But the law could not recognise their marriages because not celebrated by the minister of some avowedly Christian congregation. It has been often pointed out that if proper marriage officers for these bodies could be appointed, the legal marriage with one wife only, with the influence of the colonial law of succession (which differs materially from that of England), would have an important effect upon the social customs of the Mahomedans. Such a plan as this was suggested at the Synod of the Diocese, as in some sort a remedy for the system of concubinage of a very immoral description which prevails among certain classes.

The Government introduced a bill in the present session to effect this object. Advantage was taken of this opportunity to propose that the *legal* marriage of members of all bodies should take place before officers appointed for the purpose, quite independently of the religious ceremony. Long debate ensued on this subject; but, in the end, the Government proposition alone was agreed to by the Lower House. It seems doubtful, however, whether it will be permitted to pass the Legislative Council.

The other parliamentary question referred to has excited still more public attention. It has reference to the voluntary system. At

present, grants are given from the public funds to ministers of several religious bodies. These grants are of various amounts, and no general system appears to have been laid down as to the character of the congregation selected for the grant. The Dutch Church has the lion's share of the sum; and the particular congregations which receive the aid are said to be, generally, the most numerous and the richest in the colony. For some time a disposition has been on the increase to prevent any augmentation of the annual grant, if not gradually to reduce it. But in the present session a strong attempt has been made to obtain an augmentation, specially (as it appeared) for the benefit of the Dutch Church. This has, therefore, been strongly opposed, and the hands of the opponents of the measure have been materially strengthened by a motion of the colonial Attorney-General (who is a Socinian) that State aid should be tendered to all religious bodies, Jews and Mahommedans included. This proposition was negatived; but so many other difficulties have been encountered, that it does not appear probable any progress will be made in reference to the proposed increase.

• Out of Parliament the general opinion seems to be, that the system of State aid cannot be much longer maintained. A striking lecture by the Dean of Capetown, in which he seemed to accept the coming change, and to strive to prepare his hearers for it, has attracted much attention.

The corner-stone of a new church, to be dedicated to St. James, situate at Green Point, the western suburb of Capetown, was laid on Whit-Monday. The ceremony was a very impressive one, and was witnessed by many hundreds of spectators. It is hoped that a similar event will be witnessed at the other extremity of the city,—at Papendorp,—on St. Peter's Day.

On the whole, our prospects in this Diocese seem very cheering. Among the Capetown community alone between 2,000*l.* and 3,000*l.* has been raised for Church purposes during the last six or eight months, in addition to the usual offertory collections in the various churches to meet current charges. Among the objects for which aid has thus been given (in addition to the new churches mentioned above) are, the enlargement of Trinity Church, and the completion of St. John's church and schools, Capetown; the erection of a gallery in the church at Mowbray (a suburb of the city); and organs at Wynberg (do.), at Rondebosch (do.), and in the cathedral. And aid has also been given towards the erection of school-chapels at Malmesbury and Durban, and for the adaptation of a building for such a purpose in Capetown. At these three places, and at others in the Diocese, missionary works appear to have been materially developed during the past year. In Capetown alone upwards of eighty coloured adults, including several Mahommedans, have been baptized during the last twelve months.

JOURNAL OF THE LATE BISHOP OF ANTIGUA.

[We acknowledge with thanks the permission which has been accorded to us of printing in the *Colonial Church Chronicle* the following extracts from a Journal kept by the lamented Bishop Rigaud.]

"DOMINICA.—On Monday, November the 8th (1858), we sailed for Dominica. I had been disappointed of more than one vessel which I had hoped to obtain. There was nothing disengaged in harbour but the Montserrat mail-boat *Heartsease*, of little more than thirty tons; this could take me to Dominica, and leave me there, to return to Antigua by the steamer on Saturday, and so it was arranged. The Rev. R. Bindon, curate of St. Luke's, was to accompany me as travelling chaplain, such an attendant being allowed at Government expense. Dominica disputes with Trinidad the palm of tropical island scenery in the west; of course I set aside such great islands as Jamaica, Hayti, Porto Rico, and Cuba. But there are really great mountains there, with precipices to shake the nerves,—forests,—and rivers, so that much of the cane is crushed by water power. The one clergyman requires encouragement in the midst of Roman Catholic encroachment. The run between Antigua and Dominica ought, it is reckoned, to be made in twenty four hours, if all is well; but winds may vary, and calms may occur, so we were provisioned for more than one day,—fortunately, as events proved, for it was not until Wednesday, November the 10th, at noon, that we stood on the beach at Dominica. Major Ord, the Lieutenant-Governor, was up at a country house, but had directed a signal to be made at the battery as soon as I landed. This had been hoisted, but it was calculated that it would take him two hours to ride in through the mountain roads (this will give some idea of the place); and as he probably would not start until after lunch, we lunched also. I then inspected the schools.

In my last, as far as I can recollect, I gave an account of my voyage as far as Dominica. I can now refer to one or two authorities for statistics, which I had extracted indeed before, and taken with me in the hope that I should be able to use them while travelling, for the benefit of those in England, but which unfortunately flew away into the sea as I was taking another paper out of my pocket on board the schooner. Not, indeed, that I had much time available, but I might have made my account of Guadaloupe more perfect, when I described it *en passant*, instead of having to return to it now. I alluded, I believe, to its highly cultivated appearance, and to the elegance of its country seats, scattered over its hill sides; and mentioned that it, like Barbadoes, was fortunate in possessing a numerous population. The area of Guadaloupe is 534 square miles, and its total population in 1836 was 31,252, slaves 96,322, total 127,574. This has increased since, I believe. It is true that this is not comparable to Barbadoes, which rejoices in 122,198 inhabitants to 166 square miles; but then it is great indeed compared with some of the other islands. Perhaps there is none with which it could be better compared than with its

neighbour Dominica. Both are mountainous, and therefore susceptible of cultivation only in part ; both volcanic, and very similar in character of soil ; while Barbados is devoid of any high ground, and out of an area of 166 square miles about 128 are under cultivation. Now the area of Dominica is about 291 square miles, and its population in 1842 was only 18,291 of whom but 700 were whites. At present it can hardly exceed 20,000, and the proportion of whites has not increased. So then Guadeloupe has about 240 inhabitants to the square mile, Dominica not more than 70, if so many,—a very marked difference. Population is at once a source and an indication of prosperity, but many causes may contribute to produce that desirable result. One, I think, has been the fact, that the French creoles treat their colonies as their home ; the English, of the last few generations at least, and of the present, look upon the Indies, whether West or East, rather as places in which they are to make money, to be spent, whenever possible, in the mother country. Hence arises all that system of absenteeism, and consequent debt and distress, under which the English West India islands have been and are to a great extent labouring. I return now to Dominica.

We landed there about half-past twelve. The clergyman, Mr. Roper, was not on the look-out himself, having been called to visit a sick parishioner. Besides, although it was known that we had sailed on Monday morning, the schooner had not stood in near enough to be recognised, and the deadness of the calm prevented my flag, with the arms of the see which I had purchased of Bishop Davis's estate, from flying out.

Mr. Roper had, however, directed one of the Custom-house officers to look out for our arrival, and my hat declared who we were as we neared the shore, so that I was greeted with a welcome immediately on touching land.

The approach to the town of Roseau, from the sea, is singularly lovely. On the left, as you look towards land, the Roseau river rushes over its rocky bed into the ocean ; and the stream being rapid, and the anchorage an open roadstead, not a protected harbour, in which there is almost always a heavy swell setting in, there is a row of white breakers at the debouchement of the river, which thunders on to the shallow bar, which is apparently formed of shingle, or *débris* of coral and other rock. The mountains rise behind the town, clothed to a considerable height with the richest verdure of tropical vegetation, and then capped with clouds, which, attracted by their summits, render this favoured spot subject to frequent and violent showers. Immediately at the back is the plateau Morne Bruce, once the site of the garrison. This descends steeply on the left to the valley of Roseau, and, far inland, ridge rises over ridge, and peak towers over peak, to an elevation of 5,314 feet. To the right of the town is an inclosure with really splendid trees,—of the Indian fig, and I think Ceriba tribe,—which somewhat obscure the view of Government House, while they afford it such a shade as I have not seen elsewhere ; and still as far on as eye can reach the same character of hills, 'with verdure clad,'

extends, until an abrupt promontory closes the view, which beyond can dwell on nothing save the bright and dazzling sea, as it flashes in the sun.

We walked up to the parsonage, remarking as we went along the peculiar character and features of the town. It is perhaps the most thoroughly tropical in its appearance of all that I have seen—certainly of all that I had visited then. The streets are broad, and paved solidly with large stones, but without trottoirs; and all slope from both sides to the middle, where there is a somewhat considerable gutter. This arrangement is made necessary by the torrents, which sweep down the inclined planes of the streets from the higher land above during heavy rains. It makes them, however, by no means suitable for carriages; and there is not a single vehicle, I believe, in the island. Indeed, if one could be used in the town, it could not be driven half a mile out of it along the mountain roads, which even at this short distance are only available for riding, and only wide enough, and pretty steep, for that. The houses are built at short intervals, and these are filled with trees and flowering shrubs; the palm in more than one variety, the hebeiscus, &c., with other trees, plants, and flowers, catch the eye at every turn.

I fear some parts of what I have written involve a repetition of my last Journal, but I know that I had mentioned our reaching the parsonage, our visit to the schools, and our going to Government House. I will therefore now take up my narrative again at that point, only adding (1), that one conspicuous object from the sea is the tower and spire of the Roman Catholic cathedral—a spire in itself is a rarity in a land of earthquakes and hurricanes; but this would be reckoned handsome in many a good county town in England. The west end of this cathedral is its only really good part. The nave and aisles, though of some size, are but of wood, painted to resemble dressed stone, and in other parts of stone-work of but a mean character. The interior I did not see. This cathedral we passed going to Government House, as also we did (2) a convent of French nuns. I suspect indeed they are not nuns proper, but rather *Béguines*, or *Sœurs de Charité*. (3) We saw also the English church as we passed, a good, somewhat plain, but substantial building, with fine trees in the churchyard, which extends to the inclosure of Government House.

Having at last reached Government House, I had a good bath and complete change of dress, which one could enjoy after the confinement, heat, and discomfort of the voyage.

Major Ord, the governor, an officer of the engineers, had arrived with his secretary by the time I was presentable. Mrs. Ord had remained at their mountain home, Buena Vista, on account of the badness of the roads from rain, but was to come in next morning. From the governor I obtained the following information as to the island, its inhabitants, and its productions.

Its magnitude and its population have been mentioned already. The latter is almost a matter of conjecture. Governor Ord says under 21,000, and I think I am right in placing it at about 20,000, since

the tendency to increase has not been large in any of the islands, and we know that our own portion of Dominica has decreased. Some twenty years ago the Caribs numbered about 2,000, they now do not exceed 400. Again, there has been a considerable amount of emigration from all my islands to Trinidad. This has affected even those where cultivation is carried on to the highest extent practicable, and would therefore affect Dominica to a yet higher extent. For, unfortunately, the coffee cultivation, which once flourished here on these glorious hill-sides, has now almost become extinct. More than one reason is assigned. * * *

Of the 20,000 population, only 700 belong to the Church of England; some 16,000 are really or nominally Roman Catholics; there are also many Wesleyans, and I should fancy a good many owning no form of Christianity at all. The preponderance of Roman Catholics is to be accounted for from this having been long a French island. It was only ceded by France to England in 1763.

We have but one clergyman here, Mr. Roper, a very worthy and earnest young man, whose schools, I must say again, do him great credit. The members of the Church of England are not all concentrated at Roseau, but some of them are scattered over other parts of the land. There is, indeed, an outlying chapel, which, as usual, is in bad repair, but where a congregation is occasionally gathered, and where one could not only be regularly collected and kept together, but unquestionably increased if I could give a curate to the rector of the town parish. Moreover, when I hear so many speak of the exhaustion of solitary labours, I cannot but remember that our blessed Lord himself sent out His apostles "two and two," even while He was still on earth, for them to return to Him for advice and strength. In England, or a continent, or on some of the islands where our Church has more sons and daughters, and there is regular parochial organization, the clergyman has the blessing of holding converse with his brethren. Here, in Montserrat, Anguilla, and Tortola, such opportunities of happy intercourse come few and far between. It must be remembered that the Roman Catholic establishment here consists of a bishop and thirteen priests, so that our making no progress among the labouring population reflects no blame on Mr. Roper.

I must turn now to that interesting relic of the aboriginal Caribs which we meet with here. They live in villages of their own in the interior of the country, and consequently among the hills. My stay was necessarily so short on this occasion that it was impossible for me to visit them. They retain many of their old habits—the occupation of the men is still the chase, as of old; and they are but little, comparatively speaking, given to agricultural pursuits. Nature provides them with abundance of food, and, in fact, almost all the wild creatures of the mountain, the forest, and the stream form their game. The mention of these will necessarily lead me to mention some of the objects of interest in natural history which are to be found here. Among the quadrupeds less common in other islands are the agouti and the mănãcoe (or manacou, the oe is pronounced like oo, and, I believe, is

the more correct spelling); the former name we generally mispronounce in England, calling it agoûti, whereas the accent is on the first syllable, and the second is pronounced short, āgoûti. The manacoe is a small animal, not indigenous, I believe; it is said to have been introduced in hope that it would wage war with the rats, which did much damage to the planter; but instead of doing this he prefers a vegetable diet, and does plenty of mischief himself, so that the taste for him on the part of the Caribs is decidedly beneficial. He is like a small opossum. Besides these quadrupeds there is a very fine and handsome breed of parrots—green on the back, and dove colour, brightening into purple, on the breast—which is also eaten. There is a remarkably fine pigeon which abounds in the forests here, known as the Ramier pigeon; and these I think are the most peculiar birds and animals. The iguana, or guana, as it is often called, exists here it is said, but not in any great numbers. The most remarkable reptile is probably the “crapaud;” this is a frog, not a toad. Of the Dominica crapaud I might say much, for he is a great creature—six and a half inches from stem to stern, and four and a half inches broad, is one which I have brought home with me preserved and varnished. His thigh is about the size of a spring chicken. He is excellent eating, being cooked in various ways. In what particular form the Caribs cook him I know not; but they do cook him, and one regrets to hear that from the want of proper care he is getting scarce, only a little so, however, at present. When we add the more common birds and animals to those I have mentioned, it will appear that the Carib hunter need not starve. And when I add that this glorious island is as rich as can be conceived in fruits and vegetables, the latter simply requiring to be put into the ground to return an hundredfold, and that the fruits grow wild, it will not be surprising to add the Carib is disinclined to labour. For what does he want money? His tobacco grows round him; rum is one of the staple productions of the island,—for the sugar cultivation continues, though that of the coffee has passed away—and he can get his spirituous poison for a trifle; and so there he lives up in the hills—over which his forefathers once reigned a free and manly race,—a sadly degraded savage. I know not yet that it will be possible to do anything in the way of a mission to them.

Bishop Coleridge could do little or nothing for them, and what should I do? But I must go back to the island soon, to see if anything, and what, can be done; for it is a miserable thing to think of a whole people passing away from the face of the earth, as these will do in a generation or two, unless something can be done to redeem them in temporal matters. And what affords so good a hope as making known to them the great offers of spiritual redemption? I fear, however, that I shall find that they are many of them nominal Roman Catholics, resting in lazy, simple acquiescence in the sacramental theory of popery, and combining nominal Christianity with almost heathen darkness. As I have allowed myself to write so much on the subject of the Caribs, I will conclude the information I have been able to collect of them at once, though I ought, according to my plan,

to have continued and completed my account of the natural productions of the island, in the inferior orders of creation. They seem to have but one industrial occupation, and that is a peculiarly beautiful basket-work ; their shape when covered down is an oblong square ; there is no handle. They are beautifully plaited, of split bamboo I fancy,—at any rate, of narrow strips, stained of different browns and black, or left of the natural white—are called water-tight, and really are impervious to rain, consisting not only of a double woven or plaited case, but having leaves, or strips of leaves, probably of the plantain or banana, laid in between the woven work. Again, they are very convenient for packing linen and ladies' light things for travelling ; the two portions, bottom and lid, are of equal depth, one of which will just fit over the other, they can, therefore, be extended to nearly double the capacity in one state that they are in the other. And lastly, they are made and sold in nests, *i. e.* one within another, to the number of a dozen in the largest nests. In these the outer basket is near three feet long, by twenty inches wide at least, the innermost barely a foot in length. But smaller nests are to be had, of a pretty round form. If a complete nest of any kind is wanted, the only certain way of obtaining it is to send up into the mountains and order it, and, perhaps in nine months, an energetic Carib will complete a nest of twelve large ones. He will perhaps charge ten dollars, and that will keep him in spirits—literally, not metaphorically,—and clothes for a year. This will give an idea of the amount of their industry, and of the call upon their industry ; and of course, unless artificial wants are created, man will only work to supply the simplest needs. The stimulants, tobacco and spirits, unhappily become a need, and, still more unhappily, are each supplied at little cost indeed.

The Governor's butler is a person to be noted. We were so engaged in conversation the first evening that I only observed that he was a very tall negro. But I find he is not a Creole, but a native African, a Yoruba chief, who was taken prisoner, sold as a slave, taken by one of our cruisers on board the slaver, and of course liberated. This was some seventeen years ago, and he is domesticated in Dominica. His face is curiously marked, not with tattooing, but with gashes, so cut and managed in the making that one side of the ear forms a projecting ridge, and thus his cheeks are scarred in parallel lines of ridge and furrow.

Another Yoruba man called upon me by appointment, under peculiar circumstances. He also had been taken on board a slave-ship, but much more recently, and was much more savage, or much less educated, than the butler chief. However, Mr. Roper has done much to Christianize him, and he was desirous to be confirmed, and had been under instruction for the holy rite ; some difficulty had arisen, a quarrel with his wife, and Mr. Roper had referred him to me. He believed he was really sincere, and that this would teach him to distrust himself more, and seek more earnestly a higher strength hereafter. Poor fellow, I was well enough satisfied with him.

The following morning (12th November) was occupied until prayer

time in writing letters. At half-past ten Mr. Roper and Mr. Bindon came in for me, and after putting away my writing things I went to my room to robe. Happily the day was as fine as the former was showery, a circumstance of more importance in this part of the world than in England, for the Creoles of all colours and shades, from white to black, are as afraid of wet as if they were their own sugars. The general belief is, that to get wet is a forerunner of fever, and if this belief is well grounded there is reason enough for apprehension. However, the day was fine, and by half-past ten the church was thronged; at a quarter before eleven we walked across (the Governor in uniform), Mr. Roper having given one more look over his rows of candidates before I went and took my place at the Communion Table. At eleven the service began; after the Litany I proceeded as usual, Mr. Bindon reading the introductory address, Mr. Roper presenting his people. The congregation was extremely orderly, though crowded, and in part appeared very devout; but there were a good many Protestant dissenters attracted by curiosity. The demeanour of the candidates was very satisfactory; and I observed my poor Yoruban among the rest. I endeavoured, as I always do, to be plain in my addresses to them; but I fear that he could not understand all that was said. Indeed, this is not the only case where I have had to look at the honest desire for a means of grace, rather than the actual amount of knowledge required, as affording a claim to admission to the rite. What can be done for a poor old creature above sixty, worn with field labour in youth, and who has never learned to read, and who, therefore, has to acquire everything by having it repeated over and over to him? Can we expect such to be able to repeat the Catechism? However, these were not here. The singing was good, and, on the whole, I hope a favourable impression was made on the Wesleyans,—one of their ministers was present. Some of the young people seemed a good deal moved by what I said, and at the time of imposition of hands; and the service was therefore a comfort and happiness to me. All was over about one o'clock, and we returned to Government House. It is not, perhaps, out of the way to notice that the style of dress, the style and tie of the turbans, did indicate the influence of French taste even out here, as I had been told I should find to be the case.

At four o'clock the gun fired to announce the arrival of the steamer in sight to the southward. In half-an-hour all was ready to move down to the beach. My portmanteau and robe-case were carried off, and, accompanied by all the Government House party, I followed to the point of embarkation. It is a ten minutes' walk, and the steamer would not be in until after the second gun fired, but I found Governor Ord knew well what was to be done. For the beach was crowded, and the process of hand-shaking, which began with the twenty or thirty whom I knew, had to be extended to as many as could push a hand forward, and the last words had to be repeated to numbers; at last I said good-bye once more to Mrs. Ord, and hurried down to the boat. The mail-boat returned from its trip to the steamer with the

mail-bags from England ; Governor Ord stepped into his boat, and the wheels went round, and Mr. Bindon and I were on our return to Antigua.

Montserrat.—Sunday, November 15th, was spent in Antigua, taking part in the services at the cathedral. Early in the week, accompanied by Mr. Bindon, I sailed for Montserrat, where we were received by the Hon. Mr. Rushworth. * * *

A long and beautiful ride brought us to the parish school of St. Peter's. We arranged to examine this on our return, and the master, Mr. Palmer, a very respectable coloured man, who acts as reader and catechist also for the district, joined our party, leaving his wife in charge of the school. Half-a-mile more of riding, still ascending on the whole, brought us to the church, embosomed in trees, and seeming lovely, and strangely far from human habitation, from there being no village round it. The population are either gathered in the negro houses of the estates, or scattered over the hills, their cottages invisible amid the richness of vegetation. The church itself is in a melancholy, not to say a disgraceful, condition,—the daylight visible through holes innumerable in the roof, which requires to be thoroughly new shingled ; the timbers, also, are some of them unsound, and need replacing. After inspecting the registers, church plate, &c. we remounted, to go on to the cottage which had been rented by the last incumbent, alas ! three years ago, as a parsonage. And delightful indeed it was, though neglected. A few hundred yards from the church,—it stands just below the brow of the hill, which slopes away in front to the sea, I should think 700 or 800 feet below, and behind to a valley as lovely as ever entered into the mind of painter to conceive. Its little garden had roses and oleanders in rich blossom, and oranges in full bearing, and with the least care and cultivation might have more. Go a hundred yards or so further to the brow of the hill and you can catch another view of the sea north-eastward, between two wooded mountains, with Antigua in the horizon ; and all around the deep silence and grandeur of nature were most impressive. The parsonage is but a cottage,—a sitting-room and two bed-rooms on the principal floor, and two or three below. But I felt, as I sat there and looked out over all around me, that if tired with the work of the diocese, and the more public life which my position entails on me in Antigua, a month's residence here, and the simple duties of a rural parish, would give refreshment indeed to the weary mind. Not that there is not work to be done here. The population lie scattered far and wide, and the sheep have long been without a shepherd. But they are, I have reason to believe, attached to the Church, and to any man who would not mind being eight or nine miles from the town of Montserrat, but who could make his happiness in his family and his people, *i. e.* in a word, to a man with missionary spirit, the situation would be delightful : 200*l.* a-year would equal 300*l.* in England. But a man must be prepared to trust to his own poultry-yard, his own sheep on the hill-side, or else his cask of pickled pork, for dinner ; he cannot send to market very often. But how happy, how peaceful

ne might be here,—and what a field of usefulness ! God send such labourer for this portion of His vineyard.

It would not do to linger here too long. So we remounted for our ride homeward. Before reaching the school we diverged some fifty yards from the road, to see a sick person of whom Mr. Palmer the catechist told me. She proved to be an elderly white woman, who, with a sister, had been living for years out there. Three or four cottages were gathered together, but quite concealed from passers on the road, as well by their bananas, &c. as by the wild growth of bush and tree. The labourers were still out on their day's work ; the sister, who was in better health, was looking after some four or five husky little ones, whose mothers were in the field, and one was lying fast asleep, half naked, with its thumb in its mouth, on the floor of the sick woman's chamber. I found she had been suffering from hemorrhage of the lungs ; and after administering such spiritual consolation as I could, and leaving a trifle to purchase material comforts, sorely needed, I got into my saddle again. Alas ! these two poor women had been communicants, and had longed for the deep blessing of the Holy Eucharist,—how long ? Mr. Todd promised to ride out and visit them at an early day ; but how do we need another pastor here ! Well, my promised work must be done, so I could not linger, but returned to the school. There I examined the two first classes, and heard the little ones read, and the very little ones spell. They had Mr. and Mrs. Palmer credit. Then came the usual singing, and then with prayer and blessing I dismissed them. Good Mrs. Palmer expected my visit, and had made a cake, and a slice of this, with a glass of wine and water, formed excellent refreshment after our work. Once more on horseback we pushed forward, not that we could ride fast over the path, but there was no time for further delay, and we might not linger to look at the beautiful views which met our eyes on our return."

Subsequently each island belonging to the Diocese of Antigua was visited by the Bishop. Confirmations were held, and various other services performed. The notes taken of this visitation had not been written up into the Journal at the time of the Bishop's death, on 7th May.

EXCURSIONS IN PALESTINE AND SOUTHERN SYRIA.

THE Excursion in Samaria, Galilee, and Peræa, published in the *Colonial Church Chronicle* in the course of the two last years, has introduced the reader to the scattered sheep of the spiritual Israel, whom the providence of God has spared from the ravages of the devastating locusts of the Arabian desert, and from the long oppression of their Saracenic and Turkish masters, to testify to the truth of Christ, even in their depth of debasement and ignorance, and to witness to the vitality of the faith before those who have been its most relentless persecutors.

It is hoped that it will not be an unthankful task to exhibit to those who are interested in the fortunes of the Church in the land where it was first planted by its Divine Head, and nurtured by the Twelve and their apostolic successors, its present state in Damascus and Mount Lebanon,—still in contiguity to various forms of error, but in a less depressed state than that in which we found it in the trans-Jordanic regions. The attention of the *Society for the Propagation of the Gospel* was directed, not long since, by Mr. Cyril Graham, to the Druses of the Jebel Hauran, whom he represented as anxious to receive instruction, and willing to support teachers from England. It may be interesting, therefore, to investigate the history and religion of that remarkable people, in connexion with their more numerous brethren, settled in the villages at the south of Lebanon, which derives from them its modern native name of Jebel ed-Drúz, the Druse Mountain.

This Journal will lead us through some parts of Palestine which were not explored in our former excursion, and over part of the ground before trodden, which last will, therefore, be passed over very lightly. Where anything of Scripture interest, in connexion with sacred history or geography, appears to demand it, I shall not scruple to enter into fuller details.

PART II.

DEPARTURE FROM JERUSALEM—GIBEAH OF SAUL—GIBBON—SOLOMON'S VALLEY—BETH-ORON THE UPPER; THE LOWER—LYDDA—BANKUH—EMMAUS—JAFFA—ANTIPATRIA.

Monday, May 1st.—Quitted Jerusalem, with a heavy heart, at half-past eight, in company with several friends, who, in accordance with ancient custom, came “to bring me on the way,” and whose tried friendship made it more difficult to sever the ties which bound me to the Holy City more strongly than I was at all aware until I came to quit its hallowed associations, and looked back upon its well-known walls and each familiar object with tears of fond regret. Often had I surveyed, from the ramparts of Jerusalem and from my own house-top, the peculiar conical hill, crowning the height of the ridge Scopus, now called Tuleil el-Fúl (Bean Hill), which has been recently identified, I believe correctly, with the site of Gibeah of Benjamin; where the rights of hospitality were so brutally violated in the days of the Judges, and which met with such exemplary vengeance from the assembled tribes of outraged Israel (Judges xix. xx.). Here then I now paused to look back for the last time on the city of our solemnities, to lift up a prayer for the peace of Jerusalem, and, for my brethren and companions' sakes, to wish her prosperity.

Bean Hill is due north of Jerusalem, and here it was that Titus first encamped on approaching the city, which he could survey from this commanding elevation and make his dispositions for its investment. From this point we bore westward, and at eleven reached the poor village of el-Jib, the site of the Hivite city of the Gibeonites, whose inhabitants practised that cunning trick upon Joshua which insured

them their lives on the penalty of perpetual servitude (Joshua ix.). Shortly before reaching the village we passed through a small plain, which we were fain to identify with the "Helkath-hazzurim, which is in Gibeon," where the twelve strong men of Benjamin contended in that desperate sport with the twelve of the servants of David, whose mutual slaughter proved the prelude to a general engagement between the armies of Ishbosheth and David, commanded respectively by Abner and Joab (2 Sam. ii. 12—17). We could not, however, identify "the pool" which had divided the combatants, called by Jeremiah (xli. 12) the "great waters that are in Gibeon," nor do I believe that other travellers have been more fortunate. Of the other cities of the Gibeonites, Beeroth only is certainly known, being still named Beerî, situated on the great Nablûs road, about four miles north of el-Jîb. The situation of Kirjath-Jearim and Chephirah is still matter of conjectures more or less probable.

From el-Jîb a fine broad valley leads almost due west, through the heart of the mountain region into the Merj Ibn-Omeir, in the plain of Sharon, and so by Lydda to Jaffa. Great interest attaches to this valley from the fact that it is still called Wady Suleimân,—a name probably derived from Solomon, the son of David, as being the high-road by which the timber for the temple at Jerusalem, conveyed in floats to Joppa, was transported to its destination; as this is still the only road practicable for heavy-laden camels between Jerusalem and the coast. Ascending the north side of the valley of Solomon, at two P.M. we reached Beit-'Ûr el-Foka (Bethoron the Upper), situated on the summit of the ridge which forms the great watershed between the plain of Philistia and the Jordan valley. We were following the line of the retreat of the vanquished Canaanites, as they fled from Gibeon, chased by Joshua and the victorious Israelites; and here it was in this steep descent between the Upper and Lower Bethoron, as they are still distinguished, that their rout was increased, and their destruction consummated by the miraculous storm of hail-stones; while "the sun stood still and the moon stayed, until the people had avenged themselves upon their enemies" (Joshua x. 10—14). The valley of Ajalon, mentioned in this passage, may very possibly have been the ancient name of Wady Suleiman, derived from the town of Ajalon, the site of which is still marked by the village Yalo, situated on the southern side of this large valley, about four miles south of the Lower Bethoron.

The distance between the two Bethorons we found to be an hour, by a steep and rugged road. In neither of these villages could we discover any traces of ancient ruins; but about half-way between the two we passed on a hill very considerable remains of an ancient town, for which we could find no name. Descending still, but less steeply, from Beit-'Ûr et-Tahta, we had before us a fine view of the plain of Philistia, extending north and south as far as the eye could reach, bounded towards the west by the blue waters of the Mediterranean. Immediately below us, where the numerous valleys expanded into the plain, many villages embosomed in their depths or perched on rocky

knolls on their sides, looked pretty and pleasant enough in the distance, but did not invite the nearer acquaintance of one who had become familiar with the domestic habits of the villagers. On our right was a large valley, only inferior to Wady Suleiman on our left, named Wady Bûdrûs (Peter's Valley), a name which it derives from a synonymous village, situated not far from Lydda, which I am anxious to identify with the ancient and renowned Sharon, (the Saron of the Acts,) a name which all modern endeavours have failed to recover among the numerous villages with which the valley is studded. My theory is, that its ancient name was changed in Christian times to that which it now bears, in compliment to the great apostle, or rather in commemoration of that miracle for which he had made this neighbourhood illustrious (Acts ix. 35).

Having reached the plain, and proceeding in a direction almost due west, we soon passed on our left the village of Jimzu, the ancient Gimzo (2 Chron. xxviii. 18), one of the cities in "the low country," occupied by the Philistines in the days of king Ahaz. We saw near our path on the left a large cistern, and chambers excavated in the rock. At half-past four we came to a large well, where a yoke of oxen were engaged in raising water, in a large skin attached to a rope, which worked over a wheel at the well's mouth, and was then drawn by the oxen to its full length, equal to the depth of the well, which Dr. Robinson had found to be 180 feet. About half-way between Jimzu and Lydda we passed the village of Danfal (Daniel) on our left, and had a good view of Ramleh, across the plain in the same direction, dominated by the tower of the forty martyrs, a conspicuous object for many miles round.

I must not mention Ramleh without recording a happy conjecture of a Russian traveller, which I have not seen elsewhere noticed, assigning to this place a more venerable antiquity even than is claimed for it by ecclesiastical tradition. General Noroff imagines the name to be a corruption, or rather a contraction, of Ramath-Lehi, the place signalized by Samson's slaughter of the Philistines with the jaw-bone of an ass. This is no place to argue the question, but I think it highly probable that the palace of Abd-el-Melik Ibn-Merwan, —which we know occupied this site before he founded his new town, in the early part of the eighth century,—was itself built in the vicinity of a more ancient city, whose old name, unintelligible to the Arabs, but easily convertible into a very appropriate and descriptive appellative (Ramleh, i.e. sand), may still be discovered under the sandy veil that now conceals it. Nor can I think the arguments against its identity with the Arimathæa of Joseph (S. John xix. 38) at all conclusive.

The direct road between Jaffa and Jerusalem, most frequently taken by pilgrims and travellers, passes through Ramleh, and I had become quite familiar with this route in several visits to the coast. It ascends from the plain to the hill country, just south of the ruins of 'Amwus, which mark the site of the Emmaus of Josephus, converted into Nicopolis by the Romans, and passing up the rugged Wady Aly crosses

watershed a little above Kuriet el-'Enab, otherwise named Abu Ish, from a robber sheikh of that name. This village, with its ruined and desecrated, but still picturesque, little church, is reputed by the Greeks to be the Emmaus of S. Luke; and not only does its distance from Jerusalem correspond with that stated by the evangelist, but the tradition is further authenticated by the name of Colonia, which still cleaves to a village on the left of the road, about halfway between this and Jerusalem, which undoubtedly marks the site of the military colony which Josephus also informs us was founded by Vespasian in the district of that Emmaus "which was from Jerusalem threescore furlongs" (S. Luke xxiv. 13).

This last road is certainly that by which the crusaders approached Jerusalem, while that by which we had come appears to have been more frequented in ancient times, as it was by way of Bethoron that the prefect Cestius both advanced to invest Jerusalem, at the outbreak of the Jewish war, and effected his disastrous retreat, with such terrible loss, after his panic-struck army had raised the siege. We are led also to believe that we were following the route of the great general and his escort, when sent by Claudius Lysias by night from Jerusalem, by Antipatris, to Cæsarea (Acts xxiii. 23—33). But there is no other ancient military road from the coast, farther north, by which we could have come, and Tibnah, through Wady Belat, by which Titus marched to reach Jerusalem.

We arrived at Lydda at five P.M. We devoted forty minutes to the exploration of this very ancient site of Lod, a city of the Benjamites, mentioned in the Bible by Shamed, the son of Elpaal (1 Chron. viii. 12), standing in the midst of verdant orchards, wearing a more imposing appearance at a distance than it justifies on a closer examination; for its elegant minaret, tapering up from groves of palm-trees, proves to be little more than a mouldering ruin, surrounded by wretched hovels half buried with sand, and teeming with filth. Ludd abounds in blind beggars. I never saw so many in any other part of Palestine; the consequence, probably, of the clouds of fine sand driven by the wind over the wide-spread plains (the fruitful source also of ophthalmia in the East), although the villagers ascribed it to the abundance of the date, and to free indulgence in the date!

The church of S. George, even in its ruin and desolation, has a great interest for the English archæologist, as it not only presents an early specimen of pointed architecture, precisely corresponding to that of our own transition period at the close of the twelfth century, but probably owes its origin to Richard Cœur-de-Lion, who is said to have stipulated with his generous enemy Saladin in A.D. 1191 for the restoration of this church, which the Moslems had destroyed with the ground on the approach of the crusaders in the preceding year. The semicircular apse still stands, close to which on the east side of the nave arches, still perfect, pointed, and of exquisite proportions, supported by clustered shafts, with foliated capitals, bears witness to the successor of that church, which was erected into a cathedral by the first crusaders immediately on their occupation of the

country. The ground plan of the church may still be traced. It consisted of a nave, 36 feet wide, with lateral aisles of 21 feet each; the length cannot be so easily determined, as a large mosk has been formed out of the west end of the nave. Precisely in the place where the altar must have stood is a ruined altar-tomb, where the head of S. George is said to have been deposited when his mangled body was dispersed to the four winds by the infidels. This story was repeated to me by the native Greek priest, who showed us over the ruins, and then conducted us to the poor church where the divine offices are now celebrated. What a melancholy contrast to the noble pile at its side—still so stately in its ruin! A small, dark, mean room, with all its furniture and ornaments utterly wretched and poverty stricken—a faithful type of the degraded and depressed condition of the worshippers, who number about one hundred among the 2,000 inhabitants of Lydda.

Taking leave of the priest at 5.40, we proceeded on our way through the unvaried plain of Sharon, along the very path trod by S. Peter on his mission from Lydda to Joppa, to awaken Tabitha from the sleep of death (Acts ix. 36—41). The distance is about nine miles, and we reached the outskirts of the town at 8.10, where a garden-house had been placed at my disposal, through the kindness of a friend at Jerusalem. Our baggage, however, which we had sent by the direct road, had not arrived, and our party had got scattered on the road, so that it was late before we got settled in our quarters; and when we fancied that we were so, a small episode with a centipede, and another with a scorpion, kept us in an unenviable state of excitement during great part of the night.

Tuesday, May 2d.—Roused betimes by the creaking of the Persian water-wheel in the yard—a simple contrivance, by which all the gardens of Jaffa are irrigated twice or thrice in the day—I rose and enjoyed the delicious freshness of the morning, and the view over the orange-gardens, which, more than a hundred in number, envelop the town on three sides for many a furlong, and extend quite up to the wall. The modern representative of that very ancient city, so familiar to the students of Holy Scripture, from its connexion with the history of Solomon the king, and Jonah the prophet, not quite unknown to classical mythology as the scene of the story of Perseus and Andromeda, is situated on a narrow swell of land, extending along the shore, and rising to a considerable elevation above the sea, towards which it falls so rapidly on the west that the houses appear to hang one over the other on the shelving rock. From my point of view it looked exceeding lovely, with its white towers strongly illuminated by the eastern sun, standing out sharp against the deep azure of the western sky, while the blue Mediterranean formed the horizon both on the north and south, and the whole picture was set in a fringe of the most luxuriant foliage. Here, however, as in all eastern cities, the illusion is dispelled immediately on entering the gates, when the eyes, and ears, and nose are assailed by sights, and sounds, and smells that do violence to all the senses at once. Its objects of interest are soon told. Outside the town, in a garden, a questionable tomb of Dorcas. Within,

a picturesque fountain near the east gate ; the ruined castle, infamous in the history of Napoleon (where he gave orders for the sick and wounded to be poisoned when he resolved to abandon them on his retreat from Acre), and the ruin on the sea-shore, below the Latin convent, which a worthless modern tradition requires the credulous pilgrim to believe was once the house of Simon the tanner. However, we will not quarrel with the story, as it enables us the better to realize the fact that this was indeed the place where that great vision, so momentous in its consequences to the Christian Church, the very introductory passage in the history of missions to the heathen, was revealed to the apostle S. Peter, and from hence that he was summoned by that godly soldier of Cornelius's household to open the door of faith to the Gentiles. We shall presently follow his footsteps when we have first saluted our friends for the last time, and taken a long farewell of the garden-house in which I had passed so many happy hours during my former visits.

Leaving Jaffa at one P.M., we proceeded across the plain in a direction north-east to Kul' at Ras-el-'Ain, a distance of ten miles, which occupied us just four hours. This is, as its name implies, a castle, situated at the fountain head of the Jaffa river, now called Nahr el-'Aujeh ; erected, no doubt, for the purpose of guarding the great caravan road which runs through the whole length of this plain, from Mount Carmel to Gaza. A village named Mejdal, which was pointed out on our right, under the mountains, informed us that another tower had been built at no great distance, probably to secure the communication with the interior. The castle, which is situated on a low artificial mound, and flanked with circular towers, was formerly very extensive, but is now a complete ruin. Although we could discover no inscription of any kind, it was not difficult to assign it a date and a founder. It probably owed its origin to the renowned Saladin, and was one of a line of defensive works prepared by him against the Franks of the third crusade, which enabled him to contest every inch of coast with our lion-hearted king. Proceeding still northward, we passed through Khirbet el-Medineh, "the ruins of the city," in an hour from the castle, and in another hour through Jiljûlieh, unquestionably an ancient Gilgal, but hardly the same as that which belonged to the petty King of Dor, in the days of Joshua ; since Tantura is too far to the north.

Jiljûlieh has a peculiar character, and its mosk, khan and other buildings have a better and more substantial appearance than those of other villages. It was probably in former ages an important caravan station one day north of Ramleh. We found Kuphr Saba only twenty minutes distant from Jiljûlieh, and reached it in the dusk, at 6.45, where we found our tents pitched and dinner prepared. Here we had the satisfaction of believing that S. Paul and his escort had halted on their way to Cæsarea.

Reviews and Notices.

A Treatise on Problems of Maxima and Minima, solved by Algebra. By RAMCHUNDRA, late Teacher of Science, Delhi College. Reprinted by order of the Honourable Court of Directors of the East India Company, for circulation in Europe and in India, in acknowledgment of the merit of the Author, and in testimony of the sense entertained of the importance of independent speculation as an instrument of national progress in India. Under the superintendence of AUGUSTUS DE MORGAN, F.R.A.S. F.C.P.S., of Trinity College, Cambridge; Professor of Mathematics in University College, London. W. H. Allen & Co. 7, Leadenhall Street. 1859.

THE above is the title-page of a work of singular interest to those who look forward hopefully to the future of India. Many thanks are due to the Court of Directors who have caused Ramchundra's book to be reprinted, and still more to Professor De Morgan for the valuable preface with which he has introduced it to the English public. In the following notice we propose, in the first place, to give our readers some notion of what Ramchundra's book is, and then to point out the bearing which his labours have upon the evangelization of India.

I. We propose, in the first instance, to give some notion of what Ramchundra's book is, and we place this portion of our review in a section by itself, because there will be many readers of the *Colonial Church Chronicle* to whom the technical language of mathematics is unintelligible, and who will be unable to form any opinion concerning the merit of our author's investigations. We recommend such readers to take it for granted, upon the authority of Professor De Morgan and ourselves, that from a mathematical point of view Ramchundra's treatise must be regarded as one of great originality and ingenuity, and to pass on to the subsequent portion of this article, in which the work is regarded in its more simply Christian aspect.

It is well known to all mathematicians, that a simple class of problems of maximum and minimum may be treated by a purely algebraical method, depending upon the solution of a quadratic equation. It may be shown by this method, for example, that the rectangle under the two segments of a given straight line is greatest when the two segments are equal, or the line bisected. Almost all elementary treatises on algebra contain this method; but they contain no similar method applicable to cases of maxima and minima which are not reducible to the solution of a quadratic. The extension of the method manifestly involves very considerable mathematical difficulty, and so far as we are aware has not been effected by any European mathematician; indeed, the facile processes of the differential calculus are probably sufficient to deter mathematicians in general from troubling themselves to grapple with the problem.

Now the merit of Ramchundra's Treatise is this, that he not only solves a large collection of problems (as many as fifty-five) by the known method depending upon the solution of a quadratic, but he

treats by an analogous and purely algebraical process problems which depend upon equations of the third, fourth, fifth, sixth, and seventh degrees, besides others which involve two or more variable quantities. Ramchundra, it should be observed, was not driven to this course by ignorance of the more powerful method of modern analysis; but, being quite familiar with these methods, he set before himself the task of working without them, as a purely intellectual exercise, and succeeded in the task. "All the problems solved in the second chapter," he tells us in his preface, "bring out cubic equations, the solution of which, on the condition of maximum and minimum, required a new method, which I could not find, though I searched for it in several works enumerated hereafter. I then resolved to find out a method; and in intervals of leisure, during three years, I continually thought on the subject, and at last found it out."

It would be inconsistent with the character and purposes of the *Colonial Church Chronicle* to follow Ramchundra through any of his investigations, but we are extremely anxious to impress upon our readers' minds the fact, that the investigations are his own, and that his book exhibits to the mind of men competent to form an opinion (Professor De Morgan, for instance) marks of original power, and mathematical taste and ingenuity, of no mean order. Those who take the least interest, or no interest at all, in the evangelization of India, can hardly fail to be struck by the phenomenon of a Hindoo publishing a scientific book in our own language, quoting in its preface the ordinary English works bearing upon his subject as familiarly as any Cambridge writer could quote them, and presenting us with the solution of a problem of great difficulty by a method entirely original. Certainly we have here a fact not only remarkable in itself, but also very hopeful with reference to the invigoration of the native mind of India. Professor De Morgan writes thus in his preface to Ramchundra's Treatise:—"Many friends of education have proposed that Hindoos should be fully instructed in English ideas and methods, and made the media through which the mass of their countrymen might receive the result in their own language. Some trial has been given to this plan, but the results have not been very encouraging in any of the higher branches of knowledge. My conviction is, that the Hindoo mind must work out its own problem; and that all we can do is to *set it to work*; that is, to promote independent speculation on all subjects by previous encouragement and subsequent reward." We entirely agree in this view; we can no more force the Indian mind into an English mould, than we can compel the natives to assume our colour, or to conform themselves to our notions of dress; but we can set their minds to work, and put worthy objects of thought before them, and then leave the matter to themselves and to Him who is the common Father of them and us.

II. We have said that the publication of such a book as that of Ramchundra cannot be without interest, even to those who care nothing about the evangelization of India; we have now to add, that to those who do care about the spread of the Gospel, and who regard

India as given to this country chiefly as a vast field in which the seed of the Word of God is to be sown by English instrumentality, the book has an interest of a kind at which we have not yet hinted. We have spoken of Ramchundra simply as a Hindoo mathematician; he appears upon his own title-page as "late Teacher of Science, Delhi College;" but probably many of our readers may be aware that he is also a baptized Christian, and that as such he very nearly lost his life in the late Indian troubles. One of the most interesting portions of Professor De Morgan's preface consists in the story of Ramchundra's life, as given by himself. We would willingly transfer much of it to these pages, but must content ourselves with the merest sketch. Ramchundra was born in 1821, about fifty miles from Delhi; he was educated partly in private schools, and partly in the Government School at Delhi. After leaving school, he obtained employment as a writer for some years: in 1841, the school being turned into a college, he obtained a scholarship in it by competition; in 1844, he was appointed teacher of European science in the Oriental department. Soon afterwards, with the assistance of the higher students, Ramchundra formed a society for the diffusion of knowledge amongst his countrymen, and started a periodical; in this, notices were given of English science, and the dogmas of Mahometan and Hindoo philosophy attacked and exposed; not however from a Christian basis of operations, for Ramchundra and his coadjutors were none of them converts. These diffusers of knowledge, of course, were very soon condemned by their countrymen as infidels; they were taunted by their friends as likely to become Christians; but this they distinctly repudiated; a kind of deism was what they sought to recommend, and so safe did they feel against any attempts to convert them to Christianity, that they challenged their friends to bring any missionary they chose, and see whether he could produce any impression upon them.

It must not be supposed that all this time Ramchundra was thinking as anxiously and patiently concerning the alleged truths of Christianity, as he was concerning mathematics and science; he tells us himself, that when tracts and portions of the New Testament were given to him, he put them in a corner and never read them; but why not? why did a mind, which manifestly was so active and so intelligent, not endeavour to satisfy itself, whether the Christian religion were true or not? Ramchundra himself gives us a reason, which ought to be duly weighed by all persons who concern themselves with the spread of the Gospel in foreign parts: the reason is, that *he did not think that the English believed in Christianity themselves*; his conclusion was based upon the consideration that they did not, as a Government, exert themselves to teach it. We cannot enter here upon the wide question of the duty of the English in this respect; but it is most important to remark how formidable an obstacle is placed in the way of the conversion of heathen people, when the notion takes possession of their minds that we ourselves do not believe in Christ.

The manner in which Ramchundra was undeceived on this point is thus related by himself:—"Once a Brahmin student was sent by an

English officer from Kotah to the Delhi College, and was recommended to the Principal's notice. This stranger in Delhi waited to see the church during Divine Service. The Principal, Mr. Taylor, also requested me to go with the Brahmin student to see the Divine Service in the church, if I liked. And thus, out of mere curiosity, we went there, and saw several English gentlemen whom I respected as well-informed and enlightened persons. Many of them kneeled down, and appeared to pray most devoutly. I was thus undeceived of my first erroneous notion, and felt a desire to read the Bible." That is to say, as soon as Ramchundra was persuaded that English people believed in Christ, he began to inquire about Christ; and the result of his inquiry was, that he left all and followed Him, gave up his caste after a hard struggle, and was baptized at Delhi, on the 11th of May, 1852.

In the troubles at Delhi, Ramchundra had a narrow escape from death; happily brotherly love prevailed over fanatic zeal, and his family assisted his flight; after passing through great dangers he reached the English camp, where he was employed as a translator; the last event in his life mentioned in the letter which Professor De Morgan has incorporated into his preface, and from which the preceding sketch has been taken, was his appointment, in September, 1858, to the head-mastership of a school then organizing in Delhi, a post which we believe that he still holds, and in which we wish him all success.

Some people, we are assured, still remain, who deny that there are any Christians in India; and some, who do not deny the fact absolutely, yet question whether any conversions have been made amongst the more intelligent natives on the ground of pure conviction. To such persons, Ramchundra and his book are a subject worthy of meditation; no one competent to judge can question the intellectual capacity of the author of the treatise which we have been reviewing, and no one can question the evidence which Ramchundra gives of his own conversion. Who can say how many more such conversions there might be, if proof were given on a large scale that we, who are called a Christian nation, are really believers in Christ?

When we have added that it has come to our knowledge, from another source, that Ramchundra was on one occasion beaten in the public road, by a person in British uniform, because he had neglected to make his salaam as he passed, we think we shall have said enough to stir up some earnest thoughts concerning the impediments to the propagation of the Gospel in India.

Colonial, Foreign, and Home News.

SUMMARY.

THE Clergy of the Diocese of HURON met in St. Paul's Cathedral, London, on Tuesday morning, June 21st, when the Bishop delivered his charge.

On Thursday, the 23d, the members of the Diocesan Synod

assembled at St. Paul's Cathedral. The Synod held its sessions in St. Paul's schoolhouse. The number of clergy present was 46, absent 10; lay delegates present, 49, and 85 absent.

A letter was read from the Bishop of TORONTO, inclosing a copy of a petition to the Queen, praying that a Metropolitan Bishop be appointed, with the view of holding Provincial Synods. The petition had been drafted by the Bishop of MONTREAL. After debate, a motion was carried, appointing a committee to draw up a reply to the Bishop of TORONTO's letter, stating that the Synod considered the subject as premature for decision.

The Convention of the Diocese of MINNESOTA met at St. Paul's, June 28, and elected the Rev. H. B. Whipple, of Chicago, the first Bishop of the Diocese. The Bishop elect has accepted the charge.

Bishop Boone, the Missionary Bishop from the American Church, sailed for CHINA in July, taking with him six deacons, whom he has lately ordained, and two candidates for holy orders.

On Easter-day two Chinese converts, an old man and a youth, were baptized in the chapel of the American Mission at Shanghai, by the Rev. E. W. Syle. At the same place, on April 26, the marriage of two Chinese Christians took place. The officiating minister was himself a Chinese: his name Wong Kong-Chai.

The Bishop of CAPETOWN sailed for his Diocese on Friday, August 5. We call the attention of our readers to the Bishop's address, which is circulated with this number. We have heard, with great regret, that the excellent Governor of Capetown, Sir George Grey, is about to leave the colony.

The Governor-General of INDIA appointed Thursday, July 28, as a day of general thanksgiving for the restoration of peace and tranquillity. The Bishop of CALCUTTA was requested to prepare a form of prayer for the occasion.

A series of public lectures to educated natives in Calcutta has lately been commenced. The first was read by Macleod Wylie, Esq., in the Hall of the General Assembly's Institution, Cornwallis Square. The Bishop in a short introductory address explained the objects of the course. The *Englishman* describes the lecture on "The Lessons suggested by the Early History of India," as masterly, clear, and comprehensive. The meeting was orderly and well attended. The other lectures in the series will be delivered by the Rev. Dr. Kay, Principal of Bishop's College, on "St. Augustine;" Mr. Cowell on "The Emperor Julian," Dr. Duff on "Menu and Education," and by the Bishop of CALCUTTA on "Dr. Arnold."

The Bishop of VICTORIA (Hong Kong) has gone to Sydney, to avoid the unhealthy Chinese summer, and to seek the improvement of his health, which we regret to learn is again impaired.

SYNOD OF ADELAIDE.—The following resolutions were proposed by the Governor of the colony, at the Synod, on June 7. It was resolved on a division that they should not be taken into consideration

"1. That in the opinion of this Synod the time has arrived for promoting Christianity and the spread of evangelical truth in South Australia by a closer alliance between the branch of Christ's Church which this Synod represents and the other Protestant evangelical denominations in this colony.

2. That the most expedient course for usefully effecting such alliance appears to be a prompt and hearty recognition on terms of equality of our Protestant Christian evangelical brethren, whether originally sprung from the Anglican Church or not, as being all members of the general Reformed Church of Christ, with whom, therefore, we may safely and usefully ally ourselves in all good works."

The following protest against the resolutions was made by the Archdeacon:—

"My Lord President,—With every sentiment of respect and esteem for the character and person of his Excellency Sir Richard Mac Donnell, and while fully appreciating his motives, I beg to enter my solemn protest against the introduction for discussion into this Synod of the motions tabled by his Excellency, on the following grounds:—

1. Because I believe what is therein proposed involves an essential change in the constitution of this branch of the United Church of England and Ireland, which, supposing such change desirable, we are not competent to initiate.

2. Because they propose to decide upon matters which are utterly beyond the power of this Synod to deal with, as set forth and defined in the preamble and declaration of the conventional compact entered into by and between the Bishop, the clergy, and laity, by their representatives of this diocese.

3. Because they ask the presbyters of this diocese to act in direct opposition to the second article of the 36th Canon, which they are sworn to observe, and in violation of one of their ordination vows—namely, 'to be ready with all faithful diligence to banish and drive away all erroneous and strange doctrines contrary to God's Word,' much of which I believe to be held by some communions which are embraced in the terms of the said motions.

W. J. WOODCOCK, Archdeacon.

Adelaide, June 2, 1859."

SYNODS AT MONTREAL AND QUEBEC.—The Bishops of MONTREAL and QUEBEC have held their Diocesan Synods; in each there was opposition to the Episcopal veto, but it was carried by large majorities. These dioceses are now fully organized, and, with TORONTO, are waiting for a Provincial Synod, each diocese having elected 12 clerical and 12 lay representatives. The following is the resolution of the Quebec Synod regarding the Episcopal veto:—

1. The Synod shall consist of the Bishop of the diocese, of the clergy of the same, and of lay representatives to be elected as herein-after provided; and no act or resolution of the Synod shall be valid *unless it shall receive the concurrence of the Bishop and of the majority of the clergy and laity present and voting at the meeting.*

The Article was carried by a majority of 109, viz.—yeas, 146—37 Clergy, 109 Laity ; nays, 37—3 Clergy, 34 Laity.

PROFESSOR H. H. WILSON ON WIDOW BURNING.—(From the *Friend of India*.)—At the meeting of the Royal Asiatic Society on the 19th March, Professor H. H. Wilson read a communication from Rajah Radhakant Deb of Calcutta supporting the authority of the text in the Rig Ved, appealed to as sanctioning *Sati*. He quotes a portion of the Taittēniya Sanita of the Black Yajur, which contains the address of the widow to the fire, praying for courage to support the ordeal she is about to undergo, as well as other passages. The Raja points to the practice as described in the Mahabharat, and cites a translation of Propertius "De Uxoribus Indiciis." Professor Wilson observed that he had never intended to deny that texts might be found in some of the Vedic authorities for the rite ; but he held that the particular text which alone had been cited in its support, really prohibited it, and this Radhakant had not been able to invalidate. Professor Goldstücker agreed with him that the Black Yajur Veda was a questionable authority. Its genuineness was doubted by Madhava Acharya, the great commentator on the Veds.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.—*Tuesday, July 5th, 1859.*—The Bishop of CAPETOWN in the Chair.

The sum of 10*l.* was granted for the establishment of a boarding-school for Tamil girls in Ceylon.

The sum of 10*l.*, subject to the approval of the Bishop of Calcutta, was granted in behalf of a similar native school for Tamil girls at Delhi, on the application of Mrs. Gubbins, Bangor.

It was agreed to place at the discretion of the Bishop of Columbia for general objects in his diocese 400*l.* Bibles and Prayer-books to the value of 50*l.* Books and Tracts to the value of 50*l.* Books for the performance of Divine Service, fifteen sets.

The sum of 200*l.* was placed at the disposal of the Bishop of St. Helena for church-building ; this to be in addition to the 100*l.* voted towards St. John's Church in May.

The sum of 30*l.* was granted towards the erection of two schools in the district of Wynberg, Cape of Good Hope ; one of them, at Constantia, is to serve also as a chapel.

Books to the value of 10*l.* were voted at the Bishop's request towards schools at Simon's-town, Cape of Good Hope.

The Board placed at the disposal of the Bishop of Grahamstown the sum of 400*l.*, with special reference to a church at Burghersdorf, and a girls' school at Grahamstown.

The report of the Foreign Translation Committee was read and adopted.

Fifty copies of each of the Society's Turkish tracts were granted to the Rev. T. Walters, of Smyrna.

THE
COLONIAL CHURCH CHRONICLE
AND
Missionary Journal.

OCTOBER, 1859.

CHRISTIANITY AND HEATHENISM.

(Continued from p. 329.)

“If there had not been something congenial and responsive to Christianity in the heart of man, in vain would Christianity have called to him. Her voice must have fallen unfelt, as music on the deaf, and light on the blind.”—*Arch. Hare.*

WE endeavoured in our last paper to show that there is evidence in the religious systems of heathen nations of a deep-seated conviction that the present state of disorder, in the world and in man himself, was not from the beginning, but that there was once a period of harmony and perfection. It will be our object in the present paper to show that there underlies the same systems a hope, more or less distinct, of ultimate restoration to the primal state of perfection, and in close connexion with this hope, a sense of the need of some divine interposition in man's behalf, of the intervention of one who should conquer all man's deadliest foes, and reinstate him in his lost inheritance.

And here we would notice first (though bearing only indirectly on our subject), the universal belief in the immortality of the soul. Go where we will we find this belief, though opposed by the strongest human prepossessions, occupying the largest space in the minds of every people of the ancient world. “Every nation of antiquity,” as it has been well said, “had a future world of its own, pictured with the imagery of loveliness or terror, familiar to its habits of existence. The Greek filled the regions of the soul with the marble hills and sparkling waters of

his own delightful land. The Scythian gave it the boundless grandeur of his deserts, and piled the tomb of his chieftain with the weapons or ornaments which he had used during life, for imaginary huntings and feasts beyond the grave. The men of Scandinavia imagined palaces of supernatural pomp, where the spirits of his king and warriors revelled in perpetual banquets, listening to their exploits chanted by shadowy bards. The Egyptian embalmed his dead, and thus attempted to fix before his eye, in the imperishable body, an emblem of the imperishable soul." For, just as in no age and in no clime has man been able to believe that the distracted phenomena of the external world presents the true and rightful condition of things, but ever looked back to a period of primeval innocence and harmony, so he could not help believing that this period would one day return; and the inherent consciousness of his own immortality, and of a future life, strengthened his hope in a future regeneration.

Reason suggested to him the *probability*, conscience whispered the *necessity*, of a future state. When he contemplated the face of external nature, he found everything subject to the great universal law of adaptation. Nature was seen to do nothing in vain; for everything there was a purpose. For the taste there was food; for the sight, never-ending objects of delight and inexpressible beauty; for the ear, the sounds of sweetest melody. But when he looked within and surveyed his mental and moral economy, he discovered faculties which never received their full development on this side the grave. The aspirations of the soul, the yearning after an indefinable something, which he felt he had not attained, ever suggested the inquiry, Whence arises this dissatisfaction? *Why* does nothing earthly satisfy? If it be that man is born into the world to go through the various stages of infancy, youth, and old age, amidst ever-recurring disappointment, and possibly great privations, only to be annihilated in the "dank, dark grave," why had he faculties which enabled him to appreciate the sublime and admire the beautiful? Why had he aspirations after some higher bliss, which neither sensual nor intellectual perfection enabled him to attain, if after death he was to slumber in unconsciousness? These faculties were not meat nor drink; they did not clothe the body or minister to its happiness. Why then did they exist? For future use, for future development, he replied, unless he alone of all created beings presented the anomaly of *waste feelings* and *waste faculties*: "Sic mihi persuasi," wrote Cicero, "sic sentio, quum tanta celeritas animorum sit, tanta memoria præteritorum, futurorumque prudentia, tot artes, tot scientiæ, tot inventa, non posse eam naturam quæ res eas contineat, esse mortalem."

His reason, then, thus suggesting the probability of a future life, and conscience whispering its necessity, man was ever, true to his high nature, looking beyond the grave, and questioning the enigma of death and decay. That these heavy laws were ever to bind him in their inexorable sway, he could not bring himself to believe. There ever lay nearest to his heart an indefinable hope that a Vanquisher of Hades would one day appear, who should unlock the secrets of the grave, and be a bringer-back of Paradise and all its joys. And this hope of redemption ever centered in a Person, and looked forward to one in whom men would find all that they sought vainly in themselves and in those around them.

And, first of all, if we appeal in confirmation of this to that poetry which classical studies have made so familiar to us, "what frequent mention," as one has well said, "we meet in the Greek fable of visitors of Hades, of those that have descended and held intercourse with the spirits there, those who have in a sense 'preached to the spirits in prison,' and then returned from the kingdom of night—or it may be burst for others, as well as for themselves, the gates and barriers of the grave, rescuing and bringing back from that dark region to the glad light of life some delivered soul!"¹ What a significant fact it is that the great cycle of the labours of a Hercules was not completed till he had done battle with him who held the keys of death and Hades! Greatest of the sons of men in heroic story, yet his task was not done till an enemy more potent far than any of flesh and blood had been overcome, and the lord of death destroyed!

In a manner parallel with this we find (to quote that eminent authority to whom we are so much indebted, and who has been so lately taken from us), in the later writings of the Persians, "frequent mention of a glorious hero-prophet, by whose ministry, as one chief organ of Ormazd, the empire of the *devs* shall be subverted, earth herself shall be restored to something of her pristine glory, and the wrongs of man redressed." The name of this expected champion of the Perso-Arjan race is Sosiosh (Šaōshyūs), "the Benefactor."² With the natural gravitation of human souls, which ever attracts them to mighty personalities, it was believed that this benefactor would be a

¹ Trench's "Hulsean Lectures," p. 187.

² Hardwick's "Christ and other Masters," iv. 215. "Through all the religion of the ancient Persians there runs the liveliest expectation of a time when every poison and poisonous weed should be expelled from the earth, when there should be no more ravening beast, nor fiery simoom, when streams should break forth in every desert, when the bodies of men should cast no shadows, when they should need no food to sustain their life, when there should be no more poverty, nor sickness, nor old age, nor death."—Trench's *Hulsean Lectures*, p. 232.

man, that the time of his appearance would be when evil and impiety had grown to an appalling magnitude, that then coming noiselessly and silently, he would evince the grandeur of his mission by destroying death itself, and by recalling all the dead to life; that on this a separation of the good and bad would be effected, and in the end "hell, the dark abyss of Duzakh, with its godless tenants, being purified and renovated by the final conflagration, the whole family of man will be assembled on the new-born earth to sing the glory of Ormazd and the amshaspands."¹

In India, again, notwithstanding all the wayward tendencies of its wondrous polytheism, diverging sometimes as widely as possible from the principles of true religion, "there was always," we find, "in the heart of man a yearning after some external saviour; there was always a presentiment that such a saviour would eventually stoop down from heaven, and by an act of grace and condescension master all our deadliest foes, and reinstate us in our lost inheritance."² Hence, as outward expressions of this dim but constant expectation, the frequent traditions of the Hindús respecting the descent of God to earth in various forms of creaturely existence. Hence the incarnation of Vishnu in the form of an enormous fish, to preserve the human species and promote the bliss of his righteous followers. Hence, also, the Krishna legends, and the Kalki-Avatar, in which the Chinese, the Japanese, and Siamese legends all agree. At the close of the Kali-yuga, "when the world, relapsing more and more into impiety, has reached the brink of annihilation, the Hindú expects a fresh deliverer, human both in form and aspect, seated on a white horse, and armed with a destructive scythe. To him will be awarded the eight faculties which constituted man's original perfection; he will also be a genuine 'portion of Brahma,' the 'Beginning and the End.' By his irresistible might he will destroy all the *mléchchas* and thieves, and all whose minds are devoted to iniquity. He will then re-establish righteousness upon earth; and the minds of those who live at the end of the Kali age shall be awakened, and shall be as pellucid as crystal. The men who are thus changed by virtue of that peculiar time, shall be as the seeds of

¹ "Christ and other Masters," part iv. 215. "Even in the *Pollio* of the great Latin poet, however little interpreters are at one concerning the wondrous Child, the kindler of such glorious expectations, however unsatisfying the common explanations of his words must be confessed to be, yet this much is certain, that the poet could not conceive or dream of a merely natural golden age. It must centre in a living person, and unfold itself from him; it must stand in a real relation to his appearing, being the outcoming and reflection of his righteousness. The world's history can have no sentimental and idyllic, it must needs have an epic and heroic, close."—*Trench*, p. 238.

² Hardwick, ii. 160.

human beings, and shall give birth to a race who shall follow the laws of the Krita age, or age of purity."¹

And if from India we pass to the religions of Oceanica and of the Malayo-Polynesian family, we find a remarkable legend of an exalted champion, who strove to conquer the foes of man, and to overcome the grim lord of death. Amidst all its wildness it evinces proof that, even in those far-off islands, man did not give over hoping, but looked for some miraculous intervention on the part of heaven. The mythic hero of the Maori, the "Oceanic Baldur," the "Prometheus of the Southern Seas," is, or rather was, Maui the Young. There is not an island which did not once hold him in reverence, and look up to him as its great hero. Of human origin, he had been, it was believed, after a cycle of labours akin to those of the Grecian Hercules, admitted into the number of the gods. Having, however, on one occasion, descended into the subterranean world, he was greeted by his mother, who was there confined, as the destined conqueror of death and restorer of life to the sons of man. With the express intention, therefore, of achieving the fulfilment of this hopeful prophecy, "the hero of New Zealand entered on the last and greatest of his labours. He had noticed how the sun and moon, which he was instigated to extinguish, were immortalized, because it was their wont to bathe in some living fountain: 'he determined, therefore, to do the same, and to enter the womb of Hine-nui-te-po, that is, Hades, where the living water, the life-giving stream, was situated. Hine-nui-te-po draws all into her womb, but permits none to return. Maui determined to try, trusting to his great powers; but before he made the attempt, he strictly charged the birds, his friends, not to laugh. He then allowed great mother Night to draw him into her womb. His head and shoulders had already entered, when that forgetful bird, the Piwaka-waka, began to laugh. Night closed her portals; Maui was cut in two, and died. Thus death came into the world [or rather, in accordance with a second and more congruous version, kept its hold upon the world]. Had not the Piwaka-waka laughed, Maui would have drunk of the living stream, and man would never [more] have died. Such was the end of Maui!"²

There is something almost touching about this wild legend; there is an evident reaching out after a champion of man—a victor over death, who should deliver the hapless sons of men from their gloomy bondage unto fear. But no one had re-

¹ Hardwick, ii. 162. It is true that this legend is traced to later influences; but it exists, and, *as such*, points to hope of future deliverance from present ills.—See Percival's "Land of the Veda," p. 196.

² Hardwick's "Christ and other Masters," iii. 205.

turned from the place of departed spirits to tell the Maori that death was not invincible. Death—so ran the legend—had triumphed over Maui, and not Maui over Death. But even here, amidst all the wildness of this curious legend, we have surely indications of that feeling which lies so deep-rooted in the breast of man, “that he was not made for death—for that dread and alien thing,” which, notwithstanding, he found himself subject to. It may be cited as one proof, amongst many others, that the world has ever “looked round for one who should roll away the stone from the door of that sepulchre, to which it had seen its sons one after another unreturningly descend; and eking out the weakness of its arguments for immortality by the strength of its desires, that it has been forward to believe that for this one and that the stone had been actually rolled away. But yet that presently again, it has felt only too surely that it had but the shadow, and not the very substance, of the things hoped for: and in doubt and perplexity, in despondency and fear, has made the words of the Psalmist its own: ‘Dost thou show wonders among the dead? Shall the dead rise up and praise thee?’ but, unlike to him, it has not known what answer to give to its own question.”¹

Gathering, then, together what has gone before, we see how the human heart, unable to acquiesce in the heavy laws of death and decay, has ever either looked back with fond regret to a period of primal innocence and harmony, or forward to a day when Paradise should be once more restored, and all things “made new.” We see also how this hope of future restoration, which we have traced in Persia, and Greece, and India, in China and the islands of the Southern Seas, linked itself on to a person—to one who should come, and by a miraculous interposition, overcome man’s deadliest foes, and reinstate him in his lost inheritance. True it is that these ideas lie buried beneath every variety of distortion and exaggeration. Now they seem altogether lost and overlaid, and the world would seem to have acquiesced in its dread bondage. Now again they reappear, and prove that hope was not altogether given up, but that man still, amidst disappointment and cruel errors, looked forward to a day of redemption.

We group together, then, once more, the ideas we have discerned beneath the overlying weight of heathen error and superstition—the inability to acquiesce in the present condition of things—the fond belief in a primal state of perfection—the anticipation of future deliverance—the hope of some divine interposition; and now we ask, How does Christianity deal with

¹ Trench’s “Hulsean Lectures,” p. 188.

these ideas? how does it minister to the wants of the sin-tormented family of man? how does it prove itself a gospel—a “glad tidings”? What are the cheering tidings of great joy it proclaims to nations prostrate, powerless, terror-stricken, distracted with the awful problem, whether it is a Vishnu or a Siva, an Ormazd or an Ahsiman, a preserver or a destroyer, who is the rightful Sovereign of the universe? What potent magnet has it wherewith to attract the hearts of men who, in abject fear and cringing deprecation, bow down before the terror-created gods of heathendom, with their ritual of blood, and fire, and vapour of smoke? We say it is to be “considered as a *trust* deposited with us in behalf of others—in behalf of mankind, as well as for our instruction.” Why is it a *trust*? Why do we consider ourselves the stewards of a mighty *blessing*?

Familiar as we may be with the general characteristics of Christianity, it is well to reflect on it in relation to the wants of the human heart, and to observe how in very truth it is not the cold denial and contradiction of all that men have been dreaming of through the different ages of the world; but rather the sweet reconciliation and exquisite harmony of all past thoughts, anticipations, and revelations. This part of our subject, however, we will reserve for another paper, which will conclude the series.

(To be continued.)

THE LATE ARCHDEACON HARDWICK.

SELDOM, we feel sure, did any event create a deeper sensation at Cambridge than the melancholy news of the death of the late Archdeacon of Ely. Who, at all acquainted with the Cambridge of the present day, has not heard of Charles Hardwick? Who, that enjoyed the privilege of his acquaintance, and could estimate his varied gifts, his untiring diligence, his genuine piety, did not anticipate a bright and useful career, fraught with blessing alike to the Church at home and the Church abroad? Whose earlier years gave brighter promise for the future, and betokened more important services to the cause of truth? And now we must speak of all this as past, as what we looked for but which can never be realized. For after perishing by a frightful, though, we trust, an instantaneous death, he now lies buried in the cemetery at Luchon, under the shadow of the Pyrenees.

One can hardly realize it as a fact, or believe that he whom we saw, only yesterday as it were, in the full enjoyment of health and strength, and working zealously for the Church he

loved so well, has really gone from among us. Yet so it is. In the inscrutable decrees of Providence, it has seemed good to call him hence in the very midst of his career of usefulness and honour, and he was snatched away from us without a moment's warning. To us here in England the details of his death are only too familiar; but for the sake of readers of the *Colonial Church Chronicle*, far removed from their native shores, we will give an extract from the letter of a Cambridge correspondent to a contemporary paper:—

“Mr. Hardwick was in the habit of taking a short run upon the Continent at this season of the year. He was a hard-working man, and his little continental trip was of great benefit to him, both mentally and physically. Switzerland was a favourite destination of his upon these occasions, and he used to delight in pedestrian explorations of the Alps. This year he varied his route, and went to the Pyrenees—not, I apprehend, for the first time. He was at Bagnères de Luchon, and at the *table d'hôte* of the Bonnemaison hotel there certain mountain excursions were talked of and partly arranged; but it does not appear that he had actually agreed to join in any of them. On Thursday, the 18th of August, however, a small party set off for the famous Port de Venasque, a Pyrenean pass into Spain. Mr. Hardwick did not start with this party; but he ascended the mountain soon after them, with a guide, and joined them at breakfast a little below the port. After breakfast a proposal was made by one of the party to ascend a rock about 1,200 feet above the port, called the Pic de Sauvegarde, and it was in this supplementary excursion that the accident occurred. Mr. Hardwick and the gentleman who proposed the ascent, unaccompanied by a guide, mounted to the top of this rock; it was a work of some time, for Mr. Hardwick's companion seems to have left him, and reached the top twenty minutes before him. In the descent they again separated, Mr. Hardwick fancying that he could get down by an easier path than that by which they had ascended. After he parted from his companion he was seen no more alive. Of course the small party at the Port de Venasque were greatly alarmed when he did not make his appearance amongst them; they searched for him as well as they could, but were at length compelled to return to Luchon without him. An expedition was immediately organized, and by eight o'clock on Friday morning a band of guides and police was at the summit of the Pic. At length, after much search, traces of his footsteps were made out, and finally his body was found at the foot of a sharp slope of rocks, down which it does not appear to have been by any means impossible for him to have got with safety; it was a dangerous place, but not impracticable, especially to one more or less accustomed to mountain-climbing. Happily he was spared the horrors of a lingering death, for his skull was so split as to show that his sufferings could have been only momentary. His left arm, it seems, was also broken in two places, and his watch was found in three pieces not far from the body. The immediate

cause of his fall must ever remain uncertain ; there was no eye to see, and there is no tongue to tell, whether he accidentally slipped or 'lost his head ;' as the place was not exactly a precipice, probably it is to a mere slip we owe the great loss which the Church and the university have sustained. On Sunday afternoon, August 21st, he was buried by the French Protestant pastor of Toulouse, in the cemetery at Luchon, with no friend or connexion to follow him to his last resting-place. Many a Cambridge man will make a pilgrimage to his grave ; they will find it in the south-east corner of the cemetery, close to the marble bust of a Mr. Cunninghame ; by-and-by, I doubt not, there will be something more definite to mark the spot where the ashes of Archdeacon Hardwick repose."

When he was thus suddenly taken from us, the Archdeacon was only thirty-eight years of age. He was born at Slingsby, in Yorkshire, about the year 1820. Having entered St. Catherine's College, at Cambridge, he rose, by untiring diligence, and the patient improvement of talents of a high order, to a distinguished position in the University of Cambridge. Soon after taking his degree, in 1844, he devoted himself to theological studies. In 1847 he brought out the first proof of his literary genius in a carefully-executed edition of "Fullwood's Roma Ruit." In 1851 appeared his well-known "History of the Articles of Religion," a work of great research and historical value. In 1853 he published, among the valuable theological manuals issued by Messrs. Macmillan, his "History of the Christian Church in the Middle Ages," which was followed in 1856 by his "History of the Christian Church during the Reformation." In the previous year he had been elected Christian Advocate in the university, and brought out the first of the annual publications required by the conditions of that office. It is with these publications that the readers of the *Colonial Church Chronicle* are most familiar. They were to have consisted of six parts, entitled "Christ and other Masters, an historical Inquiry into some of the chief Parallelisms and Contrasts between Christianity and the Religious Systems of the ancient World : with special reference to prevailing Difficulties and Objections." A nobler theme could not have been found, or one more suitable to the office of a Christian Advocate. Four parts only had been published at the time of his death, and thus the work remains incomplete. The attention of our readers has been drawn to its great merits on several occasions. But we shall be pardoned if we pass in rapid review the design and scope of the work.

In the first part, then, which is introductory, we have three very able chapters on (1) The Religious Tendencies of the Present Age, (2) The Unity of the Human Race, (3) The Cha-

racteristics of Religion under the Old Testament. A preparation is thus made for that strict examination of the sacred books and other ancient documents of heathen nations which forms the subject of the other parts of the work. In the second part he treats of the religious systems of India; in the third, the religions of China, America, and Oceanica; in the fourth, the Egyptian and Medo-Persian systems; in the fifth, the lamented author intended to have dealt with the religions of ancient Greece and Rome, and to have concluded with the religions of the Saxon, Scandinavian and Slavonic tribes, "amongst whom the principles of heathenism appear to have been strongest, and some of whom were not converted to Christianity for a thousand years after its promulgation." Two most important fields of inquiry had thus not been entered upon at the Archdeacon's death. But from the portions of this great work which we have we can gather how valuable it would have been to the Church at large. The unwearied diligence, the noble candour, and large-hearted sympathy which he brought to bear upon it, make it especially valuable in these times, when we often hear it alleged, and that in quarters where one would have least expected it, that Christianity is merely a phase of man's religious instincts, that different soils are adapted to different religions, and the value of Christianity as a revelation from on high is ignored and disowned. To arm the Christian Missionary with suitable weapons wherewith to meet indifference at home and heathen opposition abroad, no work was better planned than "Christ and other Masters." "If it be found," says the author, "on a strict examination of their sacred books, and other ancient documents, that nearly all the heathen systems were defective in those very points which form the leading characteristics of revealed religion; if the general tendency of pagan thought was in philosophers to pantheism, or the worship of nature as a whole, and in the many to polytheism, or the deification of particular energies of nature; if sin was there regarded as eternal and as necessary, or in other cases as unreal, notwithstanding these frequent reclamations of the moral consciousness that drove men to devise new rites of worship, and to rear new altars in honour of the 'unknown' divinity; if being thus 'without God in the world,' the heathen were also 'without hope,' the victims in their thoughtful moments of distracting doubts, of abject terror, and of withering desperation, we may thence derive not only a fresh stock of motives for disseminating truths that we possess, but special reasons for abstaining from all heathenish speculations, and for listening with more docile spirits to 'the oracles of God.'"

Nor while labouring thus with his pen to defend the cause of

Christianity, and to equip the Christian Missionary with well-tempered armour wherewith wisely and prudently to assault the strongholds of heathenism, was he less active in promoting by the influence of his personal energies the cause of home and foreign missions. For a long time he was a most efficient secretary of the University Branch Association of the *Society for the Propagation of the Gospel*, and from a report now lying before us we see what an interest he took in the proposed Oxford and Cambridge Mission to Central Africa, to which attention has been so lately drawn in our pages.

From this sphere of usefulness he has been removed so suddenly in the very prime of life. Many other of his literary undertakings might have been alluded to, but this must suffice. Our consolation must be, that He who made him what he was, and had given him the talents he so earnestly strove to improve, has taken him to Himself. For ourselves we will conclude this brief memoir, so disproportionate to his worth, with the words of a contemporary, "The memory of his pure-minded, practical goodness, and of his genial warm-hearted kindness, will be fondly cherished, as a precious legacy, by those who knew him best; and it will be their own fault if they are not the better for having known him, and for having lost him so early from their sight."

Correspondence, Documents, &c.

VISIT TO JAPAN.

We think the following letter will interest those of our readers who desire that Missions should be established in Japan. The *New York Church Journal*, to which we are indebted for it, takes it from the *New York Herald*.

"United States Steamer Powhatan, Singapore,
March 12, 1859.

As the introduction of Christianity for the second time into Japan is without question the most important undertaking of the age, I wish to show the shoals and the quicksands which exist in the way of its execution.

The churches which are preparing to take advantage of it are undoubtedly sincere in their wishes for the propagation of the Gospel of Christ; but if the latter gather up hurriedly a score or more of missionaries and pack them off to Japan, as they would to a newly-discovered island of savages, they will do more to retard their object than the subsequent efforts of years will wipe away. I have but lately returned from Japan, after my third visit. During these three visits I have passed the greater part of a year among those strange

and greatly underrated people. I have sounded the most intelligent of them over and over again upon the subject of religion, and it is my firm conviction that the utmost caution and circumspection will be requisite to avoid alarming their suspicions. Let me relate extracts from several of the conversations which I had with them on this subject. You will observe how warily I approached it:—

‘Where does the money come from to build these magnificent temples?’ I asked; ‘I seldom see any but the priests and a few old women at worship—men do not provide money without an object.’

‘They are built,’ the interpreter replied, ‘with funds begged by the priests. When a new temple is desired, the priests go around to every one, and are seldom turned away empty-handed.’

‘But what is the use of building them,’ I asked, ‘when so few use them as places of worship? The money thus spent might better be employed in planting rice.’

‘True,’ he replied; ‘but they are often used as quarters for persons of rank when travelling. Your Consul-General at Simoda, for example, lives in one of them. How unfortunate it would have been if there had not been a temple at Simoda when he arrived. How could he have been provided with quarters suitable to his rank?’

‘In our country,’ I replied, ‘we build large houses expressly for the accommodation of strangers. We build temples also, which we call churches, but they are sacred to the worship of our God.’

‘Which God? Tell me something of your God.’

‘We have but one God—the Father of everything that is good, and the Master of all that is evil. We believe that no evil power can trouble us without the consent of the Master; and He tells us to ask Him daily to protect us from its influences. He tells us also to love each other, to return good for evil, and to hate the devil, who is the father of all evil. In Japan you worship the devil, supplicating him who is your enemy to spare you. We, on the contrary, go directly to his Master, and say, Protect us from thy slave, who is seeking to destroy us. Which course, now, is the most sensible of the two?’

‘Yours is the best for America, and ours for Nipon,’ he replied. ‘You know, a great many years ago, the Christians came to Nipon, Japan, and after that we had rebellion and much bloodshed. Nipon is better as it is. What do you want with religion? Nipon is very well now.’

‘I was only asking you how you built your temples,’ I replied carelessly, and changed the subject.

Three or four days later I was taking lunch with Dr. Pompe Van Meerdervoort, the Dutch physician, of Desima (we were at Nagasaki during this time), and mentioned the result of my conversation with the interpreter. ‘They are morbidly suspicious upon the subject of religion,’ he observed. ‘There are many who think that Commodore Perry’s sole object in coming here was to pave the way for the reintroduction of that faith which was exterminated in 1816. I have observed that when your mild old chaplain comes on shore for a walk, they cast glances of mistrust, perhaps of fear, at him. I was speaking

only a few days since to one of the most intelligent of my pupils (the Doctor has a class of some fifty medical students, from the best families of Jeddo, to whom he lectures daily) in regard to our religion and theirs, and I must confess that he got the better of me.

"Our religion," I observed, "conduces to a high state of morality, to the preservation of law and order, and to the comfort and welfare of the poor."

"Then why is it," he asked, "why is it that in your country people die of hunger in summer, and of hunger and cold in winter? If your religion is better than ours, why does it not feed and clothe those unfortunates as that of Nipon feeds and clothes its unfortunates? If it is conducive to law and order, why do I read in your Dutch books of so much crime and of so many punishments? If it is productive of a high state of morality, why do your merchants swindle us?"

'Now what could I say in answer to all this?' continued the Doctor. 'I could only point to the purity of life inculcated by our religion, and to the impurity of life advocated by theirs.'

In speaking of our 'mild old chaplain,' the Doctor referred to the Rev. Henry Wood, of New Hampshire, at present a chaplain in the United States' navy, and attached to this ship. And now, before relating another conversation which I had with a second interpreter on this subject, I wish to show how he overcame the 'mistrust' and 'fears' of which the Doctor spoke, and finally succeeded in working himself into their confidence, and indeed into their affections. I doubt if there is any man who has the interests of 'the religion of Christ Jesus and Him crucified' more at heart than this gentleman; and during our three months' stay at Nagasaki he devoted himself with untiring energy to the task of preparing a groundwork upon which future brother-labourers might stand while spreading their nets. Now let us see how he commenced.

Every day one or more of the interpreters (of whom there were six or eight set apart by the government to master the English language) came on board in charge of wood, water, fresh provisions, or something of that sort, for the use of the ship, and they were invariably invited below by any of the officers who happened to be on board. Sometimes we talked upon one subject, sometimes upon another—mutually seeking information at each other's hands. One day Mr. Wood brought out a little book, a common primer, with a cat, or dog, or ox, or lion, on each page, and with the name underneath in large print.

'Here,' he said, 'you are asking about animals. Here you can recognise them by the drawing; and if you will step to my room I will teach you how to pronounce their names.'

'Ah! yes,' they exclaimed, 'you very kind. Now not time—to-morrow.'

'Very well,' he replied, 'you'll come to-morrow?'

'Yes, we thank.'

And the next day they did come. And as I passed by the little state-room an hour later, I heard, 'Ba, be, bi, bo, bu,' sounding just as

natural as if coming from a 'country school for grown people' in my own country. Thus commenced the first minister of the Gospel to enlighten Japan.

The day following this I was walking on the quarter-deck, and noticed a small corner of it screened off. It seems that the Japanese had suffered from the heat of the confined state-room on the previous day, and that Mr. Wood had obtained permission to screen a space on the quarter-deck for his school-room. A week later, while on shore, I intruded suddenly (as had been my custom) into the reception-room of my friend Yashero, the interpreter, when, to my unbounded surprise and gratification, I saw Mr. Wood seated at a low table, with five of the eight interpreters gathered around him. Just as I interrupted them, Yashero was spelling 'Ba-ker, baker.' They were evidently making great headway.

'You see,' said Mr. Wood quietly, in reply to my surprised look; 'you see we were so often interrupted on shipboard, and there was so much noise, that Yashero yesterday proposed that we should come on shore to this room. So here we are. They have asked me to meet them here every morning at ten o'clock, and I must try to do so.'

'Yes it is better than ship,' joined in Yashero.

'They are the most apt scholars that it has ever been my fortune to meet with,' continued Mr. Wood; 'but there is one stone over which they all stumble. They cannot, to save them, pronounce the letter L, they invariably get it R. Pronounce the word "lead," Yashero, "red."'

'No, not red, but lead.'

'Cannot,' objected my friend, with a deprecatory shake of the head.

'That's strange enough,' I observed; 'more especially when we reflect that the Chinese, from whom we are told these people are descended, have a failing in exactly the opposite direction. Don't you remember the boatmen of Hong Kong, who always tried to get double fare by saying "Me velly poman! You velly litch man?"'

'Of course I do; and it is strange.'

'Well, that being the case, I won't interrupt you any longer. Good morning, Yashero. Pronounce "lead," old fellow.'

'Cannot, my friend,' accompanied by another deprecatory shake of the head.

Months passed, and the day arrived which was to see us leave our quiet anchorage. I was ordered to call upon the Governor before sailing, with the usual compliments of the flag-officer. To make myself understood, it was necessary first to call upon Yashero, and carry him along as interpreter. I found him seated upon his knees, calves, and heels, studying out a few simple exercises preparatory to the arrival of Mr. Wood.

'Come on, Yashero,' I said. 'Pick up your two swords and come along. I am going to call on the Governor from the Commodore. You can't go to school to-day, old fellow.'

‘Why will you speak Governor?’

‘The Commodore will say good-bye, and hope that he shall live a thousand years.’

‘Ah! I am ready.’

He hoisted his large paper umbrella to protect us from the sun; I took his arm, and the next moment we were following the long, straight street which passed within a few hundred yards of the Governor’s palace.

‘You are sorry to come away from school, Yashero? You like Mr. Wood?’

‘Oh! Mr. Wood very good. Japanese all like him.’

‘Is he a good teacher? Does he teach you well?’

[I am here giving the precise words of Yashero, as well as I can recall them.]

‘Oh! very well. Interpreter rike (like) Mr. Wood stop Nagasaki. Vice-Governor rike Mr. Wood stop.’

‘Ah yes,’ I returned, ‘but Mr. Wood cannot stop, as you express it. He is sent to our ship by the Government to make the sailors good; and we are all so bad that he must talk all the time. I’ll tell what it is, though, Yashero; if the Japanese want Americans to come and teach them our language, there are a great many more just like Mr. Wood in the United States, who would be glad to come. They would teach you, and you in return could teach them. We must learn each other’s language now, you know, since we are going to buy and sell.’

‘Ah, yes.’

‘Come now, Yashero, you and I are friends. I want to talk something inside to you. [If a Japanese is telling you something which he wishes kept quiet, he calls it talking inside; and if otherwise, outside.] Will you keep it inside?’

‘I think so; yes.’

‘When we come back here, if Mr. Wood was to offer to the Governor to tell some friends of his to come here and teach you American, and then after that, when you can speak American, to tell you all about our God, what do you think the Governor would say?’

‘I don’t know.’

‘Would you be glad to see some priests of our God come here to teach you to speak American?’

‘Yes; very glad.’

‘Would you build houses for them, and hire them a small piece of ground?’

‘I think so. I think Government give house and ground.’

‘Well! I’ll tell you what it is: you tell the Vice-Governor to speak to the Governor about it, and when we come back, if they will ask Mr. Wood for three or four ministers to teach the Japanese the American language, he will be glad to write to the United States for them. The Governor must not ask the Commodore for them, as he is the representative of our Government here, and our Government never has work with religion. That is one reason why we are such a

great people. Every one thinks as he chooses about religion, and the Government protects every temple in its separate worship.'

'Great many religion you have, then?'

'No; only one. But the people of one temple say, "if we believe God, we must be washed all over to become good;" and others say, "if the minister puts a little water on our heads it is enough:" we all believe in the same God, however, and what He tells us in His book; but some say He means one thing and some another.'

'I think can speak Vice-Governor.'

'Very well; and when we come back he must send to speak to Mr. Wood.'

'Yes.'

The foregoing is the sense of my conversation with Yashero, the interpreter of the Vice-Governor of Nagasaki during our last interview; and the careful reader will doubtless see in it, and in that which precedes it, enough to convince him that time and great caution must be used in the re-introduction of Christianity into this country. As the case now stands, the Japanese themselves will probably take the first step. That is, I am convinced that when this ship returns to Nagasaki the Vice-Governor will consult with our chaplain upon the subject of obtaining one or more ministers of the Gospel, to act as teachers to the interpreters at different ports; and thus, once located upon the soil under the favour of the Government, and without any apparent 'pushing' upon their part, it will not be long before, like Mr. Wood, they will command the respect and affections of their pupils. Then, as a foreign population, no matter how limited, grows around them, they will need a small church. Their pupils, already sufficiently progressed in our language to comprehend the church service, will attend, partly from curiosity, partly from the desire to learn more. They will be necessarily struck by the strange and sublime truths which are uttered with such unmistakeable reverence, will become the first converts, and will subsequently influence their friends. This may be called a fancy sketch; but, strange to say, it is the unalterable opinion of nine out of ten persons with whom I have conversed—the 'tenth' unfortunately being an energetic, though in this case a mistaken, minister of my own Church, who advocates sending at once as many missionaries as we can command. I cannot predict all which his course would accomplish; but of one thing I am certain: it would strengthen to a certainty the present suspicion of the Japanese mind, that in evincing too much anxiety, and in spending so much money to effect our several treaties, we have been actuated mainly by the desire to force our religion upon them.

It is not difficult to see what a revulsion of feeling this conviction would create towards Americans. At present we stand higher in their eyes than any other people; let us not dig away our own foundation.

I now wish to say a few words as regards the manner in which our chaplain taught his eight pupils. I wish to show how they were induced, of their own accord, to converse upon religious topics.

'It is pleasant to hear the church bells ring,' was the sense of an exercise which he left them to study out.

The next day they knew all about it, with the exception of the word 'church.'

'What is "church?"' asked one of them.

'A church,' answered Mr. Wood, 'a church is a large building in which we worship our God. It is not like your temples, however, for while yours are filled with large idols, ours are almost empty. We do not like to be bothered with such clumsy pieces of wood and stone, which never can do us any good, and which our God tells us will certainly do us harm, because we should worship only Him. Now these idols in your churches cannot well be of service to you, from the fact that you yourselves must first make them, and afterwards take care of them. How can you expect them to take care of you, when it is you who are taking care of them?'

At this some laughed acquiescently; others looked grave and remained silent. Here is another specimen of his teaching:—

'The decoration of the graves of our friends is a beautiful employment.' This exercise, which he also left with them to be studied at their leisure, was a source of both gratification and surprise.

'Then you Christians do not think it wrong to make beautiful the graves of your friends, and to cherish their memory?' was the sense of a question now asked by one of the party.

'By no means,' replied Mr. Wood. 'On the contrary, we highly approve of it. In America we select, like you, the most beautiful spots for their graves, erect handsome monuments over them, plant trees and flowers, and visit them often, to say within ourselves, "Here lies what was once my brother!"'

The following day one of them wrote, 'We do not understand about the black people. Why is the skin of the African black, and the head of the European red?'—or words to that effect.

'Here,' remarked Mr. Wood to me, 'was now an opportunity for explaining, at their own request, some of the great points of the Christian belief. I eagerly took advantage of it to preach what was almost a sermon, and when I had ended they were not only pleased, but evidently excited.'

'Let us hear what you told them,' I petitioned.

'I told them that a great many years since, our God had created this world; then man, to govern it; then woman to keep man company; and He blessed them with many children; that after a while the children's children of these children became very bad; that they tired of the earth and strove to reach heaven, and that to succeed in this they had commenced to build a very high tower, which they foolishly supposed might be made to reach heaven; that God had become offended at their presumption, and in a moment changed the speech of each family into a different language, and then scattered them over the entire earth. That Europe was peopled by one of these families, America by another, Japan by a third, and Africa by a fourth. What had since operated to change the colour of the African

in such a marked manner we supposed to be the effects of climate, mode of life, diet, and intermarriage. We were therefore consequently all brothers, the children of the same parents, and all had souls to be saved by our common God. For although they did not acknowledge the Lord Jesus Christ, He still protected them in pity for their ignorance, and would one day show us His infinite love, "which passeth all understanding." At this one of them jumped up, clapped his hands, and exclaimed, 'Yes, it is true, we are all brothers—we are all brothers!'

Thus end my remarks upon the very practical and sensible course pursued by our chaplain. Here we see a Japanese (he was Nishi Kichizuro, the chief interpreter to Arawa Iwa-mi-no-kami, the venerable Governor of Nagasaki) becoming excited over a simple relation of the history of the human race, clapping his hands, with glistening eyes, and ready to embrace his teacher; but take my word for it, had that teacher gone to Japan in company with a dozen or more Missionaries, as will undoubtedly be the case, and said, 'I have come here, because the treaty permits it, to preach the Christian religion to the Japanese, and will be glad to see any of you at my house that will come,' take my word for it, not a Japanese would have crossed his threshold. Let us, therefore, look before we leap towards the execution of the most important project of the age. Let us send to Japan as teachers not only our best Christians and most able men, but also our most liberal-minded Christians. Let not intolerance or mediocrity be the first to grapple with the deeply-seated prejudices of forty millions of unusually intelligent human beings. The stake is so grand that we may well afford the exercise of a little patience. The Japanese mind differs widely from that of other Orientals in one important point: there is nationality of feeling, if I may so express myself, which upon great occasions will drive them like a flock of sheep in the same direction. Let a dozen or more intelligent, pious, and liberal-minded missionary teachers once secure any number of scholars, and these scholars will soon become converts. Let them once cast down the idols of a single temple, and it will no longer be even a question of time. It will spread like wildfire.

At this moment the Japanese know no difference between the Church of Rome and that of England—much less between the hundreds of almost hostile sects scattered over our own country. They look upon us all as followers of the Cross; and should a mistaken zeal for one's own particular religion ever destroy this impression, ever show them one-half of the intolerance and unchristian bitterness which has but too often been displayed among us ourselves, the heaviest blow of all will then be struck against 'the re-introduction of Christianity into Japan.' So much for this important question for the present.

And now, before concluding, let me remark that the services of our chaplain, as teacher to the interpreters, were particularly acceptable to the authorities at Nagasaki. So much so, indeed, that both the Governor and Vice-Governor thanked him in the most earnest

manner, and sent him the most beautiful presents when we were about leaving. There is a vast change indicated in the feeling of Japan by this action of the Governor, for it must be remembered that he—this same old man—is the very one who opposed so strongly the opening of his country to the world when Commodore Perry first visited them. In the case of the Vice-Governor it is different; for he is one of the leaders of the free intercourse party, who have always battled against their exclusive policy. Five years since, the aged Governor remarked,—‘Why will you seek to change our life by admitting intercourse with the world? Nipon is now happy, what more would you have? She will never be so happy more.’

And only four months since he thanked a minister of the Gospel for teaching his officers to learn a strange language, and asked him to come back. Here certainly is a great change.”

BISHOP WILLIAMS (OF WAIAPU) ON MISSIONS.

WE have elsewhere announced the consecration of Archdeacon Williams to the bishopric of the native district of Waiapu.

On the day after his consecration, when certain resolutions bearing on missionary operations were brought forward in Synod, he made the following observations, for which we are indebted to the *Church Missionary Intelligencer* for September 1 :—

“It might be naturally expected that I should have some remarks to make upon that part of the Resolutions which referred to Home Missions among the natives. And here I may venture upon a statement in which I know that I shall be borne out by those members of the Synod who were among the older settlers in this country. It is this—that upon the first settlement of the New Zealand Company at Wellington, the difficulties which were anticipated were much diminished by the fact that the natives of this place had, for the most part, made a profession of Christianity. Instead of being met by a hostile array of savages, ready to commit outrages on every occasion, the settlers found a people under the influence of religion, clothed, and in their right minds. Soon after this event it was felt by the English Government to be necessary to establish British authority in the country; and when it was proposed to the native chiefs to cede the sovereignty of the country to the Queen, by signing the treaty of Waitangi, and there was an attempt to raise an opposition to this measure, it was found that the influence of the Christian natives bore down this opposition, and this important end was secured without difficulty. Then again, a few years later, when the unhappy collision broke out in the north, it was owing to the influence of Christianity that the termination of this outbreak was so favourable. I will only here allude to one little incident to show how different was the manner in which the natives then carried on their warfare from what it would have been at an earlier period. It was witnessed by our secretary, the Rev. Mr. Burrows. The troops were quartered at the time at

Waimate, having to receive their supplies from the ships lying at anchor at Kororarika: these were conveyed by water to Kerikeri, and from thence by land carriage, a distance of ten miles, to Waimate. Mr. Burrows was on his way from that place to Kerikeri, and met two drays, one laden with ammunition, the other with provisions, and accompanied only by two soldiers and the drivers of the drays. Proceeding a little further, a party of about a dozen natives suddenly jumped out of the fern, and asked Mr. Burrows if he had met the drays which had just passed, adding that they had seen them, and could have killed the people without difficulty, and have taken possession of all the drays contained, but that they would not act treacherously—they liked open fighting.

The fact, then, that Christianity was in some measure established before the country became colonized, has been of incalculable benefit to the colonists, and a duty is thus laid upon us to requite this obligation as much as may be to the natives, by securing to them a continuance of that Christian instruction which has been productive of such good results to ourselves. It is through the agency of the *Church Missionary Society*, for the most part, that Christianity has been established among the natives, though I would not omit to mention the Wesleyan Mission, which has also done a large portion of this work. But the *Church Missionary Society* wishes now gradually to withdraw its Mission. Since the country has become a British colony, and a regular Church system is being established, it considers that the more proper sphere for its labours is in those countries which are still in a state of heathenism. In pursuance of this intention, while they do not propose to withdraw any of their Missionaries who are in active employment, they decline to fill up any vacancies which may occur through sickness or death. The consequence is, that there are many interesting tribes who are left unprovided for: they are as sheep without a shepherd. Our lay representative from Taranaki has told us of the condition of the natives there; how that, within his observation, they had gone back in every way. Those natives, some years ago, were living at Waikanae, under the charge of Archdeacon Hadfield, but when peace between the tribes was established, they returned to their homes at Taranaki, and now they have no teachers. There are many other tribes in a like condition. There is another body of people still nearer to us, in the valley of the Hutt: they are much scattered; but three Sundays ago there were 200 of these assembled on the occasion of the opening of a weather-board church which they had built at their own expense at the Upper Hutt, when the Rev. S. Williams administered the Lord's Supper to forty communicants, on which occasion the Offertory collection amounted to upwards of four pounds; and on the Sunday following I had a congregation of forty at the Lower Hutt, when that venerable old chief, Te Puni, whose portrait is hanging before us, was present, and after service, according to custom, attended school, and repeated in his place the Catechism of our Church; but all these natives, since the removal of Mr. Hutton, are without instruction.

It has been proposed, that in the districts where the population consists of a mixture of the races, the clergyman who has charge of our own countrymen shall be also held responsible for the native race, but experience tells us in most cases the system will not work. A clergyman whose special care is the white population, having withal a new language to learn, finds that the charge is difficult; and while the English settlers will have seven-eighths of his attention, the natives will scarcely receive the remaining portion. The only remedy for this state of things is to raise up a native pastorate, and I am thankful to be able to state, for the information of the Synod, that there is every prospect that this provision will be made. There is already the Rev. Rotu Waitou at the East Cape, who has now been several years a native clergyman, much respected by his countrymen, over whom he exercises a most beneficial influence. Then, again, there is the Riwai Te Ahu, who was with us at St. Peter's Church yesterday. He, too, is a most satisfactory instance to show how well the plan of a native pastorate is likely to succeed. There are many other natives also preparing for ordination at the central schools at Turanga, Auckland, and elsewhere. One great difficulty must be the means of support for a native ministry; but the subject of endowment has been already before the natives, and there are many who enter into it with spirit. Among the natives of East Cape many contributions have been brought together, and more than 100*l.* now forms the basis of a fund to which those members of our Church who are able to do so will do well to add. I trust, therefore, it will be recognised as a duty resting upon the Church in general, to promote the establishment of a native pastorate, and that this subject will be recommended by the Synod to the consideration of the several Diocesan Synods.'

After considerable discussion, a series of important resolutions were agreed to, acknowledging with gratitude the great services rendered, under God, to the island by the *Church Missionary Society*, urging the continuation of the efforts of the Society, and calling forth at the same time the exertions of the newly-planted Church, both to complete its own internal organization, and to diffuse among the surrounding heathen the blessings of Christianity. The resolutions are as follows—

1. This Synod wishes to avow its sense of the responsibility resting upon the Church in these islands to extend, as far as in it lies, the knowledge of our blessed Lord and Saviour, and the enjoyment of His means of grace, to every creature within this ecclesiastical province, and to the heathen beyond.

2. The Synod desires to record its conviction that it is the duty of every member of the Church to give, according as God has prospered him, to the furtherance of these objects, and that it is the duty of every clergyman to bring these obligations periodically before his flock, with the view of stimulating their bounty.

3. This Synod commends to the several Diocesan Synods the early consideration of measures for securing a regular contribution from the congregations of the several dioceses, and for apportioning the same to the several objects—

- I. Of missions to the settlers of thinly-peopled districts.
- II. Of missions to the natives within each diocese.
- III. And of the existing missionary endeavours amongst the heathen of the Pacific Islands, which have hitherto been carried on by the Bishop of New Zealand.
4. That, with a view to the spiritual wants of the natives of New Zealand, the time has now arrived, in the opinion of the Synod, when the natives should themselves be stimulated to further efforts for the support of the Church in New Zealand.
5. That it is due to the *Church Missionary Society* to communicate to them the resolutions which have been passed by the Synod with reference to measures for drawing out the contributions of this Church in support of Home and Foreign Missions, and to accompany the communication with a grateful recognition of their labours for the evangelization of the aborigines of these islands, and with the expression of the opinion of the Synod, that, since the colonization of New Zealand, there has never been a period when the native race more urgently required the undiminished efforts of the *Church Missionary Society* than at the present moment."

THE MISSION AT EDEYENKOODY, TINNEVELLY.

(BY THE REV. R. CALDWELL, LL.D.)

THE readers of the *Colonial Church Chronicle* will remember the very valuable series of papers on the Tinnevelly Mission, which were furnished by the Rev. Dr. Caldwell when in England, and which were afterwards published in a separate volume by Messrs. Bell and Daldy, as "Lectures on the Tinnevelly Missions."

The following "Report of the District of Edeyenkoody for 1858," written by Dr. Caldwell, will not fail to interest those persons who feel the importance of entering in at the door which is open to us in India. It is extracted from the Report of the Madras District Committee of the *Society for the Propagation of the Gospel in Foreign Parts*, for 1858-59:—

"I am thankful to say that since my arrival in the district, on the 12th of February, after a long absence on sick leave in England, my health has been such as to enable me to apply myself to my work without interruption. Nowhere is there a greater necessity for 'redeeming the time'—for 'working whilst it is day'—than in India, in which the future condition of entire nations depends, under God, on a small handful of Europeans, and in which one after another of that small band is so suddenly overtaken by 'the night in which no man can work.' Indian experience teaches one to wish to compress a life's labours into a single year.

I have set before me throughout the past year the twofold object of improving the condition of the congregations and schools already in existence, and of making fresh inroads on the surrounding heathenism, and though nothing that has been aimed at has been fully

accomplished, it is a comfort to me to see that some progress has been made.

I will speak of the schools first.

The female boarding-school contains at present thirty-two pupils, and has given us much satisfaction, as it has always done. It stood in need, not so much of improvement, as of enlargement, and we expect to see it considerably enlarged next year, by means of a grant out of the *Christian Knowledge Society's* new Indian Fund. The day-schools throughout the district, including those in Edeyenkoody itself, stood greatly in need of improvement. Much time and labour have been expended on working them up, especially by Mrs. Caldwell, ably and faithfully seconded by two young native assistants, and it is evident on looking around at the close of the year that their condition is improved. The number of children on the books in the various schools has increased from 473 in December 1857, to 794 in December 1858. A still better criterion is the number *present* at the usual monthly examinations, which was 254 in January, and 542 in December 1858. There has been, I find, an increase of 73 Christian boys, and of 124 Christian girls,—in all, of 197 Christian children. The increase in the number of heathen children is 120. The total number of Christian boys now in school is 279, of Christian girls 288. These numbers agree very exactly with the proportion between the sexes existing in the district, and the total number of Christian children in school, viz. 567, is at the rate of one in five to the entire Christian population, which is a proportion that does not admit of much increase.

These numbers exhibit numerical increase, but are no test of educational efficiency. The importance, however, in districts like these, in which we labour amongst an ignorant population, of every increase in the number of children of Christian parents attending school, provided that arrangements are made for their learning at least to read when they do attend, can scarcely be overrated. The Christianity of people who cannot read is capable of but little improvement, and is wholly incapable of exercising any influence on the intelligent and educated higher classes. We may almost as well give up our Shanar and Pariar Christians to their fate as allow them to bring up their children, especially their daughters, in hereditary ignorance of their original condition. I rejoice greatly, therefore, over every Christian child that is allowed by its parents to attend school, and still more when the parents themselves send the child, and prove by their payment of school fees that they have learnt to take an interest in its education. The above-mentioned increase in the number of children in school has not been the result of any bribes or rewards. Not one farthing has been expended in this way throughout the year. Under all the circumstances of the case, indeed, it seems likely to be highly expedient, if not absolutely necessary, for some years to come to sweeten a little that bitter pill, female education, and we expect to have the means of doing this next year; but my experience this year proves that it is possible to get on without any such aid. Though

possible, it is very difficult, and there are places in which it would not be expedient to bend the bow excessively.

I may mention, as an instance of the difficulty with which one has to contend, the last case of the sort that occurred. I spent last Wednesday in the village of Anneikoody, where there is a school supported by the *Christian Knowledge Society's* grant, and there found, on going very carefully over the list of the people's names, that there was a Christian girl in the congregation who had not yet attended school.

I had thought that all the girls had at length been induced to attend, but this girl's father was so obstinate and intractable, that the school-master and the headmen had given him up in despair. I sent for the father, and at the same time for the heads of the congregation. The father came, looking literally black as night, and in the most peremptory way refused to allow his daughter to learn. He was a new convert, but as hard to bend as heart of tamarind. 'Let her attend church,' he said, 'and learn prayers by heart for the salvation of her soul, but learn to read she shan't.' The headmen and I argued with him and endeavoured to talk him over for a good half-hour, answering every objection and excuse that he brought forward; when, at length, step by step he began to yield. First, he would consent, but his wife never would; then, he would not prohibit his wife from giving her consent; lastly, he would tell her that he wished her to consent. He was still confident, however, that there was not the least use in speaking to her on the subject. As soon as matters reached this point, I invited the headmen and other members of the congregation to accompany me, and off we went to the man's house to see and speak to his wife. The poor woman seemed in half a mind to be angry and half a mind to feel flattered at such a deputation waiting upon her: she argued against the proposal, however, with all her might, proved to her own satisfaction that her daughter's services could not be spared even for a few hours a day, and was kept to her point by the girl herself, who commenced crying most piteously. She also, however, after a time, showed symptoms of yielding, when, suddenly, a bright thought struck her. Pointing to the infant in her arms, she said, 'I will send this child to school; this is a girl also, and I make a vow to you that I will send it to school as soon as it is able to walk; there, now it is settled.' I was not to be shaken off by this transparent device, but told her that God had given her the elder child as well as the younger one, that her children were all God's children that had been given her to bring up, and that she ought not to do harm to any of them, but have all educated in turn. At last she yielded, like her husband, and in about a quarter of the time, and they both consented that from that day forward their daughter should learn half the day in school and do the work of the house for the other half, and that in future they would be more willing to obey when I gave them any advice for their good.

Not only is the number of children attending our day-schools increased, but the efficiency of the schools is, I hope, increased also. The searching examination which the children of the various schools

receive every month, on a plan which we have again introduced, has evidently the effect of pushing the children forward, and keeping the masters to their work. The majority of the children are destined to be taken away from school so soon by their parents that there is much danger of their leaving school before they have learned to read, and this probability becomes a certainty if they are allowed to remain too long in the lower classes. To meet this evil, and secure at least their learning to read before they are taken away from school, I divide the children of our village schools into four classes, and lay down a rule respecting the time that they should remain in each of the three lower ones. In the first, or alphabet class (the Tamil alphabet is a very complicated one), they are to remain a year, in the first half of which they should learn to write the letters on sand, and in the second the vowel marks. In the second, or spelling class, they are to remain half a year, during which they learn to write (and, of course, to read) short sentences on the sand. In the third, or in perfect reading class, they are to remain also half a year, during which they have to read their way through a book of Bible stories and learn to write a little on the palmyra leaf. They must then be ready to enter the fourth or highest class, in which they are to learn to read fluently and to write accurately. Other lessons in addition to these are taught from the beginning, but everything is and ought to be subordinated to learning to read. I found by my former experience, and have again found this year, so far as the experiment has gone, that this arrangement is quite practicable, and that when strictly carried out it produces the desired results. It is only at the general monthly examination of each class, and by the examiner alone, that children are moved up into the higher classes, and if any child fails in the examination, and cannot pass within the prescribed time, the schoolmaster is mulcted an anna a month (for each child) till it passes. At the same time, to make the strictness palatable, and in consideration of the harder work that it imposes, the masters are paid better salaries than they formerly received. In consequence of this two-fold stimulus to exertion, in addition to the influence of continual exhortations, the masters have exerted themselves uncommonly well, especially during the past six months.

I find that from July to December, 270 children have been promoted to higher classes.

Eleven masters and four mistresses have passed the Government examination, and are now receiving grants-in-aid. This has largely contributed to the improvement of the quality of the education imparted in all our schools. In addition to the ordinary routine of native lessons, the children are now taught geography, the English system of arithmetic, Tamil grammar, and in several schools the rudiments of the English language. In consequence of these improvements, the more intelligent of the people are now not only more willing to send their children to school, but are daily becoming more willing to pay for their education. Wherever English is taught, in however small a degree, I find the parents are now perfectly willing to pay.

Our first step was to diffuse education amongst the people, without waiting for their consent ; our second—a step which we are now everywhere beginning to take—is to teach them to pay for education.

Of all secular studies that are capable of being taught in Tamil to village children, geography seems to be that which is best fitted for the enlightenment of the minds of Hindoos. I am sorry, however, that most of the children remain in school too short a time to attain to much enlightenment of any sort. I fear I must add that they generally acquire, whilst in school, as little religious enlightenment as secular. There is no want of religious teaching. The children read the Gospels and are catechised upon them ; excellent religious lessons are contained also in their reading books ; they are taught plenty of catechisms, prayers, hymns, and what they like still better, high Tamil religious lyrics. As to the direct religious result, however, of all this, the most that can be said, I fear, is that it is to be hoped it will do them good at some future time. These remarks do not apply, generally speaking, to the female boarding-school, a school in which a different atmosphere prevails, and in which many of the pupils appear to have received direct spiritual benefit. The children of heathen parents attending our day-schools still more rarely appear to obtain any direct advantage from the education they receive. Too generally they unlearn at home in the evening what they were taught in school during the day. We have at present in our various schools 227 heathen children, and have had a larger or smaller number of them in school for the last fifteen years ; and yet during the whole time I know only of two pupils who became Christians through their own conviction of the truth alone. This would seem to be a discouraging result, and the absence of the direct fruit from the education given to native Christian children would seem to be equally discouraging ; and yet I feel no discouragement, but am anxious to extend vernacular education as widely as possible. The ability to read which the children acquire in our schools—even if they acquired nothing else—even if their minds were as torpid when they left school as when they entered—is the seed of innumerable blessings. The advantages which professing Christians may and must derive from being able to read their Bibles are obvious to every one, but in many instances it has proved in time a blessing to heathens also. The most intelligent, improvable converts we make amongst the adult inhabitants of this neighbourhood are those who had learned to read, when children, in our mission-schools. There are, indeed, few heathens in this neighbourhood who have learned to read in schools of any other kind. Within the last few months we have been joined by a considerable number of adult converts, and I have been thankful to find that many of them could read. A few days ago, for example, two young men who had recently abandoned heathenism and joined our congregation at Kôdävil, came to see me. I found they wanted Bibles. ‘Can you read ?’ I asked them ; ‘Yes,’ they said, ‘we learned to read in the mission-school in Narvaladi’—the next village to theirs. I gave each of them a Tamil New

Testament, and asked them to let me hear them read me a portion, which they did as clearly and distinctly as I could wish. Here, I thought, is an excellent illustration of the indirect ultimate benefit arising from our mission-schools. If it had not been for our schools, it is quite certain that these young men could never have learned to read at all. Notwithstanding their conversion, it would probably have been their lot to remain in almost hopeless ignorance for many years; whereas now a great deal of the work which has to be done for their enlightenment has been finished off ready to hand. They can understand what we teach them, they can understand sermons, they can read the Scriptures and Christian books for themselves, they can take their own part in the worship of God in church. How greatly the labour that must be undergone on their account has been lightened by the simple fact that they had attended our schools."

(To be continued.)

ORDINATION OF A CHIPPEWAY INDIAN.

THE following extract from a private letter, on the subject of the Chippeways and Dacotahs, appears in the *New York Church Journal* of July 27:—

"Agreeably with the suggestions of a friend, I send you the following account of the Chippeway ordination in the Faribault Mission. The Right Rev. J. Kemper, D.D., was accompanied by the three clerical associates of our mission (the Rev. Messrs. Breck, Manney, and Peake) from St. Paul to this place; likewise by three Chippeways, viz. J. Johnson Enmegahbowh, Isaac Manitowab, and his brother-in-law. The two former were delegates from St. Columba (Indian) parish to the Diocesan Convention just held at St. Paul, and cast in their vote for the Bishop Elect along with ourselves.

On Sunday, July 3d, we proceeded to the school chapel, where services are held. Rev. Mr. Peake read Morning Prayer, and the Bishop preached. Mr. Peake then read the Litany and suffrages, after which the Presbyters unitedly presented the Indian candidate for ordination. Independently of the large congregation of whites, we were gratified with the voluntary attendance of a number of the Dacotah warriors, besides women and children, who came to witness the ceremony. Thus, for the first time, these hereditary foes met within the portals of the church, gathered under that cross at whose foot, in the latter day, the lion and the lamb will rest in peace. As the service proceeded, and as the Bishop approached the 'laying on of hands,' the Indians evinced the greatest possible eagerness to see him. They were much impressed by the exceeding solemnity of the occasion, and I trust that this impression will never be eradicated from their minds. Manitowab, who is a Christian chief of no mean repute among the Chippeways, and his two companions, the services being finished, now mingled fearlessly with their old enemies, and shook them warmly by the hand. In the afternoon, Evening Prayer

was read by the Rev. Enmegahbowh, the new deacon. Since the world began, who has ever heard of the services of our mother Church being conducted by a Chippeway? Is not this a glorious triumph for the Cross of Christ? After Evening Prayer, the brother of the Christian chief received the apostolic rite of confirmation. Rev. Enmegahbowh interpreted the service sentence by sentence. Immediately after the sermon by the Rev. Mr. Peake, the newly-confirmed red man addressed the whites in Chippeway, which was also interpreted. He said, 'I have a few words to say to my white brethren. I am glad to see so many present who worship the Great Spirit. I have seen all my way down (two hundred miles), that the ways of the white man are better than those of the Indian. I will tell my people, when I go home, what I have seen. Great kindness has been shown to us by the whites since we left home. We are very grateful for their kindness.' He then turned to the clergy present and addressed them in words of great affection, and especially of gratitude for having this day given the Chippeway nation one that can preach to them in their own tongue the wonderful works of the Great Spirit.

Manitowab now made a very friendly address to the Dacotah, or Sioux, which was interpreted into English by the Chippeway deacon, and thence into Sioux by Mr. George Faribault. As I was on my way home in the evening, I was told that Pepé, the Dacotah chief, would be at the mission-house to respond to the speech of Manitowab. True to his intentions, he came, attended by a few of his braves. Both parties smoked in silence for some time. After a few introductory words by Rev. Mr. Breck, Pepé opened the council by shaking hands with all present, and then reiterated the words of friendship already expressed by the Chippeway chief. 'He was delighted with the opportunity now afforded both nations, hitherto at hostility together, to send their respective children to the same school to be taught, and where they could play together. He was much pleased with the appearance of these civilized and Christian Chippeways, and would henceforth look upon them as brothers.' Manitowab now replied to this chief as follows: 'I will take back with me your words. The Chippeways will not hereafter be afraid to send their children amongst their friends. I have taken many scalps, but I will do so no more. That good man (pointing to Mr. Breck) came amongst us some time ago. He came and taught us how to be good' (here the Bishop, who was listening attentively to all that was passing, walked up to Mr. Breck, patted him on the breast, saying, '*This is the man*'). 'Listen to the good white man,' continued the chief. 'He will make you good. When I hear of a Chippeway war-party on the Minnesota River, I will write to tell you, so that you can be upon your guard. Thus much blood will be saved.' Pepé said, 'I like your speech. I will go to war no more. I will also let you know, through the Missionary, if the Dacotahs send out war-parties.' Here the old chief, getting up, took Manitowab by the hand, and said, 'We will send our sons, and our daughters too, to school.' We all laughed at this, the Bishop thinking this to be the surest way to heal up the breach. After

another shake of the hands and a smoke all round, the chiefs and braves took an affectionate leave of each other.

Thus ended this council. Pepé, the Dacotah chief, is a noble looking old man. His frank and open countenance gives you immediate confidence in him. As he sat in the white man's chair, his white blanket gracefully folded around him, he looked right nobly. If you have never heard an Indian chief declaim, you can have little conception of the grace of his person and dignity of his carriage. He copies nature in all his gestures and postures, therefore this oratory approaches much nearer perfection than that of the whites. Manitowab is a good specimen of the Chippeways. Once the bravest and most warlike of their chiefs, by the influences of Christianity he has been brought out of darkness into light. The bloody chief of former days is now the successful farmer. He dresses like the white man, and lives like him. He was always Mr. Breck's friend. He always wanted to hear him. When he left us, he embraced Mr. Breck with such a good will that he almost lifted him off the ground ; tears were in his eyes, and he received the promise of a visit by Mr. Breck to his village in August. Enmegahbowh said that they would jump out of their moccasins with joy, if Mr. Breck and his wife would but go again into the Indian country. The plan that originated the Faribault Mission, for the benefit of the red races, is now developing itself beautifully in this mission-house and school. Already, Dacotah children are beneath the care of this Mission, which are taught in the same school and in the same faith with the more Christian children of the longer-taught boys and girls of the Ojibwas. This school of the prophets will raise up missionaries for the red man, and the Indian children taught here will return teachers and catechists to their respective tribes."

PRESENT STATE OF THE CHURCH IN GREECE.

THE following interesting article on the present state of the Church in Greece is extracted from the *Spirit of Missions* of the American Church :—

"We have been put in possession of a communication which gives the following encouraging facts in relation to the Church in Greece :

'The errors of this ancient Church are fast disappearing. The repeated and wide-spread dissemination of the pure Word of God has produced a mighty effect in various ways ; the seed sown has taken root, and is bearing fruit to the glory of God ; inquiries respecting prominent errors, both of doctrine and practice, are becoming matters of discussion among the Greeks themselves, and that with the utmost freedom, and with perfect liberty of conscience. Many of the old errors and many superstitious customs are now quite discarded by some, and as the 'Greeks still seek after wisdom,' and eagerly embrace it when comprehended, we may, and we ought to entertain the best hopes of a thorough reform within their Church ; its foundations are

of old, and they are stable ; the wood, hay, and stubble that have been built upon them will disappear.'

We are glad to publish, in connexion with the above, the following article, translated from an editorial article in one of the most influential papers in Athens. Who will not see in this article that a change, as 'from darkness to light,' has taken place ? that there is a breathing after something better, something more excellent ?

The following article appeared in the Athens newspaper, *The Age*, in Greek, *Αἰών*—of the 3d of January, 1859 :

'This is not the first time we have felt it our duty to call the attention of our ecclesiastical authorities to the importance of authorizing the publication of an edition of the Sacred Scriptures in a cheap and commodious form, as well as of other works of religion of various kinds. This is a pressing desideratum which is sensibly felt. The former editions of the Sacred Scriptures were badly executed and dear. The Synod of Greece has allowed the distribution of the beautiful and correct edition of the New Testament printed in Cambridge, England, but that edition is exhausted. It would be well, therefore, if the Synod would undertake to reprint, with the aid of Government, an edition of that commodious, cheap, and handsome Cambridge version of the New Testament.

Even independently of Government aid the Synod may easily effect the desired object. It is only necessary to make an appeal to the piety of individuals. We think no one can doubt—for ourselves we are persuaded, that for an enterprise of such a character, for so pious and benevolent an undertaking, the offerings of Christians would flow in abundantly. Moreover, the publication of the Scriptures absolutely demanded to supply our first and our indispensable necessities, would soon lead to the publication and dissemination of other books of a spiritual character. We might have a well-prepared series of Sacred History, of Church History (so important for our young ecclesiastics), of homilies, of works on Christian morality and Christian practice, and so forth, to be written, however, in the simplest possible style, adapted to the comprehension of the common people.

The plan that appears to us to be best calculated to accomplish this, would be the establishment of a Bible Society, which, while it would have for its immediate object the dissemination of the Holy Scriptures and pious works, would, at the same time, tend to awaken and maintain a lively zeal among the Christians of our communion.'

The writer of this article (which, by the way, appears as an editorial) goes on to speak of public preaching in the Greek churches. He considers, he says, 'that the Greek clergy have not only a holy but a national ministry confided to them ; the formation of the moral character, and the development of the mind and feeling with regard to divine things through the preaching of the Word of God.' He recommends the preaching clergy to avoid all vain display of learning, and to 'preach the Word' with the utmost simplicity ; 'not with enticing words of man's wisdom,' and to imitate in this, as in all other respects, 'the example of the Great Preacher, our blessed Lord and Saviour,

who always spoke to the people in a language and a style adapted to their comprehension. The preacher should never forget that the simpler the style of his preaching, the more practically elevated it will be, because that will render it more like the Gospel standard ; for in the economy of Divine grace, the Gospel—that superhuman rule and outline of all spiritual teaching—is the simplest, and at the same time the sublimest book the mind of man can imagine ! Jesus spoke to fishermen to be understood of fishermen, for that was His object ; and in every age since, the powerful and the wise of the world have bowed the head before the unapproachable majesty and sublimity of those simplest of discourses.”

EXCURSIONS IN PALESTINE AND SOUTHERN SYRIA.

PART II. No. 2.

KUPHR SABA NOT ANTIPATRIS—ROMAN ROADS AND POSTING-HOUSES—OMBARIA THE CRADLE OF MISSIONS—ITS RUINS—THE CROCODILE RIVER—DOB.

Wednesday, May 3d.—Rose at 5 A.M., and rode into the village to investigate its claims to represent the royal city erected by Herod the Great, and named after his father Antipater. Two fragments of columns, lying neglected near a large and deep well, were the only ruins I could discover. The village lies on a low swell of the sandy plain, on the west of a dry wady, in which it is difficult to identify Josephus's description of the site of Antipatris, built on “the most beautiful plain in Herod's dominions, rich in rivers and trees,” “surrounded by a stream, and a grove remarkable for the size of its timber” (Ant. xvi. 5. 2) ; and, even allowing considerable abatement for hyperbole, I must doubt whether this precise site could ever have answered to this description, although it is very possible that the part of the plain near to the 'Aujeh might have corresponded with these notices. Indeed, in the passage where the Jewish historian narrates the building of the city (B. J. i. 21. 9), he says only that it was built in the plain called Kapharsaba ; nor need the incidental allusion to it elsewhere (Ant. xiii. 15. 1) necessarily imply more than this. I would therefore place Antipatris at Khirbet el-Medineh, which we passed more than an hour south of Kuphr Saba, and the name of which, signifying “the ruins of the city,” clearly indicates an ancient site. This too would exactly correspond with the distance stated in the Jerusalem Itinerary, which places Antipatris ten miles north of Lydda, and twenty-six south of Cæsarea, —the precise distance by measurement on the English Ordnance map of Palestine. This restoration will also relieve Eusebius and S. Jerome from the imputation of a double inaccuracy, in placing Gilgal (now Jiljâlieh) six miles north of Antipatris, by considerably reducing the error of interval, and entirely rectifying that of the bearing ; Kuphr Saba itself being something less than a mile north-west of Jiljâlieh.

Thus, then, the conclusion of Drs. E. Smith and Robinson, in which I was fain to acquiesce on my arrival last night, was set aside on

further investigation this morning, and I am persuaded that the Antipatris of S. Luke's narrative in the Acts is now first restored to its proper place in the geography of Palestine, viz. at Khirbet el-Medineh. And here it will be well to remark in passing that the distances and intervals of the Roman Itineraries were not mere random guesses or arbitrary surmises, as almost all modern calculations in Palestine have been until quite recent times. The great thoroughfares of the Roman empire, even in the remoter provinces, were not only carefully surveyed by the Government officers, but actually marked with milestones, many of which still exist, though for the most part too much obliterated by time to be accurately deciphered; and making very slight allowance for such accidental errors in readings as may have crept into the text in progress of successive transcription, the Antonine and Burgundian Itineraries, composed fifteen or sixteen centuries ago, are the most faithful and trustworthy road-books for the modern traveller.

Another test of this accuracy will occur immediately. Leaving Kuphr Saba at 6.45 A.M., we proceeded northward through the plain, having Mount Ephraim on our right, the sloping sides of which were studded here and there with villages, among which Kuphr Jamâl and Tayibeh were the most conspicuous. The plain was somewhat monotonous, though here and there a few stunted shrubs relieved the dreary waste of sand, and once the scene was enlivened by a large party of Bedawîn, from the neighbourhood of Jebel-Hauran, with camels laden with millstones made of the black basalt of which that remarkable district is composed. At nine o'clock we reached a village named Kulensaweh, marked in the Ordnance map precisely ten miles north of Khirbet el-Medineh, and so identified with "*Mutatio Betthar*," which the Jerusalem Itinerary places ten miles north of Antipatris, and sixteen distant from Cæsareia. A fine well of living water, which still supplies the villagers, further identifies it with the halting-place where the Roman post-carriages changed horses. Here the road, which had before run almost due north, turned a few points west, and brought us at 11.30 through a prettily wooded but flat country to the village of Mukhalid, placed in the maps too far south and too near to the sea, which we did not reach till 1 P.M. Following the coast-line, we came in sight of Cæsareia about 2 o'clock, and shortly after passing Nahar Zabura, reached the ruins at 4 P.M.

Many are the historical associations connected with Cæsareia of Palestine, from the time when it emerged from its obscurity as Strato's Tower, and suddenly rose into an important city under the magic power of Herod the Great, who deserves to be reckoned the greatest builder of ancient times, when the extent of his works is compared with the limited resources which he had at his command. But this is no place even to epitomise the chequered history of this maritime capital of Palestine, the massive remains of which still astonish the traveller, although it has served as a quarry for all the towns and fortresses along the coast for many centuries past. One event of all others fixed my thoughts while I wandered amidst its

ruins, and that may occupy us again for a few moments in the retrospect. I remembered, when I was a boy, being taken to Runnymede and to Magna Charta Island, and although at the time I had but a very vague notion of the vast importance of the great constitutional questions which were there determined between the king and his barons, or of the bearing of that page of our history on the development of the laws and liberties of the nation, I yet carried away an impression of something grand and beneficent, affecting me as an Englishman, whose interests and freedom had been mixed up in that old and mighty quarrel; and I was the better for the visit, young as I was. My boyish impressions of Runnymede were strongly revived among the ruins of Cæsareia; for here it was that the great charter of our Christian liberties, and of our exemption from the tyranny of the Mosaic law, was, as it were, signed and sealed and ratified between the Apostle of the Circumcision and the first Gentile convert. It may be that I had been disgusted with a system of teaching, the tendency of which was to build up the middle wall of partition between Jew and Gentile, which had been broken down by the Gospel; and I actually revelled here in "the liberty with which Christ hath made us free," and trampled under foot the yoke of bondage in which a modern revival of the Nazarene heresy had sought to entangle me—a galling yoke indeed, which, even S. Peter complained, "neither we nor our fathers were able to bear." It is impossible to exaggerate the importance of that event to the history of the Christian Church, establishing as it did for the first time the vital truth, "that God is no respecter of persons, but that in every nation he that feareth God and worketh righteousness is accepted of Him." The clever author of "Nozrani in Egypt and Syria" has proposed that "all kings and commonwealths in Christendom should combine together, in unity of spirit and the bond of peace, to rear over Jacob's well the noblest and loftiest temple ever made with hands, wherein 'all people, nations, and languages,' should bow down and worship the God and Father of us all, through the 'one Mediator between God and men, the man Christ Jesus,' 'the second man, the Lord from heaven.'" When that Utopian scheme is accomplished, I will suggest the establishment, on a scale of equal magnificence, of an equally catholic Propaganda at Cæsareia, in which all missionaries, whether to Jews or Gentiles, shall graduate before they go forth to their work; for if S. Augustine's of Canterbury is justly regarded as the most appropriate seminary of missionaries for the country which was evangelized from that centre, where on earth is there to be found a spot so well suited, from its historical recollections, for a universal missionary centre as this, where the door of the faith was first opened to the Gentiles; where S. Philip the deacon and evangelist resided with his four virgin daughters, which did prophesy; where the great Apostle of the Gentiles abode for two whole years, and preached to Jewish kings and princes and to Roman procurators; where the father of ecclesiastical history compiled, for the instruction of the Church in all ages, those wonderful records of the rise and progress of the primitive and apostolic Churches,—of the

faith and patience of martyrs and confessors, nowhere more wonderfully exhibited than in this city, and of which the historian was himself an eye-witness,—and of the triumphs of the Cross over pagan superstition and idolatry, from the Pillars of Hercules to the Indian archipelago, from the steppes of Scythia to Ethiopia?

The ruins of the ancient city spread far beyond the more recent wall, which can be easily traced along its entire length, and probably marks the extent of the mediæval city, so long and warmly contested by the Crusaders. The site of the amphitheatre is distinctly marked by a hollow hill on the south of the town; and here it was that the virgin Thecla, and the youthful Apphianus, and the aged Pamphilus,—the coryphæus of that white-robed band,—and their worthy fellow-athletes, won their crowns. There are, also, large remains of the two moles which formed the harbour, insignificant in size for a first-rate man-of-war in these days, but equal to accommodate a fleet of ancient triremes. We examined carefully the southern pier, and the water was so beautifully clear that we had no difficulty in understanding its structure. The huge blocks which formed the foundations of the massive breakwater, sunk upon the solid rock and bound together with iron rivets, was the substructure for a wide paved platform, supported by vaults and adorned with colonnades, the shafts of which, composed of syenite granite, verd-antique, and other costly marbles, can be seen in scores, probably in hundreds, some lying prostrate in the water, as regularly laid as though they had been designedly submerged, others amalgamated into the massive concrete in which the buildings were constructed. The solidity of the blocks which stand at the land end of the southern mole is truly portentous: they may possibly have belonged to the Tower of Drusus, the largest of Herod's construction, or at least to some important tower or bastion of the Crusaders' city. Not far from this, and within the walls of the later city, is a level platform, terraced as it were upon the side of the gentle slope on which the city was built, on which may still be seen the triple apsidal termination of the cathedral of the Metropolitan See of the Frank kingdom, and the heavy buttresses of the west end, with other ruins sufficient to determine the dimensions of the ground plan of the church, which we found to be 160 feet by 74 feet. This was also, doubtless, the site of Herod's temple, dedicated to the genius of Rome, possibly converted under Constantine into a Christian church, in which Eusebius the historian, and his successors, exercised his episcopal functions. Conjecture has not ventured to determine the site of Herod's Basilica, where S. Paul was confined for upwards of two years, in enjoyment of as much liberty, however, as was consistent with a state of captivity; and it is highly probable that the materials of this judgment-hall have been carried off to Jaffa or Beirût, to serve some more ignoble use, as we found that extensive excavations in quest of hewn stones for the latter port were going on among the ruins. Not a living soul now inhabits *Kaisrîryeh*, and in this respect it seems to have inherited the largest share of the curse that cleaved to all the undertakings of its founder.

Possibly the excesses of the cross-bearers filled up the measure of its doom.

Leaving Kaisiriyeh at a quarter past five, we skirted the sea-shore for some time, and passed the ruins of two aqueducts which formerly supplied the city with water from the river Zerka, about an hour distant to the north-east, where the stupendous dam, 230 paces long and 20 feet thick, constructed for the purpose of raising the water to the requisite height to feed the aqueducts, still exists, and serves as a mill-dam to eight or ten mills, still in active operation among the ruins of as many more. This river Zerka is the Crocodile river of ancient geography; and it is a very remarkable fact, attested by many witnesses, and recorded by Dr. Thompson in his valuable work recently published, that in the marsh formed by damming up the river living specimens of this immigrant from the Nile are still found. We crossed the mouth of the Zerka an hour north of Cæsareia, and not long after another stream, called by our guide Nahar Tantura. We arrived at our tents on the sea-shore at Tantura at forty-five minutes past seven, and were lulled to sleep by the rippling waves, amid dim and indistinct recollections of the Canaanitish capital of Dor.

Reviews and Notices.

The Missionary Candidate's Manual. London: Rivingtons.

THE Warden of St. Augustine's has just published this little book for the use of missionary candidates. It consists of an address,—hints on the preparation of the body, of the mind, of the spirit, with a prayer for a missionary probationer, and a list of Christian graces to be frequently prayed for, and a table of missionary annals.

The following is an extract from the address:—

"It is essential that, while yet on the threshold, you weigh well your motives, take a just estimate of your qualifications, count the cost, and assure yourself of the ends you have in view. Possibly some sermon or speech has excited in you a desire for missionary work. Do not trust to ardent feelings suddenly filling the mind. Distrust still more a mere longing to enter on new scenes, a curiosity to see new countries, a fondness for changes in situation. Fickleness of disposition, and a wish to get out of difficulties and trials, which encompass a man at home, are no marks of a missionary spirit.

A call of God is founded on a deep sense of the misery and degradation of a fallen world, a strong conviction of the duty of seeking its recovery through Christ our only Saviour, and a hope of bringing souls to the saving knowledge of Him. Have you, then, a real desire, founded on such views? and, at the same time, a sense of your personal insufficiency, springing out of the thought of the difficulties and dangers which surround the work? In order the more fully to ascertain this, refer the matter sincerely and entirely to the will of God; offer up much earnest prayer to Him; open your thoughts and wishes to those relations and friends who can understand you best; seek the advice of your spiritual pastor; and watch patiently the leadings of Providence."

We are rejoiced to hear that the College is prospering: it has now thirty-five students, and additional buildings are required.

Missionary Sermons, Preached in Hagley Church during the Season of Epiphany. Edited by the Hon. and Rev. W. H. LYTTELTON, Rector of Hagley, and Honorary Canon of Worcester. Bell and Daldy. 1859.

THIS course of sermons has been published in the hope that it may be useful to speakers and others engaged in promoting the great work of Missions. The volume consists of a preface by the Editor, written in an excellent spirit, and of six sermons :—I. *On Missions in New Zealand*, by the Rev. R. LAWSON. II. *On Missions in India*, by the Rev. Canon TREVOR. III. *On Missions in North America*, by the Bishop of St. HELENA. IV. *On Missions in China*, by the Rev. E. MONRO. V. *On Missions at the Cape*, by the Bishop of CAPE TOWN; and VI. *A concluding Sermon*, by the Rev. T. C. CLAUGHTON, of Kidderminster. After this table of contents, no words of ours are wanted to commend this excellent little volume to all our readers. We will venture upon one extract, on the subject of Missionary Bishops, from the beautiful and eloquent sermon which concludes the series :—

“But, as regards the means used, there is one point which has been brought before your minds more than once already, to which, in concluding this subject for the present, I would again advert. It is this: that as, in bringing any other system to bear on a great object difficult of attainment, you would not apply it partially and imperfectly, but in its completeness, lest you should fail of your end; so, in witnessing for Christ to the nations of the earth, we should use the help of all those whom He hath set in the Church—send forth bishops, to ordain elders in every city, as the apostles did at the first; and, lest they should be overburdened, support them in their work and labour of love with deacons, as at the beginning. And this, not after a nominal and formal manner, as in India, where one bishop is left to preside over I know not how many millions of people, and cannot, except at long and dreary intervals, visit the Churches to see how they do, but that there should be bishops according to the existing need; bishops who should abide in one place, as St. Paul did at Ephesus and Corinth, a year or two years, if a door were opened, or go on to other cities as the Spirit should call.”

Sermons: preached chiefly on public occasions. By THOMAS JACKSON, M.A., Rector of Stoke Newington, &c. London: Longmans.

MANY of our readers, doubtless, will recognise the name of Mr. Jackson as a frequent and eloquent advocate, in the pulpit and on the platform, of the objects to which the *Colonial Church Chronicle* is devoted. To those who are not so acquainted with him, the subjects of these nineteen sermons will show how often his aid has been sought, and how heartily it has been given, in support of various charitable institutions. More than one admirable model of a charity sermon might be pointed out; and this is a kind of composition in which real excellence is very rare. The parochial sermons contained in this volume show great power of thought and command of language: they are affectionate and practical appeals, with just so much tendency to redundancy of imagery and epithets as would enhance their effectiveness in delivery, without materially impairing their usefulness for perusal.

The Wisdom of Piety, and other Sermons, addressed chiefly to Under-graduates. By the Rev. FREDERICK MEYRICK, M.A. Oxford: John Henry and James Parker. 1859.

THE name of the author of this volume of sermons will be sufficient recommendation to the readers of the *Colonial Church Chronicle*. The sermons are full of good sense and originality. The more of his writings which we read, the more we respect him.

The following extract is well suited to our pages. It is the conclusion of a sermon preached on November 5:—

"And for the other hindrance of the Church, our want of zeal. Why do we not do more to gather into the fold the crowd of heathen souls which our vast empire opens to our Missions? Why are we not even more alive to the spiritual needs of our Colonial dependencies? Why are there even yet only some 120 Bishops of the Anglican Communion throughout the world, instead of ten times that number? Why do we not help to lift the load of poverty from the neck of the long-oppressed Church of Scotland? Why will we not sympathize more generously with the Church of Ireland, and if we think her in any wise deficient, do our best to remedy that deficiency, instead of coldly condemning the missionary efforts which, after her long lethargy, she is beginning to make in her Master's service? Why are we not more earnest in drawing closer the bonds of love between the mother and daughter Churches of England and America? Why do we make no inquiries into the state of the Scandinavian Churches, with a view to uniting them with ourselves, provided they are, as some think them to be,¹ sound in doctrine and discipline? Why will we sit still and do nothing towards displaying to the Continental Churches the true character of the Anglican Church? Why will we allow that which ought to be dearest to each one of us, our Faith and our Church, to be misrepresented and misunderstood, and not utter one word to silence calumny and enlighten ignorance? Why will we not show to weary-hearted men, who are stretching out their hands, if haply they may find the truth, a living example, as far as may be, of the Church of St. Augustine, which their soul longs for? Why will we not set an example before their eyes, whereby they too, like ourselves, may work out their own reformation, instead of burying themselves in one of the two abysses, Infidelity or Superstition?² Why do we not struggle more against the heathenism of England itself? For if the light of England's Church is to shine to the heathen, throughout our Colonies, in Ireland, to America, upon the Continent, it must burn brightly in England itself. And let us here recollect, that the pulses of the life of England's Church beat in her Universities; and let us remember that her adversaries know this as well as ourselves."—P. 159.

If our space would allow, we would gladly transfer to our pages the concluding paragraphs of the sermon on the "Peace with Russia," where Mr. Meyrick speaks well of the duties we owe to the Eastern Christians and to the Mohammedans of Turkey.

Missions to the Heathen, No. 37.—Journal of a Residence at Fallangia, in the Sô-sô country, on the Western Coast of Africa; and of Two Voyages on the Rio Pongas and its Tributaries. By the Rev. W. L. NEVILLE, M.A. London: Society for the Propagation of the Gospel, and the Society for Promoting Christian Knowledge.

THIS is one of the most interesting numbers in this series, of which it is the last published. We would, if our space would allow us to do so, quote from it largely; but we trust that it is, or soon will be, in

¹ See Bishop Luscombe's Allocution Pastorale, p. 30, and Sermon, *passim*.

² Efforts have been made in this direction, with considerable success, in the course of the last few years, by the Anglo-Continental Society.

the hands of our readers. There are parts of it which make us feel more and more the necessity of some authoritative decision on the baptism of polygamists.

We have received from Messrs. Rivington: (1.) *The Book of Canticles; or, Song of Solomon, according to the English Version, revised and explained from the original Hebrew.* The title-page states that this is the second edition. (2.) *Notes on the Apocalypse, as explained by the Hebrew Scriptures; the place of prophecy of America and Australia being pointed out.* (3.) *Five occasional Lectures, delivered in Montreal.* By FRANCIS FULFORD, D.D., Lord Bishop of Montreal. This is, as might be expected, a very interesting book. The second lecture is headed "Some Remarks on Colonial Institutions,"—the fifth, "The stated Prospects of Science and Literature in Montreal."

From Messrs. J. H. and J. Parker: (1.) *Caractère de l'Eglise de l'Angleterre*, a translation from Bishop JEBB's once well-known tract, "Peculiar Character of the Church of England, as distinguished both from other branches of the Reformation and from the Modern Church of Rome." A short life of the Bishop is prefixed, written by Dr. OLDKNOW, of Bordesley. The translation is by Dr. GODFRAY, and the book is the latest publication of the Anglo-Continental Society. (2.) *The Constraining Love of Christ*, a very beautiful sermon, by the Rev. H. H. SWINNY, now Principal of Cuddesdon College. In the same pamphlet are three sermons, with much good sense and good advice, preached to the students at Cuddesdon by the Rev. JACOB CLEMENTS. (3.) *The Responsibility of Man to the Law of God*, a sermon preached at the Assizes at Oxford by the Rev. W. B. JONES. (4.) *Catechetical Notes on the Saints' Days*, being Part 2 of the very useful "Catechetical Series." (5.) *The Lazar-House of Leros, a tale of the Eastern Church of the Seventeenth Century*; and (6.) *The Rivals, a tale of the Anglo-Saxon Church*; the last two being Nos. VI. and VII. of "Historical Tales," some of the best in the series. (7.) *The Denyer Theological Prize Essay, 1859, on the use and abuse of the Proverb, "Charity begins at Home."* By the Rev. T. H. STOKOE.

From Messrs. Mozley: *The Chosen People, a Compendium of Sacred and Church History for School-children*, by the Author of "The Heir of Redclyffe," a very good little book.

From Sampson Low: *Thoughts on the Services; or, Meditations before Worship*, by A. CLEVELAND COXE. This edition has been "adapted to the use of members of the Church of England" by Rev. LEOPOLD J. BERNAYS.

From Messrs. Wertheim, the following tracts: (1.) *The Plucky Tracts*, from 1 to 18. There are remarks on different characters in the Old Testament, from Adam to Eli, passable, but not very good. (2.) *Short Prayers for Cottagers*, being two morning and two evening prayers, and a prayer to be offered by parents on behalf of their chil-

dren. (3.) *A Churchman's Dream*, a bad tract in every way, written, apparently, with the object of sowing discord among brethren.

From A. W. Bennett: *Immigration to the British West Indies*, a pamphlet by the Rev. WM. G. BARRETT, containing statements which, if true, prove that the slave trade is really revived in the emigration of Coolies.

From Le Page and Co.: *The British Soldier in India*, by F. J. MOUTAT, M.D., F.R.C.S., an interesting pamphlet, but not in our line. We hope the writer's new adjective, where he speaks of a question being "in too transition a state," &c., will not take root.

Colonial, Foreign, and Home News.

SUMMARY.

THE Bishop of NEWFOUNDLAND left St. John's on St. Peter's-day (June 29), to visit the northern portion of his diocese. There had been an early Communion, and though no public notice had been given, there were upwards of forty communicants. The Bishop took with him in the *Hawk* the Rev. Mr. Tucker and Mrs. Tucker to Forteau. Mr. Gifford is removed to Portugal Cove. Two American gentlemen (one a painter) were going to explore the Labrador, and had kindly undertaken to convey the Rev. Mr. Hutchinson to his station at Battle Harbour. Mr. Hutchinson had been at St. John's for six months on account of his health.

At the Confirmation recently held in Christchurch, Ottawa, by the Bishop of TORONTO, one hundred and forty candidates presented themselves, among whom were a great many well advanced in life. There was evening service, and the Bishop preached from the text: "Now if we be dead with Christ, we believe that we shall also live with Him." He seemed greatly delighted at the number, and said the like had not occurred with him more than once or twice before during an episcopate of over twenty years. The Bishop is in his eighty-fifth year, and looked well.

The Right Rev. Bishop SOUTHGATE, formerly Missionary Bishop from the American Church to Turkey, has been appointed to the Rectorship of Grace Church, New York. He has for some time been Rector of the Church of the Advent, Boston.

We learn with great regret that Bishop DAVIS, of SOUTH CAROLINA, has become almost totally blind.

Sir George Grey, late Governor of the Cape of Good Hope, and formerly of New Zealand, the enlightened supporter of missions and Christian schools as the great agents of civilization of the heathen, having been recalled, has arrived in England. The same ship (the *Celt*) which has brought him, has brought also a petition to the Queen, signed by 2,000 colonists, praying for his restoration.

The Church of St. Bartholomew, Settlers' Hill, GRAHAMSTOWN, was opened for public worship on Trinity Sunday last, June 19th. It

will be consecrated when free from debt. The present debt is 130*l*. The church is seventy-six feet in length. The total expense is 2,200*l*, of which sum three-fourths was raised in England, and the remainder in the colony. A large part of the funds was provided by friends of Archdeacon Merriman, who have also made very valuable presents of church furniture.

The Rev. F. Bankes, Principal of St. Andrew's College, GRAHAMSTOWN, has been compelled to visit England on account of his health. The Diocese can ill spare him, and we trust he will soon be able to return to his duties.

The Venerable Archdeacon William Williams, of Turanga, was consecrated to the Bishopric of the native district of WAIAPU, on Sunday, April 3d, in St. Peter's, Te Aro. There are now five Bishoprics in New Zealand.

MASSACRE AT BANJERMASSING, BORNEO.—Our readers have probably seen in the newspapers an account of the massacre which has lately taken place at Banjermassing, on the south coast of Borneo, where the Rhenish Missionary Society has had a Mission for some years. Several of their Missionaries, with their families, were murdered. The following is a letter from Barmen (the head-quarters of the Society) to the *Evangelische Kirchen-Zeitung* for August :—

"You already know from the papers the severe dark visitation which has come on our Rhenish Mission. Our field of labour in Borneo, which has lately appeared more and more hopeful, is annihilated at a blow; five, perhaps six, missionary families murdered, all the other brethren in danger of their lives, all the stations plundered. I do not know if any Society has ever had a heavier blow. And yet should we not, even in our tears, praise the Lord who has so honoured our brethren that they have given up their lives for His Name's sake, and who has also raised martyrs from our little congregation gathered from the heathen in Borneo? Is not this dark night a seal to us that He will soon cause the clear light of the Gospel to shine there? May He also bless it to the awakening of our Missionary Societies at home.

MISSION OF THE AMERICAN CHURCH TO JAPAN.—(From the *Spirit of Missions* for September.)—"Advices may soon be looked for from our Missionaries appointed to this interesting field. Circumstances have led to an earlier entrance upon their work there than was anticipated by the Foreign Committee. Upon the departure of the Rev. Mr. Nelson from Shanghai, it was found necessary for the Rev. Mr. Williams to return to that city from Dzang Zok. His associate, the Rev. Mr. Liggins, was left to prosecute the work at Dzang Zok, having for his assistant the native Deacon Chai. In the course of his labours, Mr. Liggins was thrown into the midst of an excited rabble, and severely beaten. His health had previously been quite poor, and this rough treatment was so serious in its effects as to lead to his return to Shanghai. Acting under medical advice, it was judged best for him to try what re-invigorating effect there might be in a visit to Nagasaki, Japan, for which place he sailed on the 23d of April."

THE
COLONIAL CHURCH CHRONICLE
AND
Missionary Journal.

NOVEMBER, 1859.

CHRISTIANITY AND HEATHENISM.

(Continued from p. 367.)

"If there had not been something congenial and responsive to Christianity in the heart of man, in vain would Christianity have called to him. Her voice must have fallen unfelt, as music on the deaf, and light on the blind."—*Archd. Hare.*

No one can have perused the epistles of the New Testament without being struck with the frequency wherewith the Apostle Paul contemplates the message of glad tidings which he was commissioned to proclaim, as the revelation of a secret, of a hidden purpose. This hidden purpose¹ he declares to be "the gathering up again, in the dispensation of the fulness of time, of all things in Christ;" the knitting anew of the broken relations between man and his Maker.

Intending, therefore, in this our concluding paper, to dwell on the adaptation of Christianity to the wants of humanity, we cannot forbear remarking, by way of introduction, that Christianity is no thing of to-day or yesterday; that it is, as the apostle reminds us, the unfolding of an eternal purpose. "It

¹ ἀνακεφαλαιώσασθαι τὰ πάντα ἐν τῷ Χριστῷ.—Eph. i. 10. "Reconciliation was the first stage; reconciliation to a prior state of harmony the second; summation of all things to and into Christ,—in a word, restitution in its fullest sense, the third; the final end and aim of the eternal counsels of God."—*Ellicott's Sermons*, p. 8. Compare in the Creed of Irenæus, καὶ τὴν ἐκ τῶν οὐρανῶν ἐν τῇ δόξῃ τοῦ Πατρὸς παρουσίαν αὐτοῦ ἐπὶ τὸ ἀνακεφαλαιώσασθαι τὰ πάντα.—*Heurtley's Harmonia Symbolica*, p. 8.

lay in Judaism," to use an expression of De Wette, "as leaves and fruit do in the seed."¹ It is the fulfilment of a promise, on which had hung the hopes of men for two thousand years, before a select nation was, to further a particular purpose, removed, during the time of its career, out of the family of nations.

During the period that elapsed between the call of Abraham and the advent of the Redeemer, our attention is, indeed, mainly directed by the sacred writers to the education, the fortunes, the history of the elect nation. But we are ever and anon reminded that the world, having once been created by God, had at no period been neglected or abandoned by Him; that the golden thread of promise guided, though invisibly, the destinies of *all men*; that the more particular direction given to the destinies of a single nation, was not particular in the sense of *exclusive*, but for the sake of an *ultimate universalism*.²

For reasons, the wisdom of which we can, to a certain extent, though of course not fully, appreciate, it appears to have been necessary that the human race should be *trained* for the reception of redemption, in order that it might be able to appreciate the tidings of redeeming love, not only as tidings, but as "glad tidings;" not only as an *ἀγγελία*, but a *Εὐαγγέλιον*. Accordingly, ever since the day of the dispersion, when, in punishment of the presumption of the sons of men, Jehovah rent their only bond of unity, the nations of the earth had been³ *suffered* to wander away from their Father's home, and to walk in their own ways, and feed on husks in a far country. But they had never been forgotten; they had never been forsaken by the God who made them, and whose children they were. They had been suffered to pursue their own courses—to feel after Him whom they had neglected, if haply they might find Him; and when the period of the Advent came, when at last the children of Japheth were to meet again in the tents of Shem, and the glad tidings were to be proclaimed to man, a long and weary wandering in a far country had done that which nothing else could do—had brought them to a sense of their own wants, and their own insufficiency. The inscription on the altar at Athens when visited by St. Paul, was the testimony of the nations to their true condition.

The Greek and the Latin languages had reached and passed

¹ Amongst the features of Judaism fitting it for the introduction of a universal covenant we may notice (1) that it was a creed suited for all; (2) that it ignored all "caste;" (3) that its non-finality was developed by its own prophets.—See Hengstenberg's "Pentateuch," ii. 459; Hardwick's "Christ and other Masters," ii. 176.

² See Hengstenberg's "Pentateuch," ii. 454. "Hence we see Judaism develop by the side of heathenism: the latter was to prepare mankind for salvation, the former, salvation for mankind."—*History of the Old Covenant*, i. 127.

³ Acts xiv. 16.

their full development; art and literature, philosophy and politics, had done their utmost, and man's unaided energies had put forth the maximum of their power. The threads of human development had been strung to their utmost tension, and yet man had not attained that happiness, individual and social, which he felt he needed.¹ Sensual perfection had been his; intellectual perfection had been his; still the happiness which should satisfy his *entire* being had not been gained. His soul still "thirsted again;" it had reached no "fountains of living water." Never yet, spite of all his efforts, had he been able to solve the problems of his destiny; to extract the sting from care, from sorrow, and, above all, from death. Which way was he to turn? All childlike faith in his old and better creeds was gone. To philosophy? It had tormented him with questions, but it had answered none. To polytheism? Stripped of all that partook of a moral spirit, it had sunk down into an enjoyment of art; it had given him no divinity a whit better than himself. He longed for something *certain*—for some assurance of peace "which the world cannot give." He cried out for "one to stretch out his hand,"² and pour oil and wine into the scars and wounds of his soul, and restore himself and the world around him to their primeval beauty, and harmony, and perfection.

The prodigal had come to the husks. Can we reflect on the social features of the period of the advent, on the utter misery of the masses, the general scepticism, the craving after magical rites, the horrors of slavery, the gladiatorial shows, the degradation of women, without feeling convinced that this "man's extremity was God's opportunity;" that this was the real "fulness of time," when the world stood self-convicted of its impotency to regenerate itself; when, if ever, having tried all else without success, it would welcome aright the Prince of Peace,⁴ who, in its old age, came to make all things young, and, out of the wreck of its dying civilization, to build up a fairer and a new?

And how did He prove Himself the Prince of Peace? How were the glad tidings He bade his apostles proclaim adapted to the wants of the world He came to save?

We will group together once more the religious ideas which seem to underlie the systems of Greek and Roman mythology, even as we have seen that they may be detected in more modern

¹ See Hooker's "Ecl. Pol." i. xi. 4. Gladstone's "Homerie Religion," ii. 529.

² Seneca, Ep. 52. "Oportet manum aliquis porrigat."—Trench's *Hulsean Lectures*, p. 290.

³ See "Geiseler," I. 81. n. Trench on the Parables, p. 395. Weescott's "Gospel Miracles," pp. 80, 81.

⁴ Augustine, *Opera* vi. 80. c. "Senectus mundi."

systems. We have seen that man never could utterly forget his high destiny; that he could not bring himself to acquiesce in the disorder and derangement he perceived around him; that he felt a conviction that this disorder was not from the beginning, but that there was once a period of harmony and perfection. We have seen that he either looked back to a period of primal innocence, or forward to a period of ultimate restoration. We have seen that to secure this end he had a dim conviction of the necessity of some interposition on the part of Heaven—of the appearance of one who should amend the existing relations between himself and God, prove himself the vanquisher of death and the grave, master all his deadliest foes, and reinstate him in his lost inheritance.¹

How, then, does Christianity stand related to these ideas, to the wants which they express?

I. And, first, as regards present disorder, moral and physical: is it ignored, either in the records of the preparatory Jewish dispensation, or of that which is its antitype and fulfilment? "Where is there less effort to make men comfortable by dissembling the fact, that misery and death have gotten hold of the earth? The Gospel does not start with a philosophical lie; what man by bitter experience has discovered to be his condition, it assumes to be his condition." It tells him that he is great; but it tells him also that he was once far greater still. Does the Greek, the Persian, the Hindoo, the islander of the Southern Sea look back with fond regret to a period of primal innocence? Does the idea of a golden age find an echo in his heart? He does well. There *was* a golden age; there *was* a time when "the morning stars sang together, and the sons of God shouted for joy," at the fair sight of an unfallen world; and man, created "in the image of God," was pure, and innocent, and happy; and, "behold, all things were very good."

But a change ensued. Man fell from his high estate. With full knowledge of all the factors of man's complex nature, the Divine Record reconciles his dignity and misery. It urges not one of these great verities, but both. It teaches man to apprehend the origin and grandeur of the race to which he belongs, that he may apprehend the real nature of his fall.

And what light does it throw upon the nature of sin?² It does not speak of sin as springing up in the first instance within man, from the spontaneous impulses of his own nature. It

¹ In addition to what has already been offered on this point, many most interesting illustrations might be adduced from the Scandinavian mythology.

² See Hardwick's "Christ and other Masters," i. 95. Professor Butler's "Ancient Philosophy," ii. 149.

discloses the existence of a great Foe, and thus responds to the deepest convictions of men in all climes and in all ages.

There is a dark and subtle power at work in the world. There is an Enemy—a great Slanderer. But he is not, as the human heart in its terror has imagined, *supreme*, or opposed in *co-equal* and *co-ordinate* power to man's Creator. He enjoys no *independent* existence. He is himself a created being; himself fallen from a high estate. He has, indeed, "brought sin into this world, and all our woe;" but he is in no sense the Creator, nor has he any *rightful* dominion whatever over the race which he has ruined, as the worshipper of a Siva, a Moloch, or a Tari Pennu believes.

II. How does the Divine Record assure man of this, and so respond to his hope of ultimate restoration, when his deadliest foes shall be defeated, and all things made new?

In answering this question, let us recall a scene which once took place in our own island. When Ethelbert was king of the South Saxons, and sat with his wild soldiers on the bare ground, expecting the missionaries coming up from the shore, what symbol did the monk Augustine spread out before the eyes of the king and his rude retinue? He came up, we are told, "with a huge silver cross borne before him, and beside it a large picture of Christ painted and gilded, after the fashion of those times, on an upright board, chanting with his companions a solemn litany for himself and for those to whom he came."

And of what was that cross the symbol, the seal, the assurance? Of God's infinite love—of the interposition of his own Son in behalf of man, and for his salvation—of the fact that man is not an orphan, or neglected by Heaven, but that He who made him in the image of God had Himself interposed to arrest the consequences of his fall.

And now that we have reached this, the very centre of the Christian's faith—the revelation of the God-man—we may pause to consider the divine response to the wants of humanity, implied in the Saviour's life, death, resurrection, and ascension.

What is the first fact that meets us in the records of the life of the Son of Man upon earth? Is it not a conflict with the Destroyer? Not only in His incarnation itself have we that, of which the Theophanies of the Old Testament were "preludes and surrogates," viz. a real meeting-place between heaven and earth; but its declared object is the very one which man has felt he needed—the vanquishing of his deadliest foe. He had ever been craving after a *Σωτήρ*, and had testified his cravings by applying the title to *human* saviours and deliverers, who never completely fulfilled the idea, but always left some portion which lacked supplementing—who were too often but hideous carica-

tures of what he felt and needed. But here, in the person of Him who left the glory He had before the world was, is revealed the true champion of the human race.

And how did He prove his right to the title of Saviour and Deliverer? By mighty works¹ which, one and all, had an important bearing on the object of his high mission—the destruction of the works of the devil.

1. Had man, as we have seen in the case of the Persian, the Khod, and the wild tribes of America, bowed him down in abject prostration before hideous powers of evil, whose errand he believes it is to poison human joys, and aggravate the load of human wretchedness, then, in the record of the life of the Incarnate Word, he reads that these powers have no real supremacy—that there is One mightier than these—One whose commands they dare not, cannot, disobey; who has proved Himself supreme over them, so that they cannot thwart his power.

2. Had man, as we have seen, stood aghast when he contemplated the pain, the misery, the sickness that afflict the sons of men? Had he trembled before the mysterious agencies of the plague, or the pestilence, and asked himself, what means this physical disorder, doubting whether it might not be the normal operation of some inexplicable law? Then in the same record is revealed to him One who *has lived* upon this earth, and proved Himself the rightful Lord over disease and pain, as much as over the powers of darkness; he hears of One before whose approach, and at whose command, every form of human malady fled away—Who spake but a word, and the apostle's wife's mother rose from her fever-stricken bed,—Who spake but a word, and the blind man saw all things clearly,—Who spake but a word, and the paralytic stretched out his withered hand,—Who spake but a word, and the string of the dumb man's tongue was loosed, and the flesh of the leper came back to him as the flesh of a little child.

3. Had man, again, when he saw the “dank, dark grave,” the cavern, or the funeral pyre,² trembled before this darkest mystery, and tormented himself with questions as to its meaning and design? Had there ever lain nearest to his heart, an

¹ “Pledges of a redemption wrought, foreshadows of a redemption realised.”—Westcott's “Characteristics of the Gospel Miracles,” p. 4. Trench on the Miracles, p. 48. “They are all *pledges*, in that they are themselves firstfruits of His power. Now they appear peculiarly the works of dominion, and nature yields once more to man the pledges of his sovereignty. Now they are embodied in works of love, and man welcomes in his own person the types of his restoration. Now they are shown in works of judgment, and the great Adversary announces, in the confession of despair, the advent of his hopeless ruin.”—Westcott, p. 9.

² See Professor Butler's Sermons, i. 215.

indefinable hope that a Vanquisher of this last and most terrible of enemies would one day appear, who should unlock the secrets of the tomb, and prove whether or no death could be conquered? Again, the record of the God-man's life on earth satisfies this deepest yearning of his soul, and reveals One, who, by acts known and seen by men, proved Himself victorious over death, in all its stages, in the death-chamber, on the way to the grave, in the sepulchre itself.¹ We saw in our last paper, how, in the beautiful legend of the Southern Seas, the mythic champion of Oceanica undertook to conquer man's last enemy, but how Death triumphed over Maui, not Maui over Death: is not that a gospel which reveals One who has proved Himself to be the Resurrection and the Life?

4. Had man, again, stood bewildered before the disorders of inanimate nature, its thorns and briars, its wastes and wildernesses, its earthquakes and tempests, its hurricanes and storms? Had he felt himself utterly powerless before many of these phenomena, the imagined order and repose of nature vanishing, and nothing left for him but a depressing sense of his own finiteness and vanity? And had he inferred that these outward struggles were signs of some awful convulsion in high places, wherein the Good Being has been brought into collision with other powers, and in the struggle has either succumbed, or continues to maintain an ineffectual contest? Then from this error too he is delivered, so often as he contemplates the works of Him who proved himself Lord over nature and the elements, before whom His disciples marvelled, and were afraid, "for even the winds and the sea obeyed Him."

5. Had man, lastly, felt within himself a deep-seated source of disorder, a schism in his own soul? Had he felt that his will was in bondage to some mysterious and opposing power, in consequence of which, "when he would do good, evil was present with him"? Had he felt brooding over his soul, paralyzing his noblest efforts, staining his best deeds, a sense of guilt, a conviction that he and his Maker were not at one? And had he, scarcely himself knowing why,² sought for peace and propitiation in sacrifice, offering up hecatombs of sheep and lambs, or even giving "the fruit of his body for the sin of his soul"? Then how does the Christian revelation deal with this conviction, so deep-seated, so wide-spread? How does it respond to the man's belief that sacrifices have a value, that in some way

¹ (1) The death-chamber. Matt. ix. 18. ff.; Mark v. 22. ff.; Luke viii. 41. ff.
 (2) The bier. Luke vii. 11—18. (3) The tomb. John xi. See Westcott, p. 51.

³ On heathen views of mediation, and the satisfaction of the natural wants of man in the doctrine of the Atonement, see Thompson's "Bampton Lectures," esp. Lecture II.; Trench's "Hulsean Lectures," esp. Lecture IV.

they propitiate and atone, and restore the disturbed relations between man and his Maker? Does it put it down as a natural madness, a childish error? Does it deal with the idea as a dream, a sport, a delusion? Where is it more emphatically affirmed that sacrifice had a meaning, that it was the shadow of a deep reality? Sacrifice is the key-note of Scripture from the beginning to the end. The first promise in Paradise, the predictions of prophet after prophet, the whole economy of the Tabernacle and Temple services, symbol on symbol, type on type, had pointed to it, declaring it to be no natural madness, no mental delusion. And this mysterious gravitation, then, and then only, finds a centre when the Son of God is revealed, hanging on the cruel cross: and at the very hour that the blood of a thousand paschal lambs is flooding the marble floor of the Temple, the true Lamb, "that taketh away the sin of the world," expires upon the cross.

Here is death—death for man—in man's stead. The death of the just for the unjust. But not death only. The body was laid in the new tomb. Friday night, Saturday, and Saturday night passed away; and, at last, responsive to the cry of many an anguished heart, the world's first Easter-morn was come. At last, Death and the grave found One for ever stronger than they. One whom they could not detain that He should see corruption. At last, "the dim and scattered rays of traditionary belief, of intuitive feeling, of philosophic reasoning, were brought, as it were, to a focus, condensed, and poured with an immeasurably stronger, and expanding, and all-permeating light, upon the human soul."¹ At last, the mystery was once and for ever solved, and it was known that Death was not invincible.

Is there not a gospel here for the sons of men in every clime? Say we not rightly that there is something congenial and responsive to Christianity in the heart of man, that Christianity does not call to him in vain, that her voice does not fall unfelt, as music on the deaf, or light on the blind? In what other system are all the functions in man's complex being thus taken into account, and all his deepest wants responded to?

Thus roughly and briefly have we sketched out some of the main aspects of Christianity in its relation to the spiritual needs of the human race. The more we reflect upon the subject, the more convinced do we become that this view of our most holy faith demands constant and reiterated study from us who seek to lead up men to the light of truth, and to set them free from their errors, that it never can be neglected without great peril to ourselves. The satisfaction of man's deepest wants, which

¹ Milman.

Christianity alone supplies, lies at the bottom of all social, moral, and religious progress; what these wants are, and how they are satisfied, it is our *duty*, as it is our *privilege*, to study and inquire.

And here, in drawing our paper to a conclusion, we would quote from a sermon, preached on Easter Day at the University of Cambridge, by one¹ whose name can never fail to command respect, and which brings out with singular force many of the points to which we have been seeking to direct attention. Speaking of the progress of Christianity, in contradistinction to the efforts of Mahommedanism, to extend its influence, he says, "The Cross wins conquests which the sword could not win. Even the patient sorrows of an earthly sufferer can move with an unearthly influence those who witness them. Even common sorrow has a dignity which is confessed and felt. And what wonder is there, if sorrows so deep and unutterable as those in Gethsemane and Calvary—sorrows borne upon a heart so holy—sorrows of One so gentle and so great—should come home to us with a power beyond any power ever known before, and should reach, not to a nation, but to the universe, and should penetrate, not the surface, but the soul. And if we add to the influence of respect and sympathy and love—the knowledge that the death of the mighty Sufferer was a victory through suffering, and that the whole world, watered by His blood, has been revived and rescued from its primal curse of barrenness, and desolation, and disgrace, and woe; we shall scarcely need to ask,—at least, we shall have a ready answer to that question :

‘Is it not strange, the darkest hour
That ever dawned on sinful earth
Should touch the heart with softer power,
For comfort, than an angel’s mirth?’

And, assuredly, it is by this power that the doctrine of the Crucified has won its way,—never pandering to one earthly passion; never tolerating one human sin; never holding out one worldly hope: yet, wherever it has been given free course, there has it never failed to find for itself a resting-place, and a home. It has taken captive emperors, wise, learned, and powerful. It has broken down the stronghold of hearts that seemed impervious to fear, hope, or love. It has brought vast tribes of naked cannibals to live lives of purity, and gentleness, and holiness, sitting before the feet of Jesus, clothed, and in their right minds. And it has only failed to work the wonders which are its very natural products, because the great balm has been so ill administered, and has so often when administered been diluted

¹ Professor Harold Browne’s Sermons, on the “Atonement and other subjects,” pp. 26, 27.

and adulterated with false figments of man's making, and of the teaching of the Evil One. I know that it is only the Gospel in all its purity, the Cross in all its power, that can convert the nations; and that, since Paul first preached it, the purity, and so the power, have too frequently failed.

But I pray you, brethren, to consider whether both its progress and its failure be not the truest proof that it is from heaven. For in its purity it has *never* failed to go forward, and its ill progress or its decay has always been proportioned to its corruption or its imperfection. Where the incarnation of the everlasting Son, and the atoning might of His sacrifice, and the sanctifying grace of His Spirit, and the purifying power of His faith, have been the message carried out by ministers bearing His authority, and the Church assured of His presence, there has never ceased to be a response, loud and deep, and ringing far and wide, among the nations that it has visited. And if it be, as indeed it is, a great general evidence to the worth of Christianity, we may surely claim it too as a special evidence to the worth of true and orthodox Christianity, of the Gospel, in all its fulness and integrity, unadulterated by superstitions, and undiluted by philosophy—the Gospel, not of Rome, nor of Geneva, nor of rationalism, nor of mysticism; but the Gospel, which Jesus Christ preached in Jerusalem, and in Capernaum, and which Paul preached in Athens, and at Antioch, in Spain, and in Italy, and possibly even in those dark places of the earth, which were then, in very truth, the utmost bounds of the West.”

PRIMITIVE MODES OF PROPAGATING THE GOSPEL.

THE attention of Churchmen has of late been especially drawn to the inquiry, how we ought to frame our Missions for the conversion of the heathen? in particular, whether those Missions should be carried on by Bishops or not? It is natural, in such a case, to turn our thoughts to the question, how did the early Christians act in similar or analogous circumstances? It has been a pleasure and satisfaction to myself to bring together such authentic statements as I could find bearing on this matter during the first four centuries. It may not be uninteresting to others to read them. If I have not, as probably I have not, exhausted the subject, I hope others may be stimulated to supply the deficiency.

What first strikes one in such a research is, the almost entire silence of history with regard to the introduction of Christianity into any particular country. We hear of the progress of the

faith throughout the Roman empire, and beyond its limits; but we are not told at what time, or by what means, each tribe or country was brought to know and believe in Christ. There are only three or four instances in which we have an *authentic* account of the introduction of Christianity into any country, and of these two are towards the end of the third, the other two at the beginning of the fourth century.

The fact is, that the spread of the Christian religion throughout the Roman empire was without outward show or manifestation. It spread, as far as the world saw, secretly, and by individual influence. Wherever there was a Christian, there was a centre of converting power. The well-known statements of St. Justin Martyr, and the incidental sayings of Tertullian and others, show that the religion spread from man to man.

And it was so with regard to countries external to the empire. Wherever Christians were thrown—travelling for purposes of trade, or carried into captivity—by their lives at least, and, to those who were won by their lives, by their words, they drew men to believe in Christ; to share in the peace, the joy, the purity of which they had become partakers. Like men who know and have themselves experienced the efficacy of some specific remedy for the most painful and loathsome diseases, they rejoiced to tell other sufferers by what means they might be recovered. Thus every Christian was a propagator of Christianity; and it enters as truly into the idea of a Christian that he should propagate the Christian life in others, as well as maintain and develop it in himself, as it holds of all organic beings, vegetable or animal, that they are so made as to reproduce their species, as well as to sustain their own individual existence. Hence it is that we do not find records of the progress of the Gospel: it grew up as the young plant, it spread like the leaven.

This is illustrated by the particular narratives which follow, and by the following general statement from Sozomen, Eccl. Hist. ii. 6. "In the case of almost all the barbarians, the occasion of their embracing the Christian religion arose from the wars between them and the Romans in the reigns of Gallienus (A.D. 259) and his successors. For at that time an immense number of various tribes passed over from Thrace, and overran Asia, and other barbarians in different parts did the same. In consequence, many Christian Bishops being taken captive, were living amongst them. And when they, by simply naming the name of Christ, and calling on the Son of God, healed those that were sick among them, and cleansed those that were possessed with devils, and besides lived holy and blameless lives, and overcame their reproach by their virtues, the barbarians"

wondering at their lives and marvellous deeds, felt that they should be wise, and find God propitious to them, if they imitated those who appeared to be good men, and worshipped the Almighty in the same way that they did. Making them, therefore, their guides, they were taught and baptized, and in due course joined in church worship." This account seems more especially to refer to the Goths, of whose conversion we have a more precise account in Philostorgius, and other northern tribes.

Further, it appears that presbyters (and perhaps laymen) were sent forth to preach the Gospel, to evangelise; but not in our sense of a Mission, which ordinarily conveys the idea of a fixed locality, and a settled and permanent work therein, for the establishment of a Christian Society.

Eusebius (Eccl. Hist. vi. 10) says, in speaking of Pantænus, afterwards head of the great school of Alexandria, and in early life a Stoic: "It is said that he exhibited such earnest zeal for the Divine word, that he was appointed as a herald of the Gospel of Christ for the nations towards the east. For there were still, even up to that time, many preachers (evangelists) of the word eager to devote their divinely-inspired zeal, in imitation of the apostles, to the increase and building up of the Divine word; and Pantænus, as one of their number, is said to have gone as far as the Indians . . . where he found that before his coming the Gospel of St. Matthew had been in possession of some of those who had the knowledge of Christ, to whom St. Bartholomew had preached; and left with them that Gospel in Hebrew letters, which they had preserved up to that time."

This sounds as if Pantænus had gone from place to place preaching; he does not seem to have been a settled missionary. At the same time, it must be observed that Eusebius only says, λέγεται, and λόγος ἐστίν.

We also find a request made by the chief of Arabia to the Bishop of Alexandria, to send Origen to him, κοινωνήσονται λόγων αὐτῷ; and that Origen accordingly went, but did not stay long. This is sometimes spoken of as a missionary journey, but it is not certain whether it ought to be so regarded, or, indeed, whether the Arabian chief was not a Christian. Origen was sent for most probably on account of his high reputation.

We pass now to the conversion of particular tribes. Philostorgius (ii. 5) gives much the same narrative respecting the conversion of the Goths as Sozomen does of the barbarians generally; and it seems probable that the more general statements of the latter refer to that nation, whose irruption through Thrace into Bithynia occurred A.D. 259. Philostorgius, however, says that many of the captives were clerics (κατειλεγμένων τῶ κλήρῳ). He adds, that the ancestors of Ulphilas were

among the captives; and further, that in the reign of Constantine, Ulphilas caused a large number of Christian Goths, who had been driven from their homes in a persecution, to pass into the Roman territory; that he was sent by their king as an ambassador to Constantine, and was there ordained Bishop of the Christian Goths by Eusebius, then Bishop of Constantinople, and became their first Bishop. He seems, however, to mean first Bishop of the section of Goths who thus migrated.

The next fact in point of time is the conversion of the Armenians; the circumstances of which, not being narrated by the great Church historians, are derived from various quarters, of doubtful authority. We will, however, take them as they are summed up in Smith's Dictionary of Geography, art. Armenia, and of Biography, art. Gregory the Illuminator: the general similarity of the circumstances to those of the well-authenticated narratives which will follow, may be a sufficient confirmation of their truth for our present purpose. Tiridates, the King of Armenia, when in exile, took into his service one Gregory, a Christian; and on his return to Armenia at his restoration, Gregory accompanied him. He refused, however, to join in the idolatrous worship of the country, and was, in consequence, subjected to severe persecution. "A calamity, which was regarded as a punishment for this persecution, induced Tiridates to place his people under the instruction of Gregory. The result was the conversion of many people, and the erection of churches; and Gregory, after a journey to Cæsarea to receive ordination, returned as Metropolitan into Armenia, baptized Tiridates and his queen, and many other persons, built new churches, and established schools."

The next two instances we take from the Ecclesiastical History of Ruffinus. He is the real authority on which the narratives rest, and he derived them from persons well acquainted with the facts: from him they have been translated and embodied in the ecclesiastical histories of Theodoret, Socrates, and Sozomen, to whom, and not to Ruffinus, references are usually made. (Ruffinus, Eccl. Hist. i. 10; Socrates, i. 20; Sozomen, ii. 20.)

A Christian woman was living as a captive slave among the Iberians. Her faithful, chaste, and modest conduct, her prayers by day and night, excited the wonder of the barbarians, and their curiosity as to the deity whom she worshipped. After a time, the recovery of a child by her prayers to Christ, as God,—and afterwards that of the queen of the country, led the latter to urge her husband to join her in worshipping Christ. He was led to do so by a deliverance from danger, and they sought instruction from the female slave. She taught them that Christ is God; and instructed them how to pray and

worship Him, so far as a woman could ("supplicandi ritum venerandique modum, in quantum de his ceterisque foeminis fas erat, pandit"). A church was built, and the king and queen, themselves not yet *initiati* (baptized), taught their people, and led them to believe. At the suggestion of the captive an embassy was sent to Constantine, to entreat him to send *sacerdotes*, to complete the mercy which God had begun towards them. These were sent. This account Ruffinus received from Bacurius, King of the Iberians, "a man of strict piety and veracity," who held the office of Domesticorum Comes in the empire, and was living with Ruffinus and his friends at Jerusalem.

We pass now to the last instance, that of India ulterior; which is generally understood to mean *Æthiopia*.

The story which Ruffinus (Eccl. Hist. i. 9) tells, as he heard it from one of the parties concerned, is very interesting: we have room only for an abstract from it. It is derived from Ruffinus, and narrated by Socrates, Eccl. Hist. i. 19; Sozomen, ii. 24; Theodoret, i. 23.

"Two Christian boys from Tyre, *Ædesius* and *Fruementius*, accompanied a philosopher on his travels as pupils. He was killed; they were taken by the *Æthiopians*, and became slaves to the king: (in the words of Ruffinus, 'pueruli reperti sub arbore meditantes, et lectiones suas parantes, barbarorum miseratione servati, ducuntur ad regem.') They were highly esteemed and confided in by him; and during the minority of his son, *Fruementius* became an influential minister. He then began to make anxious inquiries whether any of the Romanies (*i.e.* people of any part of the empire) who came as traders to the coast, were Christians; for these he built churches, and brought them to meet for prayers; he gave them ground for churches, and every encouragement, by all means endeavouring that a germ of Christianity might thus spring up. He then went to Alexandria, to tell to St. Athanasius and the bishops what had been done, and to ask them to send a bishop. They agreed that it was best to consecrate *Fruementius*, who thereupon returned as the first bishop of the *Æthiopians*." This account Ruffinus received from *Ædesius*, who returned to Tyre, and became a presbyter in the church of his home.

There is a remarkable similarity in all these accounts. It seems that the Christians awakened attention to their religion, taught those who wished to learn, as far as they could, brought them to join with them in prayers, building prayer-houses for their meetings—but they do not appear to have baptized them, still less to have celebrated the Holy Eucharist. They continued in the condition of catechumens till an opening occurred for their receiving the higher blessings by the instru-

mentality of a bishop. It would be easy to imagine a parallel case occurring now through a shipwrecked crew of Christians, on some island of the Southern Seas,—or some of Franklin's companions, if any of them are living among the Esquimaux.

I would only observe that the word *sacerdos* in Ruffinus, as ordinarily in other writers, means a bishop, and is in these narratives interchanged with *episcopus*; the same is the case as regards *ἐπίσκοπος* in the Greek writers. When used absolutely, without anything to determine its meaning otherwise, it must be understood of a *bishop*, and I have so translated it in the extract from Sozomen. Instances could easily be accumulated.

From this limited induction it would appear—

I. That we have no instances of what we understand by Missions, viz. Clergy sent out and fixed permanently in special localities, among an entirely heathen population, with the view of converting them and establishing them as Christians, unless the instance of Æthiopia be considered such.

II. That every Christian, as such, was, by the undesigned, and even unconscious influence of his life, and so far as he was able, where there was an opening for it, by his instructions, a propagator of Christianity.

III. That presbyters, perhaps laymen, were sent out to evangelize, travelling from place to place; thus breaking up the ground.

IV. That when the thorough instruction of the people, and the founding a Church was needed, a bishop was sought for, and considered necessary.

I need but allude to the primitive view respecting the duties and the necessity of a Bishop. He was the ordinary administrator of baptism, the sole minister of confirmation, which was held to be necessary for Christians, the chief teacher, and regulator of the discipline of the Church.

V. That no instance can be found of "a Mission conducted by presbyters"; that is, of the authoritative sending forth of presbyters, with the view of establishing a Church in any particular tribe or place.

I have confined myself to the first four centuries; I should be glad if some one else would continue the inquiry. But my impression is, that when afterwards, as in the case of St. Augustine of Canterbury, a Mission at first consisted exclusively of presbyters, it was with the intention of bishops being sent as soon as the work seemed hopeful.

B.

Correspondence, Documents, &c.

LETTERS FROM JAPAN.

THE following letters, which the September number of the *Spirit of Missions* copies from the *New York Journal of Commerce*, seem to have been written by the Rev. Henry Wood, chaplain in the United States navy, who is spoken of in the letter which appeared in our last number, and which was written by an officer of the ship to which Mr. Wood is attached :—

“U.S. Flag Ship Powhattan, Sea of China, March 12th, 1859.

When my school was thus fairly inaugurated in the fine chamber in the Russian bazaar, I commenced my labours in earnest. Nine young men were in attendance, the governor's interpreters, one of whom was intrusted with important business, as at times he had been commissioned to go to Jeddo to transact matters with the Imperial Court. Another was either a native of the most northern island, Jesso, or had resided there; for he was familiar with Hakodadi, and gave me an interesting account of the climate, relating, with shivering and contortions of face, the extreme cold, and saying that he had seen the snow *nine feet* deep. They were from eighteen to twenty-five years of age; all were of manly form, but not tall, and, excepting two, rather slender.

Nothing could equal the uniform politeness of the young interpreters to their teacher and to one another. Upon entering the room, they uniformly made the most graceful as well as profound obeisance, and, coming forward, offered their hand, having learned that this is an American and European fashion, though not Japanese; and when one of their own number came in late, all would rise from their seats, and, advancing to meet him, make the same profound obeisance, almost bringing their heads to the floor. During the whole two months of the continuance of the school, not an angry or unpleasant word was uttered between themselves; not one angry feeling for a moment, so far as could be judged, entered one breast. Their faces almost uniformly sparkled with smiles; often they innocently joked with each other, always delicately, and sometimes quite facetiously; and whenever any one made a palpable mistake or blunder in his reading or composition, he was the first to break out into a loud laugh. One, however, seldom smiled; he was the deepest thinker, and fit to be made judge. Such a new world burst upon him—subjects so new, so strange, so profound, and interesting, that he always seemed serious, and lost in the reflections awakened. Some brought their pipes with them at times, the steel bowls of which were less in size than a lady's thimble, which they filled with the weak Japanese tobacco, cut as fine as thread, and which was consumed with three or four puffs. This, however, was done only by two or three, and by them rarely.

The ambition of the young men was excited; as they often remarked verbally and in their compositions, that their learning would hold

their 'promotion,' meaning official. The officers of the government often came in to see the working of the school, and never departed without expressing their thanks and satisfaction; while the governor himself was often at the trouble of sending me kind and encouraging words. At the close of the school, I requested the young men to write their names on separate pieces of Japanese paper, both in Japanese and English, which, with some of their exercises in English composition, I made into a little book, to be preserved as one of the most agreeable *souvenirs* of my Eastern life, and, indeed, of my whole life. The Japanese characters are the same with the Chinese, though the languages are different, just as the Roman character only is used in all the different languages of Europe. Like the Chinese, the Japanese write with a hair pencil, and from the top to the bottom of the paper, beginning on the right hand. The rapidity and delicacy with which these characters are made, so complex and intricate that the inexperienced eye is unable to follow the strokes, and the hand to copy them, are astonishing. The names were written as follows: *Nalabyash Eisyamohn*; *Nisi Tomida*; *Namura Gavechiro*; *Yocogama Matonohan*; *Kitamra Mothohiro*; *Isibasi Skedsuro*; *Jwaysay Yasiro*; *Misima Soootara*; *Isoda Keinoske*. As the young men had obtained a smattering of Dutch from the Dutch residents in Desima, they were not ignorant of the Roman alphabet, and the first labour was in teaching the *sounds* of the letters. And truly, '*Hic labor; hoc opus est*,' as I never knew or imagined before; nor can any one appreciate it without a similar experience. Hours were spent, from day to day, in this effort, either the ear of the students being unable to catch the slight difference of sound in certain cases, or else, as is more probable, the organs of speech being too rigid and fixed by use and time, and becoming unable to give the nice modulations which would have been easy at an earlier period. At length, however, the sounds of the letters were all mastered, vowels, consonants, and diphthongs, except the single letter *l*, which defied all efforts. For two long months this task was repeated, day after day, and at last abandoned, in utter despair, the young men often bursting out in a loud laugh at their own grimaces and distorted countenances and unearthly sounds, as they attempted to pronounce this letter, but more frequently mortified, and ready to burst into tears. Some, however, at length came pretty near to the true sound, while others could do nothing with it. The Japanese have not the sound of that letter, and uniformly pronounce *l* like *r*.

Thus they proceeded from the alphabet to monosyllables, and from monosyllables to polysyllables, and at last to easy lessons in reading. Then came the most serious difficulty—a labour which at first was most exhausting—becoming a *living dictionary*, in imparting ideas to words which to the interpreters had no meaning.

The next labour was upon the English grammar, where no difficulty was experienced, except in the *verb*, which in conjugation, in moods, tenses, inflections, and auxiliaries, is so unlike the Japanese verb, that it seemed to the students the absolute demonstration of 'outer barbarianism.'

The next study was arithmetic, which was no *study* at all ; for they seemed to understand it by intuition. Like the Chinese, the Japanese use a calculating machine, with which they solve questions with astonishing rapidity and accuracy, leading me to suspect they would be prejudiced against the *Arabic* figures and system of computation ; or if they were willing to adopt them, that they would work with them awkwardly and vexatiously. To my surprise and delight, they needed but little instruction, when they 'walked through' the arithmetic like old experts. They had never seen slate or pencil ; and when they were given to each of them, and they saw the economy, as well as the convenience, above the calculating machine, and hair pencils, ink, and paper, they were as happy as though they had received a fortune. The Japanese have little of the poetical temperament ; but they are well endowed with the bump of good common sense and practical judgment, and cannot fail to excel in mathematics and the mechanic arts.

Geography next came up, which was the more interesting to them from having in my possession a good supply of the best maps, which were spread out before them as the study was pursued."

Another Letter from the same.

" U. S. Flag Ship Powhattan, Sea of China, *March 16th*, 1859.

I have heretofore remarked that my Japanese interpreters displayed an admirable order of mind for mathematics, in further test of which I put them into algebra, in its fundamental principles, in which they seemed to be quite at their ease, making their study a diversion rather than a labour. Nothing proposed in the course of studying was distasteful, nothing intimidated, and nothing attempted was invincible. They had not the least knowledge of *astronomy* beyond what their eyes taught them ; and when the *comet* appeared in such length and splendour above the western mountains, they contemplated the strange sight with admiration, but not with terror, though they had no science or theory to account for it. Their sensible inquiries led us for awhile from the geography of the earth to that of the heavens ; and being furnished with good maps of the skies above us, as well as of the globe beneath us, it was easy to give them distinct and satisfactory ideas of astronomy, without going into the regular and thorough study ; for which time was wanting. Very naturally, and, indeed, almost inevitably, the comet became an associate teacher in my seminary, furnishing the opportunity I was seeking to discourse on the great themes of God and his character, which I was wishing to introduce, and resolved to introduce, but not violently, or in a way to create offence and distrust, remembering the *place* where I stood, and its *history*. When questions were proposed about the comet, it was easy and natural to proceed from the *effect* to the *cause*, and to discourse on the existence and character of God, and the origin, the extent, and the laws of the material creation. The absurdity and folly of idols and idol worship were then argued, from the utter inability of all the numberless and

huge blocks of stone and wood, however painted and gilded, in the temples which crowned all the hills that looked down upon us, to create, or move with such power, rapidity, and regularity, absolute and never failing, the immense machinery which the interpreters saw above them and around them, and of which the long, blazing, and beautiful comet in the heavens was a part and exponent. Not only did they take no offence, but they listened with attention and respect, and seemed to give their assent. At this stage I did not venture to refer to *Christianity*; waiting for some inquiries from them to bring the subject up. But a triumph was already won; the Japanese mind is wonderfully logical; it listens to arguments patiently, even when they are against established prejudices and opinions, and when it is convinced, unlike the Chinese mind, it feels under obligation to follow the conviction. From what afterwards appeared in the young men's faces and conversation, I had not a doubt they saw the foolery of idols, and held them in utter contempt. They seemed to be ashamed of them as a national reproach. I was sincerely thankful for the appearance of Donati's comet in Japan, it so readily turned lecturer, and rendered me such important aid.

The interpreters were soon put to the task of writing exercises in English, as the best method of *mastering* the language, instead of merely a conversational smattering in it. Great labour was required in teaching the proper arrangement of words in the construction of a sentence so different in the Japanese collocation from our own, while much patient drilling was needed in *punctuation*, of which they seemed to have no knowledge. The students used a hair pencil, instead of a pen, in writing their exercises, and India ink instead of our own, while the paper was made from the bark of a tree, called the 'paper tree,' a species of mulberry; but so soft and spongy was the paper, that a common pen could not be made to move over it without blotting, or tearing it in pieces. Still resting the hand on the wrist, and holding the pencil nearly perpendicular, they not only write with great rapidity, but in a round, manly, and even graceful hand, so perfect that one would think they had never written any but the Roman characters. There was not a poor hand in the whole number.

These exercises have so much interest, both as curiosities, being the *first compositions in the English language* ever attempted by the Japanese, and also as illustrations of Japanese talent in the rapid progress made by the student, that a selection from them shall be sent to the *Journal of Commerce*, in every particular, however minute, just as they came from the hands of the young men.

As before intimated, the great object in taking upon myself so severe a labour, was to ascertain the state of the Japanese mind toward Christianity, and by these gratuitous services make, if possible, an impression on the young men and the Japanese officials, favourable to the attempts certain to be made, and soon to be made, to re-introduce Christianity. It was not wise to introduce the subject of Christianity at once, and bluntly. The Japanese are remarkable for their courtesy and regard to others' feelings; and they would have been disgusted,

if not exasperated, by anything bearing the appearance of rudeness. I waited, therefore, till I had secured the confidence of the governor, and the confidence and, I may add, the *affection* of the young men, nor even then did I make an onslaught, but, as I before remarked, waited for incidents or inquiries which should make the religious turn of the instruction natural and inevitable, and throw the responsibility, if anywhere, upon the Japanese themselves. Soon an opportunity was presented by the questions asked by one of the students, when the words *church, pulpit, organ, and choir*, occurred in one of the reading lessons. This led to the explanation of the form of church edifice, the Sabbath, public worship, the singing in the church, the construction of an organ, and the manner of playing it, the preacher and what he preached, and the happy effects of preaching upon those who heard and obeyed it. Thus Christianity in all its doctrines and duties was expounded *at their own request*, and to which they listened with undivided and untiring attention. Having stated what there *was* in the church, it was natural to remark what there *was not* in it. There were no *idols*, as in the Japanese temples, so thick around us. God is a *spirit*. God is like the *mind* or the *soul*, in man, which has power, thinks, and feels, but which we cannot see, or touch, or hear. No statue or picture, therefore, can represent *God*. I asked them just to look at their idols; how ugly, how stupid, they are, which know nothing and do nothing, and instead of helping those who worship them, cannot even help themselves. For they can be kicked; they can be thrown into the streets and be broken in pieces, and yet cannot prevent it or even resist it! How absurd, then, to make them, and more absurd to worship them! The students listened attentively, and evidently were convinced, for, as I have before said, they have excellent logical powers; at the same time they looked sad, as though all this was indisputably true, and yet they knew not what to do. Thus, as the *comet* had come to aid me in teaching *natural* theology, these few isolated words casually occurring in a reading lesson, and which the young men could not understand, opened the way, by a simple compliance with their request, to give the whole history and explain the whole system of Christianity in the very spot where it had been extinguished in blood and flames two centuries and a half before!

On another occasion the conversation turned upon the *soul*, which was explained as spiritual, imperishable, immortal. What, then, they inquired, becomes of it when the body dies? God takes the good, it was said in reply, to heaven. 'What is heaven?' they asked again. I explained, when they caught the idea, and exclaimed, '*Paradise! Paradise!*' The word had probably travelled down from the time of the Catholic missions. They next asked, 'What becomes of bad men?' They go to a bad place, where they are punished for their wicked deeds. 'Is *fire* there?' they anxiously inquired, showing that either such an idea was entertained in their own religion, or else had been handed down by the traditions of centuries. They were perplexed about the meaning of the word *God*, which I used. I

explained, going from effects to a cause, from the world to Him who made it, when one exclaimed, in high excitement, 'The Creator ! The Creator !' Yes : this God made us, and cares for us, and pitied us. They themselves saw and knew that men are ignorant and wicked, and therefore God had sent Christ, his own Son, into the world to teach mankind, and to save them. Interrupting me, one asked, excitedly, '*Jesus Christ ?*' In some way he had heard and understood the *double* name, but hesitated when he heard the *single* term only. 'Yes, *Jesus Christ*,' I replied. 'He loved us ; he pitied us ; he came into the world to teach men to be good, and show them how they could be happy when they die. But men were so wicked whom he came to make happy, that they seized him, and put him to death on the cross. He was buried, but he rose again.' All this amazed them, evidently awakening their sympathy, and at the same time their admiration. Still more were they interested when I opened my atlas, and showed them the very places where those things occurred.

One day the conversation turned upon the innumerable tombs and monuments which cover the hills just outside of the city—perfect wildernesses of the dead ; trees overshadow them ; gravelled walks wind among them ; urns are before them ; and fresh flowers are ever culled and placed in bamboos filled with water, and planted in the ground around them, while annually processions of the descendants go to visit them. It is a touching incident, and indicating the strength of the natural affections, that often you may see the bamboos and vases supplied with fresh flowers when the monument bears the marks of a past generation, and even more ! I used to walk often among them, enjoying the charming scenery, studying Japanese ideas and habits, and at the same time thinking how populous is death, when over these wide and high hill slopes not a foot apparently can be found for a new comer ! I commended the affection and the good taste of the Japanese, as thus displayed, and naturally remarked that even these dead should live again, and rising from their graves meet again with their friends. '*Resurrection ! Resurrection !*' exclaimed one of the students, adding some remarks which indicated clearly that he had some obscure ideas of this great Christian doctrine. I was startled almost as if I *felt* the resurrection !

All these incidents go to show that certain Christian doctrines, and these the grand and essential, yet linger in the Japanese memory ; dim they may be, and yet capable of a sudden resurrection, when Christian teachers and missionaries shall once explain those obscure memories which are mysteries even to those whose minds contain them.

Another incident I can never forget, or cease to feel the startling emotion it created. In their written exercises, the young interpreters were invited to propose any questions on which they wished for information. One day, the most thoughtful and philosophic of their number wrote the following inquiries : 'How is it that Europeans have a white face and red hair, and people of China a yellow face and black hair, and people of Africa a black face and black hair ?'

He was evidently perplexed and troubled by a fact which was un-

accountable. This led to an historic resumé of the origin and progress of the human race. Originally, there was only one pair ; all races descended from them. They became too numerous and crowded to live in one place. As the earth could not yield food enough for their substance, they scattered, some going in one direction and some in another, and thus founded new nations. The climate was different in different places, and had much influence upon the complexion ; while the food, the clothing, and the habits of the people had more or less to do in producing the same effect. But, however different in features, in form, in language, and complexion, all were descended from common parents, and therefore were *brothers*—Americans, Japanese, Europeans, Chinese, and all. This was a new idea ; it had never entered their minds ; they had never dreamt of it ; and having listened to my statements with the closest attention, and in profound silence, they could stand it no longer, but broke out into expressions of admiration and delight. One man sprang from his seat, and clenching and brandishing his hands, exclaimed, ‘YES, WE ARE BROTHERS ! WE ARE BROTHERS !’ What could be more sublime ? What more touching ?”

THE MISSION AT EDEYENKOODY, TINNEVELLY.

(Continued from p. 387.)

“ I TURN now to the congregations.

There are at present 38 villages or hamlets in the district in which native Christians reside, in 32 of which there are congregations—many of them, it is true, almost too small to be dignified by that name. The number of souls on the Church lists is at present 2,641. Much labour has been expended during the year on the systematic oversight and instruction of the various congregations. I may mention here two arrangements which I have made, and which will, I trust, have a good effect.

The first is, that I have induced the members of all the village congregations within two miles and a half of Edeyenkoody—five in number—besides the Christian inhabitants of several petty hamlets, to come to Edeyenkoody Church every Sunday for noon service—(Litany, pre-communion, sermon, and offertory),—and the members of all the congregations to the east of the Nallar river, that is within six miles, to come to Edeyenkoody for Divine Service once a month, when the communion is administered. This has always been done by communicants, and now I am trying how the plan will succeed with the non-communicants also. I hope in this way to increase the amount of my direct personal influence over the minds of the inhabitants of the out-villages, and to provide them periodically with spiritual food of a better order than they are likely to obtain from the native teachers. It will also render it unnecessary for me to be absent so frequently from Edeyenkoody, the principal village in the district, on Sundays. For the present the plan works well ; the real trial, however, will com-

mence in a few months, when the hot season, the land wind season, and the ceaselessly hard working palmyra season, three difficulties in one, will all set in together.

The other arrangement I have made is intended to facilitate the formation of regular native pastorates. I have placed the three most efficient native catechists I have in three circles of villages, each containing three or four congregations, which are so situated as to render it probable that they may become in time distinct pastoral churches. There are schoolmasters in several of the villages in each circle, by whom the children are instructed during the day, and the parents, together with their children, assembled every morning and evening for prayer. The duty of the catechist is to spend an entire day every week in each of the villages in his circle, which he is to devote partly to the spiritual benefit of the existing congregation, but chiefly to the work of gathering in the heathen. He is also, except on the day when all the people come to Edeyenkoody, to have service and a sermon in three of his villages in succession. I hope by this arrangement to connect the people of adjacent villages and hamlets somewhat more closely together, and thereby to diminish, if not to get rid of, the necessity of employing so many inferior men as teachers of Christianity. I also hope to give the people in this way a taste for good sermons and intelligent ministrations. In England we should of course employ ordained ministers to do the work which is entrusted to these catechists. There are obstacles to acting on this plan in India at present. It would be three times more expensive, and I question whether in general as much real work would be done. Many of our native catechists are intellectually well qualified for ordination. What they want is character. Where we see the requisite steadiness and consistency of Christian character, we shall be only too happy to recommend them for ordination. In the meantime we employ them in a probationary, *retractable* order of the ministry, which all churches and all societies labouring amongst orientals have found the necessity of instituting. There are persons who hold that the Church has no power to make any such arrangement. I believe, however, that in every age and every country the Church has power to make whatever arrangements and to institute whatever ministries are found to be necessary for enabling her to get her work done.

With respect to the condition of the various congregations in the district, I am happy to be able to speak hopefully of the greater number. In every congregation, indeed, there is much room for improvement as regards enlightenment, freedom from caste prejudice, zeal for Christianity, Christian morals, and piety. Even amongst those of whom I can speak hopefully, some are in a much more hopeful condition than others. In at least eight villages and hamlets, however, out of 38, I see no signs or prospect of improvement.

It is not for me to shut the door of hope against them, and so long as they will listen to me I will teach them the good ways of the Lord, and entreat them to walk therein, but the total failure of all that has been done for them hitherto reduces my hopes to a very low figure.

With these exceptions, I feel gratified with the progress the congre-

gations have made during the year; and the amount which has been collected during the year for religious and charitable purposes, 511 rupees, encourages me to take a cheerful view of our prospects. The congregation of Edeyenkoody itself is not only the largest, but in every respect the best in the district, and the accuracy of this estimate is proved by the prosperity of the Bible Classes and the Adult Sunday School. On the last Sunday on which I stayed at home, the Adult Sunday School assembled, as usual, at 8 o'clock, after morning prayer. I found the number of *adults* present to be 226, out of a population of 605, or including a neighbouring hamlet, 666, a considerable proportion of whom are petty traders, frequently absent on business, and 191 of whom are children attending our day schools. The number of persons present who were able to read was 80, who constitute the four superior classes of the Bible Classes, all of whom, with the exception of three men, learned to read in my own time. Those who were unable to read, and who still form the majority, were instructed in an elementary catechism of Scripture facts and doctrines. They constituted 11 classes, and the whole of the classes were instructed by 15 voluntary teachers, under Mrs. Caldwell's superintendence.

I felt a sight like this to be a great refreshment and encouragement. It made many remaining imperfections retire into the background. I only wished that I could see as much order and discipline, and as many reasons for thankfulness and hope, in the smaller congregations.

Generally, indeed, I notice that the peacefulness, order, and progress of the various congregations bear a perceptible proportion to their size. I am led by this, as well as by other considerations, to regard endeavours to increase the congregations by the gathering in of the surrounding heathens as the one sovereign remedy for the evils under which they labour. There are no 'Christian villages' in the district in the sense which is common in India, that is, villages which have been founded and are owned by the mission, and in which none but Christians are allowed to live. 'The great majority of the inhabitants of the village of Edeyenkoody are Christians, and the whole of the inhabitants of two other villages; generally speaking, however, the villages in which our people live may be described as heathen villages, heathens constituting the majority of the population, and the property being chiefly in the hands of heathens. So long, then, as this continues to be the case—so long as the spectacles, superstitions, and vices of heathenism prevail, or even survive, in the neighbourhood, so long, at least, as the majority of the population, including every family of any wealth or influence, are heathens, so long will the moral atmosphere of the neighbourhood be vitiated, and the ideas and feelings of the Christians themselves be liable to become heathenised. The most effectual remedy for all this is not, as it appears to me, to keep grumbling at the native Christians, but to stir them up to endeavour to get heathenism, if possible, out of the way; and it is a peculiar excellence of this remedy, that the medicine does good to the dispenser as well as to the receiver. Whenever, therefore, I am informed by the native teacher, or the head men of a village, of the existence in a congregation of carelessness, quarrelsomeness, conformity with heathen customs,

or any similar evils, I answer by endeavouring to set them all a-work-ing to bring over their heathen neighbours to Christianity. If they can only be induced to exert themselves for the good of their neighbours, particularly if in doing so they obtain some little success, most of the evils that are complained of get rectified of themselves. I constantly tell them, and am able to prove to them by many local illustrations, that so long as accessions from heathenism go on, waverers stand firm, and that as soon as accessions cease, disorder commences and waverers begin to drop away. Nothing does a congregation so much good as the infusion of a little new blood, and as the meaning of new blood being infused is that new minds and hearts have been brought under the influence of the truth, we have a double reason for recommending this remedy.

I have now to give some account of the inroads upon heathenism which we have been endeavouring to make during the year.

I find that the accessions amount to 818 souls. From this number, however, I must deduct losses from emigration and other causes, including the falling away of a remote little hamlet, comprising 19 souls, which had been received a few months before I arrived, on probation.

These losses amount, to 78 in all, so that the total clear increase during the year is reduced to 235. The number of souls actually added to the Christian community is always an unsafe criterion of the amount of labour that has been expended, and of good that has been done. In the instances before us this is particularly evident, for though the total number of accessions from heathenism is but small, the number of villages in which they have taken place is no less than 21, each of which has had its own history of labours and plans, anxieties and hopes.

I stated in a previous communication that a native Society for the Propagation of the Gospel was established in August last for the especial purpose of spreading the Gospel in the western part of the district. About the time when the society was established, and the minds of the people were full of this new idea, we began to receive accessions from heathenism in the eastern part of the district, in various villages in which congregations had already been established.

There cannot be any doubt that the progress that has been made even in the eastern villages is partly owing to the establishment of this society.

It appears to be owing also in a considerable degree to the prominence which I have given to this department of work in all my intercourse with the catechists and schoolmasters, and especially at their weekly meeting. On these occasions I ask each person in succession to state what he has done during the week for the conversion of the heathens around him, especially of the heathens in the village in which he is located, what books or tracts he has given them or read to them, and what appears to be the result. I have occasionally to suggest to them more accurate or safer answers to heathen objections than those which they had made use of, and to give them information about

matters in which they are found to be deficient. Occasionally also I propose to them questions pertaining to the controversy with Hinduism, to which they are to bring me written answers the following week. We always close this part of the business of the day, before proceeding to anything else, with special prayer for the conversion of the heathen, and the establishment of the kingdom of God. In consequence of all this, most of the native teachers and schoolmasters are now evidently taking a more lively interest in the propagation of the Gospel, and are learning to engage in this work in a manner more likely to do good. They are naturally fonder of ridicule than of serious argument, fonder of attacking the characters of the Hindoo gods, which are certainly very tempting objects of attack, than of bringing the claims of truth and duty to bear upon the consciences of their hearers. Like all Hindoos they make much use of illustrations, and sometimes turn off the edge of an opponent's illustration with admirable readiness and skill. Some time ago a heathen said to one of our catechists, 'Here is your Padre sending out people in every direction to invite us to come to him, but nobody comes, whereas Subrahmanya¹ sits quietly in his temple at Trichendoor, and all the country flocks to his festival!' 'Yes,' said the catechist, 'if a man wants to sell milk, he has to put a pot of milk on his head, and go about crying 'milk !' 'milk !' all through the village, but if he sets up a toddy shop, all the riff-raff of the neighbourhood will flock to him without invitation.'

In my own periodical visits to each of the villages in the district, I have made it my principal object to seek out, converse with, and gather in the heathen, and this also has not been without effect. As I have already explained, the villages under my care are to be regarded, not as Christian villages containing still a few stray heathens, but as heathen villages with small communities of Christians. A day spent in one of those villages furnishes me, therefore, with many excellent opportunities of speaking to heathens. Many of them come about me of their own accord ; others will come when I send for them, during the heat of the day, or may be seen in places of public concourse in the cool of the evening.

In this respect, at least, the assertion of the heathen mentioned above that 'nobody comes' is not correct. The only exception is that when some persons whom I have frequently spoken to without effect are invited to come and see me again, they will say, 'No, we cannot go; we have promised him so often to become Christians without keeping our promise, that we must now keep out of the way.' This has taught me the expediency of allowing people sometimes to leave me without being brought to a point, and of being content with producing a vaguely favourable impression, in the hope of getting an opportunity of renewing the conversation at some future time.

Part of my time when I visit a village is spent in conducting Divine Service with the Christians, examining their lessons, and inquiring into their conduct. A still larger portion of time is spent in conversations with the heathen, and this part of my work is an unfailling

¹ The principal deity worshipped in Tianevelly.

source of interest and pleasure. We are appointed to be 'fishers of men,' and never do I feel happier than when going out into the village for a few days fishing. My fishing in these parts is not at present on a large scale. It has not been my lot to fish with a drag net, and to catch a net-full of great fishes—'an hundred and fifty and three'—at a single cast. I have been obliged to content myself with angling for isolated fish in quiet corners of the lake. What varied interest and excitement there is in the spiritual fishing!—were it not that I fear to make a sacred comparison walk on all fours, I could tell how often I am tantalized with 'nibbles,' how excited I feel when I get a 'bite,' how I exult when a fish is safely landed, and how sometimes when an innocent perch is quietly nibbling at my bait, a great old pike, the persecutor of his neighbourhood, makes a rush at him and swallows him up. Though my fishing is on a small scale, the proportion of the fish I catch that seem fit only to be cast away is as large, I fear, as if I caught thousands at a time. I rarely indeed cast any away, for the proper time for doing so is yet to come, but I notice now and again, on scrutinizing what I have caught, certain unwholesome looking fish, or slippery, slimy creatures, half fish, half snake, which are not likely to slip well when the angels sit down on the eternal shore and separate the good from the bad. Not unfrequently, indeed, fish of that sort do not wait to be rejected, but find their own way into the water as fast as they come out of it.

In one case this year, and that too in a village where some very promising converts have joined us, a set of people came over from faction rather than faith, remained with us only about a couple of months, and then relapsed into heathenism. I felt very doubtful from the first of the propriety of having anything to do with them, but I allowed them to join the congregation probationally, in the hope that some well-disposed persons might be discovered amongst them in time. Before long they wanted to seize and pull down the principal heathen temple of the village, though the majority of the inhabitants were still heathens; then they wanted to prevent their heathen neighbours from performing their usual monthly sacrifices; and lastly, when they found that I would not yield to any of their views, they petitioned the authorities to drive a street through their enemies' houses. I had hard work to keep the peace between them and their neighbours, and to prevent the heathens from making reprisals, for they were twice irritated into making a combination to prohibit Christians from buying or selling. At length, however, after complaining that I loved heathens better than Christians, the majority of these unpromising converts went back in disgust. In cases like this, or more or less resembling this, a few of which occur now and then, I am sorry to say that even the better sort of native Christians and native catechists rarely seem to approve of impartial justice. Honesty and justice are admitted to be the best policy in general, but there are exceptional cases, and it always seems to be an exceptional case when the interests of the family, the caste, or the Church are supposed to be involved. The peaceful policy I endeavour to pursue seems to the people tame and spiritless

at the time, but after all excitement is over it generally commends itself to their better judgment.

The best vindication of the propriety of it is the peace which the district enjoys, and the peaceful progress which the Gospel makes.

It is a peculiarly hopeful feature of the accessions from heathenism which have taken place during the year, that a considerable proportion of the converts have been intelligent young men who are able to read, and who have been induced to take this step, not by that mixture of motives which is so commonly observed in these parts, but by a conviction of the truth of Christianity wrought in them by reading of the Scriptures and other Christian books, or by conversations with Christians.

In the village of Poothirupooly a respectably connected young man, called Sudalei-maden, was recently induced to join the congregation by the reading of Christian books. His parents and other relatives still remain in heathenism, and are strongly opposed to the step he has taken. He has shown the strength of his convictions and his freedom from secular motives by daring to stand alone.

Still more recently his example has been followed by another young man belonging to the same village, called Auromoga-perumal, who has also been induced to join the congregation by religious motives alone, and who, though not equally intelligent, seems to be equally sincere.

In Pothoor, a large heathen village, with a small straggling congregation, there have been several pleasing instances of conversion. A young man, called Brahma-mootoo, who had long been a diligent reader of heathen books, had a Christian acquaintance of the name of Christadian, a member of the congregation of Kôdâvily, and a convert of only a few years standing. About the beginning of the year, Christadian lent his heathen friend a copy of the Tamil New Testament, and the seed thus sown bore fruit in September, when Brahma-mootoo abandoned heathenism, and placed himself under Christian instruction. It may be interesting to mention that Christadian was one of the speakers at the meeting of the native Society for the Propagation of the Gospel, of which I gave an account some months ago.

None of Brahma-mootoo's relations followed his example. He had some hopes of gaining over his younger brother, but those hopes were not realized, and a few weeks ago the brother unhappily died of cholera.

Though his brother would not be guided by his advice, another young man belonging to the same village, Narayana-perumal by name, was induced by his persuasions and example to join the congregation. Narayana-perumal, like Brahma-mootoo, came alone, but I have just heard that he has not been left alone. He set about reading portions of the Scriptures and other Christian books to his relations, and a week ago he was joined by his father, mother, and three brothers. It is an illustration of the extraordinary way in which good and evil are mixed up together in this world, that it was in this very village of Pothoor that the factious movement which I have mentioned above took place."

(To be continued.)

NATIVE PASTORATE FUND, FOR THE DIOCESE OF CALCUTTA.

INSTITUTED IN 1858 IN MEMORY OF BISHOP WILSON.

Trustees.—The Bishop and Archdeacon. *Board of Management.*—The Bishop; the Archdeacon; the Hon. H. B. Harington; the Rev. Dr. Kay; the Rev. G. G. Cuthbert; Colonel Scott; Baboo G. M. Tagore. *Corresponding Members of the Board.*—W. Muir, Esq. C. S.; the Rev. T. V. French.

1. The Object of the Fund is to promote the establishment of a Native Pastorate in the Missions of the Church of England throughout the Diocese of Calcutta.

2. As Native congregations are formed, it is expected that they will contribute according to their means towards the maintenance of their Pastor, and this Fund is designed to aid such local efforts by payments out of the interest accruing from it.

3. The Bishop and Archdeacon are Trustees of the Fund, and all sums received will be invested in their name in Government Securities, which will be deposited in the Bank of Bengal for the realization of interest.

4. Each case of application will be considered and dealt with, according to its merits and the capabilities of the Fund, by a Board of Management, consisting of the Bishop and Archdeacon *ex-officio*, a clerical representative of the *Society for the Propagation of the Gospel*, one of the *Church Missionary Society*, and four lay gentlemen, members of the Church of England. Vacancies are to be filled up as soon as practicable after they are made known. Corresponding Members of the Board, not resident in Calcutta, may be chosen, who will be likely to aid the Board by their advice and assistance.

5. As a general rule, fifty rupees a month is considered to be a proper standard for the Native Pastor's income. To assist in raising this sum, the Board will make Grants in aid equal to the amount subscribed monthly by the congregation, or as nearly so as the Fund will allow. Should a larger sum than fifty rupees be thought necessary, owing to any special circumstances, the addition must be provided for from local resources.

6. Should any persons wish to commence an Endowment for some particular place, and the Board concur in the proposal, the Board will gladly take charge of the funds raised for that purpose.

7. As the Endowment Fund thus appropriated to any particular place increases, the demand upon the congregation and the Board will diminish, and, when the endowment is completed, will altogether cease: in which event the Pastor will no longer be dependent on his flock for any part of his support, and any collections they continue to raise among themselves may go towards the support of Schools or other parish objects, according to arrangements made by them in concurrence with their Pastor.

8. In the event of a division of the Diocese, the Fund will be divided according to some equitable arrangement, to be determined upon at the time by the Board, having reference to the proportion of the subscriptions then raised, and of the number of Native Pastors then on the Fund, within the limits of the respective Dioceses so settled. Each part of the divided Fund will be placed under the management of a Board constituted as in paragraph 4 above.

N.B.—Any communications for the consideration of the Board, regarding the Fund and its object, may be forwarded to Archdeacon Pratt, by whom, as well as by any Member of the Board, subscriptions will be thankfully received.

The amount at present collected and advertized is Co.'s Rs. 12,069-11-2. This sum has been invested in 5 per cent. Government Securities to the amount of Co.'s Rs. 12,700, with a cash balance of Co.'s Rs. 376-6-0.

JOHN H. PRATT, *Archdeacon*.

Calcutta, 30th July, 1859.

EXCURSIONS IN PALESTINE AND SOUTHERN SYRIA.

PART II. No. 3.

TANTÛRA, ANCIENT DOR—ATLÛT AND ITS RUINS, PROBABLY MAGDEL-EL—ROCKY PASS—MOUNT CARMEL—CONVENT—PLACE OF SACRIFICE—INTERESTING DISCOVERY—CAIPHA—AORE.

Thursday, May 4th.—Tantûra is the modern name and site of ancient Dor, the capital of a district of the same name. In the old Canaanitish times it boasted a king of its own, who joined the confederacy of the other petty states, under the *hegemony* of Jabin, to oppose the progress of Joshua and the Israelites in Palestine. He was involved in the disastrous defeat at the waters of Merom (Joshua xi. 2, &c., xii. 23), and the district was assigned to the children of Manasseh on this side Jordan, who, however, did not succeed in dispossessing the Canaanites (xvii. 11, 12). It was one of Solomon's twelve commissariat districts, administered by a son-in-law of his own (1 Kings iv. 11), and was in later times distinguished by the proud appellations of Sacred and Autonomus, on coins from its own mint. But already in the time of the elder Pliny nothing but its memory remained, excepting the ruins, which nearly three centuries later excited the admiration of S. Paula. It is correctly described in the Onomasticon as a deserted town, nine miles from *Cæsareia*, on the road to Ptolemais. This once most powerful city, as St. Jerome calls it, has retained no vestiges whatever of its ancient importance; and it is difficult to discover on this bare promontory the faintest evidences of the existence of an old city; its only relic of antiquity being a tall fragment of a mediæval tower, situated on an artificial mound near the point of the promontory; from which ruin the place is said to derive its modern name, Tantûra, which describes the horn

of the Druze women of Lebanon. The modern village is even more squalid and wretched in its appearance than its neighbours.

Having exhausted the *lions* of Dor, we proceeded on our way, and at 9.15 A.M. we reached 'Atlit, one of the most remarkable places on this coast, and not the least perplexing, owing to the difficulty of identifying it with any ancient town, while its situation and its remains both indicate a much earlier origin than that which history has assigned it.

James de Vitry, in his *Oriental History*, gives a detailed account of the foundation of the Pilgrims' Castle on this promontory, in A.D. 1217, where a tower had formerly been erected for the protection of this part of the coast from the robbers who molested the pilgrims on the road between Caipha and Cæsarea. The Knights Templar, aided by the Teutonic Knights, undertook the work; and in excavating for stones, they discovered the foundations of an ancient wall, long and massive, wherein they found a quantity of ancient coins. In front of this they discovered another shorter wall, and copious fountains of sweet water between the two. On these substructions they built their new walls and bulwarks, flanked by two towers of massive masonry, measuring 100 feet long by 74 wide. The promontory is accurately described as large and broad, overhanging the sea, naturally fortified by rocks on the south and west, while the old tower lay on the east. The second wall, a little in rear of the towers, extended from one side of the promontory to the other, which was also surrounded by a strong wall of its own. This permanent *castrum* included an oratory with a palace and many houses, and had a harbour naturally good and capable of improvement by art.

This description of James de Vitry will enable us to identify the ruins without difficulty. Its two walls, running parallel to each other across the neck of the peninsula, are still distinctly to be traced; and the existence of many large bevelled stones, varying from four to ten feet in length, fully corroborates the description of the chronicler, and argues the existence of an ancient town on this site. It appeared as if the trench between the first and second wall had been formerly flooded by the sea. The remains of the gateway on the south still showed the groove for the portcullis. Within the second wall was a passage to the spring; and west of this, again, we traced a third wall, with a chamber in its thickness. This wall is partly cut in the native rock, and scooped into niches.

The promontory itself is covered with ruins, conspicuous among which towers the wall of the oratory, as it is modestly styled by James de Vitry, being, in fact, a beautiful specimen of an Early Pointed church, consisting of nave and side aisles, the rich decoration of which may still be traced in fragments of the trefoiled corbel-table supporting the parapet, and in the foliated capitals of the pillars and shafts which supported the groining of the roof, some part of which still remains in the apsidal termination of the church. Attached to the church was the palace and hospice, the crypts and vaults of which alone remain, and seemed to have served as magazines for stores and

cisterns for water ; for although there were several fountains within the walls, the supply was supplemented, in times of peace, by extraneous supplies conveyed from the neighbouring hills by means of aqueducts, large fragments of which may still be seen. We could trace among the ruins the ground-plan of several large rooms, apparently connected by a cloister ; and among them we thought we could identify the refectory, great part of which had fallen only seven days before our visit, as we were informed by the villagers, who further added, that a large part of the church had been shaken down ten years ago by an earthquake. The modern village is situated among the ruins, and in the space between the first and second wall. It consists of about forty squalid cabins, inhabited by a people of evil aspect and of worse repute, who regard with suspicious jealousy the explorations of the curious traveller, whom they always imagine to be in search for hidden treasure. The view of Mount Carmel from this promontory is very striking, as it may be seen along its whole length, commencing in the bold bluff cape which forms the southern horn of the Bay of Acre, and running in a south-easterly direction to a point of peculiar interest, which we shall explore to-morrow. Viewed from this point it appears to attain its greatest altitude a little to the south-east of the great convent.

Antiquarians are at fault concerning the original designation of this ancient site, which had wholly vanished from the geography of Palestine for centuries before its recovery by the crusaders in the thirteenth century, as it is passed by unnoticed by Pliny, Ptolemy, and in the Antonine Itinerary. Its site is doubtless included in the general description of this part of the coast, between Ptolemais and Tunis Stratonis, given by Strabo, as "names of small towns, and nothing else ;" and it is possible that it may be Bucolon, the only place named by him between Sycaminon (Caïpha) and Crowdeilon. It has, however, been recently identified, apparently with good reason, with Migdal-el, one of the fenced cities of Naphthali ; the Madiel of Eusebius, described by him in the Onomasticon, as a large village, nine miles from Dora, on the road to Ptolemais ; corrected in the Latin version of St. Jerome to Magdihel, a small village, five miles from Dora, &c.—the actual distance of 'Atilit from Tantûra ; and Ritter supposes it to be identical with the "Mutatio Certa" of the Burgundian Itinerary,—eight miles from Mount Carmel and the same distance from Cæsarea of Palestine.

The land side of the promontory is now a marsh, except in the part by which we approached and quitted it ; but it is probable that this was formerly the site of the city of which the promontory formed the acropolis, as fragments of ancient construction may be seen among the tamarisks and other shrubs with which the marsh is covered, and the ruins of a wall may be traced at intervals on the south and east of the mediæval *castrum*.

Leaving the ruins at 11 A.M., we soon came to a narrow pass cut artificially in the native rock, the natural pavement of which was deeply marked by chariot wheels, like the streets of an ancient Roman

city. The roadway is only about eight feet wide, and justifies the appellation given to this locality before the erection of the Pilgrims' Castle, when it figures in the chronicles of the crusades as *Via Stricta*, or *Districtum*, or *Petra Incisa*, or *Angustæ Viæ*. The pass is about half-a-mile in length, and appears to have served, at some remote period, the purpose of a stone-quarry. It was strengthened at its farther end by a gate and tower, the ruins of which may still be seen, and must have been a formidable position when defended by a few steel-clad warriors, even had the overhanging cliffs not been provided, as they were, with strongly fortified towers.

At one o'clock we passed El-Tîreh on our right, pleasantly situated in an olive grove, and saw a ruined church, from which doubtless the adjoining hamlet on our left derived its name El-Kenîseh (the church), in which recent conjecture has found the Capharnaum which the chroniclers of the crusades mention in these parts. We were now skirting the western base of Mount Carmel, and at two P.M. we saw considerable ruins of an ancient town on the right of our path, marked but not named in the Ordnance Survey, for which we obtained the names of Kufr es-Sammim. Proceeding onward, we soon turned the point of Mount Carmel, and had beneath us a wide and fruitful plain, which was said to belong to the Governor of Acre. We now ascended steeply to the convent, which we reached at a quarter past three, and found the most luxurious accommodation of any in Palestine, in the very commodious hospice erected only a few years ago by Padre Giovanni Baptista, in place of the ancient house which had been destroyed by Abdullah Pasha, after having been converted into a plague hospital by Napoleon during the siege of Acre.

Were I here to attempt to trace the history of the Carmelite fraternity to its source, I should have to investigate the claims of Pythagoras to be its second founder, and to endeavour to recover the connecting links between him and the prophet Elijah. But I gladly relinquish such a task to more experienced genealogists, unless indeed it should be considered that any of the able advocates of the order have already succeeded in demonstrating the venerable antiquity and prophetic origin which they claim for their White Friars. I know it was a great refreshment to hear the deep voices of the small brotherhood chanting the vesper psalms in their private chapel, and to find that God had not left Himself without a witness in this ancient mountain, where He so wonderfully displayed His presence in the darkest day of Israel's idolatry. I witnessed from the terrace of the convent the most gorgeous sunset I ever remember to have seen, and as it sank into the burning bed of the Mediterranean, it marked out a radiant pathway to the "darling west," along which I swept on wings "as swift as meditation or the thoughts of love," to the home I still must love the best.

Friday, May 5th.—Having learnt that the Maharakah, or traditional place of Elijah's sacrifice, was situated at the farther extremity of the mountain, and that Tell El-Kasis was on the banks of the Kishon hard by the altar, I resolved to visit it. One of my companions only joined the expedition; and having provided ourselves with a guide from the convent, and fresh horses, for the place was said

to be four hours distant, we started at 10.15, leaving our friends to proceed to Acre, where we hoped to rejoin them in the evening. Our path lay along the very summit of Mount Carmel, for the convent stands at its north-western extremity, and the Maharakah at its south-eastern. The mountain was covered everywhere with dwarf oak and a stunted fir, as peculiar, I believe, to Carmel as the more stately cedar is to Lebanon; and there was little variety in the path itself, except that the distant scenery changed continually, and we passed through a succession of variegated landscapes and sea views of great beauty and variety, as the formation of the ground and the forest glades opened to us a prospect now on this side and now on the other, including the well-wooded slopes and ravines of the mount itself and the Mediterranean, with "the many-twinkling smile" of its blue waters on our right, and on the left, first, the plain of Acre, then the greater plain of Esdraelon, with the mountains that gird it about on all sides.

Our guide was an old servant of the convent, a Christian of the Latin rite, and sufficiently intelligent for one of his class. He professed to have visited the place of sacrifice several times, but not for some years. He told us that all persons of all creeds acknowledged the authenticity of the tradition, Christians and Mahomedans, Jews and Samaritans, alike. At noon we passed some ruins, for which our guide could give us no distinctive name; and in half-an-hour more came to a small Moslem village on the left of our path, called Es-Sifeh, where we took a second guide, as the Christian professed not to know the exact spot, but only the general situation of the altar. As we approached the south-eastern extremity of the range the foliage grew more dense, and we threaded our way through the woody maze, becoming more and more perplexed the farther we proceeded. It was half-past three before we came in sight of the place afar off, and then our difficulties commenced in earnest. This part of the mountain was a tangled thicket of dwarf oak and other underwood, abounding in thorns and briars, and gigantic thistles, which almost tore us in pieces; and it was half-past four before we reached our destination, more than six hours from the convent. We found the site of the altar marked by rude heaps of stone, such as are common to all places of pilgrimage in this country, heaped up, as of old, for a memorial of the accomplished vow. It is situated on the top of a rocky mound, rising to a height of sixty or seventy feet above the proper summit of the range, just before it sinks to the plain on the south-east; and this rocky knoll was so rugged that we had to leave our horses at its foot, and to climb up it by a kind of valley. Here then we stood on the very site of that august solemnity, when issue was joined between the solitary hermit of Carmel and the courtly priests of Baal, in the sight of the idolatrous king and before all Israel. Scepticism would have pleaded with us in vain, under any circumstances; but here the very evidence of the senses was enough to force conviction of the authenticity of the sublime narrative. There are some places associated with historical events of great importance, which, when seen, appear to answer so exactly to the requirements of the narrative that they become evidences to one's own mind of the facts which have been there enacted. The

scene of David's victory over Goliath is such a place ; and I should find it quite as difficult to doubt the credibility of that memorable duel in Wady-es-Sumt, with the mountains on either side, on which the hostile hosts were encamped with the valley between them, and with that water-course full of smooth pebbles before my eyes, as I should to question the story of the field of Waterloo amid such memorials of its thrilling episodes as the old farm of Huguemont and La Haye Sainte. El-Maharakah on Mount Carmel is another such spot. The very name, which signifies "the altar," or "place of sacrifice," coming down from the most remote antiquity in the mouths of the natives, is in itself a remarkable evidence of the fact ; and all around serves only to corroborate it. Standing there, you have nothing to desiderate for the picture ; all the accessories of the scene are perfect and complete. Here on this rocky knoll, as on a platform, stood the hairy man, surrounded by the priests of Baal and of the groves, conspicuous to Ahab, who, with his retinue, occupied the level space at the foot of the isolated mound, but still on the summit of the ridge, while the multitudes thronged around on the sloping sides of the hill, within sight of the altar, and within hearing of the prophet. Just below, washing the rocky base of Carmel, flows the river Kishon, and on its farther bank rises a remarkable mound, or barrow, called Tell El-Kasf, *i. e.* the mound of the priests, where we could well imagine summary vengeance to have been executed on the false prophets, and where they found a common grave. Westward the sea was distinctly visible, and fancy would have found little difficulty in conjuring up on the far horizon the cloud like a man's hand, the announcement of which was to the prophetic ear the sound of abundance of rain ; and to the south-east was Zerin, the site of ancient Jezreel, and, between, the road across the plain, along which the prophet ran that marvellous course before the chariot of Ahab, serving for the time as his lackey, as Bishop Hall writes, "that the king and all Israel may see his humility no less than his power, and may confess that the glory of those miracles hath not made him insolent."

I said there was nothing wanting to the accessories of the scene for the full illustration of the inspired narrative ; but this is not strictly true. One thing was wanting. An old difficulty recurred again with redoubled force as I stood at the place of sacrifice, *viz.* whence did the prophet derive that large supply of water which was poured over the burnt sacrifice, and the wood, with such lavish profusion, that it "ran round about the altar, and he filled the trench also with water" ? In order fully to appreciate this difficulty, it must be remembered that the drought had now prevailed for three years and a half, and that the fountains and brooks had failed to such an extent as to threaten the destruction of all the horses and mules. At such a time it is certain that the Israelites would be so chary of their supplies as to hesitate to waste twelve barrels of the precious fluid in so reckless a manner, for a purpose hitherto unexplained. I remembered the ingenious solution of the difficulty proposed by Professor Blunt in his "*Undesigned Coincidences*," who takes the fact stated by Jeremiah, that "*Carmel is by the sea*" (xlv. 18), as a sufficient indication that it was *sea-water*

which was used on the occasion ; and I had hitherto acquiesced in this very plausible explanation, under the impression that the place of sacrifice was in the vicinity of the convent, at the farther extremity of the mountain. But, as the sea was more than six hours distant from us, this theory was at once exploded, assuming the tradition of the place of sacrifice to be well grounded, which, from many corroborating circumstances, I could not any longer doubt, and I was driven to seek for some other source for the water. The Kishon, of course, occurred at once, and one who has only read of that ancient river sweeping away the chariots and horses of the host of Jabin would find little difficulty in believing that even after so lengthened a drought sufficient water might be found in its bed for the purpose designed by the prophet. But then its appearance was very far from warranting such a conclusion. The rainy season was scarcely over, yet the waters of the Kishon had dwindled down to the dimensions of a very inconsiderable rill ; and it was quite clear that, however during the rainy season, when swollen by the drainage of the great plain and the surrounding mountain ranges which feed its tributaries, it may still assume a threatening aspect as of old, and reassert its ancient power to fight, in conjunction with "the stars in their courses," against Sisera, yet so soon as the flood has subsided it rapidly returns to its wonted channel, and becomes the most inconsiderable of all perennial streams. Besides, the toil of carrying four barrels of water, three times repeated, up to the height of Carmel from the stream below, to say nothing of the time required for the operation, would scarcely have been submitted to by the impatient people at the bidding of the prophet, whom, in their sullen mood, they regarded as the author of all their miseries.

I left the place of sacrifice, thoroughly baffled by this difficulty, which was to be speedily solved in a manner that I little expected. I had descended from the mound on which the altar was erected, which I have described as rising above the general level of the mountain, and having examined the small plain or table-land from which I presumed the king and his court to have witnessed the ceremonies, was preparing to descend the mountain to the brook Kishon, when my Mohammedan guide addressed me with the words "Bishrub Howijah ?"—Will you drink, sir ? "Phe moi ?" I asked ;—Is there water ?—not much interested, although my thoughts were so fully occupied with water, for I supposed that he had brought a skin of water with him, from which he was offering me an unsavoury and unpalatable draught. However, with the assurance that there was plenty, he beckoned us to follow him, and brought us to a rocky cave, in the base of the mound so often mentioned as that on the summit of which the altar stood ; where, to my intense astonishment and delight, I found a copious supply of pure and delicious water. I need hardly say that I plied my guide with questions in quick succession ; and although he had not the slightest idea of the purport of my inquiries, his answers were as satisfactory as if I had prompted them myself. Was it a *bîr*, or an *'ain* ?—a tank, or a spring ? "A spring from the earth ; not a tank of rain water." Was the cave large ? for, as the water came up into its mouth, I could not ascertain this by actual

observation. He assured me it was "ever so large." Was the water deep? "It was the depth of many men." Unfortunately I had no cord to test the accuracy of the statement. Is there always water here? "Sir," said the man, very gravely, "there is as much water here at the end of the dry season as there is in the rainy season." I did not question further; this was enough. Every difficulty was removed, and now I could understand, not only whence the water was drawn to pour over Elijah's sacrifice, but why it was that the prophet had appointed this place for the determination of that solemn controversy of which all Israel was to be witness. The contiguity of this fountain may also explain the position of that ancient altar of the Lord which Elijah did but repair, after it had been broken down and remained in ruin we know not how long (1 Kings xviii. 30). It is a very remarkable fact, that in the interval between the latest notice of this altar in sacred history and this recent recovery of the traditionary site, there intervene two testimonies in pagan writers to the sacred character of the mountain and the veneration in which this altar was held; one of Jamblichus, who, in his "Life of Pythagoras," informs us that the philosopher passed some time in solitude on this mountain; the other by Tacitus, who tells us that Vespasian here consulted the oracle of the God of Carmel.

Our guide informed us, that, after the bombardment of Acre in 1840, a party of English officers had mounted the height and hoisted the British flag on the tree which overshadows the Maharakah; and also that our Ordnance Officers, when making their survey of the country in the same year, set up their *nishān*, i.e. signal, meaning their theodolite, on this commanding elevation, which will account for the extreme accuracy with which the Maharakah itself, and all the country about it, is plotted in their map.

On our descent to the Kishon, we met a party of ill-looking Arabs, who, however, allowed us to pass without molestation. This river is now called Nahar Mokutta, i.e. division, or "cutting in pieces;" but whether it is so named from the sanguinary *decision* of the false prophets by Elijah, I cannot say. The Tell el-Kasīs, on nearer examination, proved to be, in its lower part at least, a rocky mound; but whether it may not owe its present elevation to an artificial accumulation of earth we could not determine.

It was half-past five before we had completed our exploration of these various objects of interest; night was fast approaching; and we had a long ride before us, as Acre was our destination to-night. So we made the best of our way along the roots of Carmel to Caifa, the appointed rendezvous for our party; and on arriving there at 7.25 were not surprised to learn that our friends had started for Acre some hours ago. At 20 minutes to 8 we set out to follow them in the dark, forded the Kishon at its mouth in half-an-hour, and presently passed the hulks of some shipwrecked vessels high and dry on the coast. At 10 o'clock we crossed the river Nam'an; and, leaving Acre on our left, came in half-an-hour to the gardens of Abdullah Pasha, where we found our tents pitched, and our friends comfortably settled for the night.

Reviews and Notices.

The China Mission : embracing a History of the various Missions of all Denominations among the Chinese. With Biographical Sketches of deceased Missionaries. By WILLIAM DEAN, D.D., twenty years a Missionary to China. New York: Sheldon & Co. London: Trübner & Co. 1859.

THE author of this book was, we believe, sent to Bangkok and Hong Kong by the American Baptist Board of Foreign Missions. The chapters on the customs, language, history, &c. of China, do not convey very much information, and the latter part of the book is the most interesting. We think the author might have produced a book of much greater usefulness than the present.

Our readers will see, by an advertisement on the cover, that a new and revised edition of the first volume of DR. WORDSWORTH'S *Greek Testament*, containing the *Four Gospels*, has been published.

It differs from the former edition in the following respects,—

A larger type has been adopted in the Notes, uniform with that which is used in the Notes on the Acts of the Apostles and the Epistles of St. Paul, already published. Considerable additions have been made to the Notes; and other modifications have been made, with a view of rendering it available not only to classical and biblical scholars, but also for general use, in private study, and in family reading. Introductions also, similar in plan to those contained in the two other volumes, have been prefixed to the several Gospels in the new edition.

These alterations and additions being so extensive, arrangements have been made with the publishers, Messrs. Rivington, that in case any purchaser of the former edition of the Gospels should desire to procure the new edition for his own use, he may be supplied with it by them at the trade price, viz. at a reduction of twenty-five per cent. on the price at which it is published.

The Convert of Massachusetts is No. VIII. of the *Historical Tales* now in course of publication by Messrs. J. H. & J. Parker. It shows the state of the Church in America before the Revolution, when Bishops were denied to that continent, and candidates for holy orders were compelled to come to England for ordination.

We have received a very valuable pamphlet, by the Rev. Dr. CALDWELL, on the *Substitution of Roman for the Indian Characters*, which at present we are able only to acknowledge.

The Report of the *Society for the Propagation of the Gospel* for 1859 is published, and is full of important and interesting matter.

Colonial, Foreign, and Home News.

SUMMARY.

WEDNESDAY, August 31st, was the first day of the Triennial Visitation of the Bishop of FREDERICTON; it was also the sixth anniversary of the consecration of the cathedral. The Clergy of the diocese were hospitably received and entertained, during the Visitation, by the Churchmen of the city; and they unanimously requested the Bishop publicly to return their hearty thanks to those, who, after the manner of Publius, St. Paul's friend at Melita, "received them and lodged them three days courteously;" which the Bishop did in a sermon at the cathedral. There were fifty Clergy at the Visitation. The Bishop of NOVA SCOTIA was present.

At a meeting of the General Theological Seminary at NEW YORK, on Tuesday, September 27th, the cordial thanks of the Board were voted to Mrs. Blomfield for a bust of the late Bishop of LONDON.

The following resolution, referring to the Right Rev. Bishop B. T. ONDERDONK, has been carried by a very large majority at the Diocesan Convention of New York:—"That the Convention of the Diocese of New York do hereby respectfully request the House of Bishops to remit and terminate the judicial sentence of suspension under which the Bishop of the Diocese of New York is now suffering disability; or to modify the same so far as to designate a precise period of time, or other specific contingency, on the occurrence of which the sentence shall utterly cease, and be of no further force or effect."

During the debate on the foregoing resolution, the Bishop of NOVA SCOTIA entered the house, and was introduced by the President to the Convention, the whole body rising and receiving him standing. He took a seat placed for him beside the president.

The following is an extract from a letter which was read from the Bishop of NEWFOUNDLAND:—"I am now making my voyage of visitation, having left St. John's for that purpose in my church-ship on St. Peter's day. I visited in the first instance several harbours in White Bay, on the north-east side of the island, where are many residents who had never before seen a clergyman of their Church, or been in any place of public worship. I then settled a young missionary with his wife (whom I took with me in my church-ship) at Forteau, on the Labrador, to relieve Mr. Gifford, who has lived and laboured on that shore ten years. And since I have been in the Bay of Islands and St. George's Bay (in the former of which bays the inhabitants only see a clergyman once in four or six years, when I can visit them), have come round to this place, which I reached on Saturday last. I have been and am sadly hindered by headwinds (more than on any former occasion), and do not expect to reach St. John's before the middle of October, which is much too late to be knocking about this coast in fog and foam."

The Bishop of BARBADOS arrived at Southampton on October 1, by the Royal Mail Company's steamer *Shannon*.

The Bishop of St. HELENA sailed for his diocese on Monday, October 3d, in the *Imperador*, from Liverpool. He had preached, on Sunday

morning and evening, at St. Augustine's Church, and administered the holy communion to a large number of persons.

The offertory in St. George's Cathedral, Grahamstown, in the year ending at Easter, amounted to 344*l.* 19*s.* 8*d.*

The Rev. J. P. Syré, Missionary of the *Society for the Propagation of the Gospel* at Port Francis in the Diocese of GRAHAMSTOWN, officiated on Sunday, July 31st, at St. Bartholomew's Church in that city, in the German language; his congregation being about thirty of the poor German immigrants who have gone there from Kaffraria. They seemed truly grateful for the thoughtfulness of their countrymen in offering to minister to them.

The Rev. M. J. T. Boys has been appointed Archdeacon of BOMBAY.

On Monday, July 18th, the annual commemoration of the Sydney University was held in the beautiful hall of that institution, which was then used for the first time. Prizes were adjudged to several students for proficiency in classics, mathematics, physics, and French. A prize poem on "Captain Cook's Meditations on the Future of Australia," was recited by Mr. W. H. Yarrington. The degree of Bachelor of Arts was conferred on nine Undergraduates, and ten Bachelors were created Masters of Arts. We look forward with great hope to the career of this University, with its affiliated College of St. Paul, for the members of the Church of England.

On Monday, July 25th, the Bishop of SYDNEY held a Confirmation at St. Philip's Church, when upwards of one hundred persons were confirmed. On the 28th the Bishop confirmed, at Christ Church, two hundred candidates from different parishes in the district.

We rejoice to learn that the health of the Bishop of VICTORIA (Hong Kong) has been much invigorated by his visit to New South Wales. After leaving Sydney he went to the Diocese of Melbourne, and visited the Chinese at the Port Phillip gold diggings. The Bishop purposed to visit Tasmania, and then to return to his diocese.

A splendid new peal of eight bells, presented to St. Philip's Church, Sydney, by Mr. John Campbell, were rung for the first time on Monday, July 18th, the 57th birthday of the donor.

The Rev. Mr. Liggins, Missionary of the American Church to JAPAN, has arrived at Nagasaki, and has been engaged in teaching a class of Japanese interpreters.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.—Tuesday, October 4th, 1859.—The Ven. Archdeacon Sinclair in the Chair.

The sum of 250*l.* was placed at the disposal of the Bishop of Mauritius, namely, 200*l.* for special objects, and 50*l.* for general purposes in his diocese. The sum of 150*l.* was granted towards a church at Deloraine, Tasmania. A letter was read from the Bishop of Natal, dated Bishopstown, Maritzburg, June 9th, 1859, in which he stated that he contemplated being in England in March, 1860.

The Cambridge Meeting of the Oxford and Cambridge Mission to Central Africa is appointed to take place in the Senate-House on Tuesday, November 1st.

THE
COLONIAL CHURCH CHRONICLE
AND
Missionary Journal.

DECEMBER, 1859.

THE CENTRAL AFRICAN MISSION.

WE must not allow the important meeting held in the Senate-house at Cambridge, on All Saints' Day, in connexion with the above Mission, to pass without comment in the pages of the *Colonial Church Chronicle*; for it were indeed a narrow interpretation of the title under which we appear to limit our observation and our interest to the Colonies and dependencies of the British Empire—an interpretation which we distinctly repudiate, and against which, we may venture to add, every number of the journal emphatically disclaims.

As we have appended to this number a full report of the Cambridge Meeting,¹ we need not here do more than direct attention to the speeches which were delivered on the occasion, especially to those of the Bishop of Oxford and Sir George Grey, which last will be found to embody the results of the practical wisdom and experience of the Governor of the Cape, who very appropriately inaugurated his reinstatement into his office by coming forward as the advocate of the cause of Christian Missions, which he has so long and faithfully served, first in New Zealand, and subsequently in Southern Africa. It is not, however, our intention to dwell on the individual speeches, or to discuss the intrinsic, much less the comparative, merits of the speakers. We would rather regard the meeting as a whole;

¹ We would recommend that the Report of the meeting should be bound up with this volume of the *Colonial Church Chronicle*.

and, while we congratulate the promoters of this undertaking on the perfect success which attended it, we would endeavour to ascertain its bearings upon the great question of Christian Missions in connexion with the Universities.

And, first, it is important to bear in mind this fact, that while the proposed Mission assumes the title of the Oxford and Cambridge Mission to Central Africa, it is in no sense the work of the Universities in their corporate capacity; for this fact is so far from detracting from the importance of the movement, that, when properly considered, it will be found greatly to enhance it. A few individuals, not the best known nor the most influential in the University, combined together, on the invitation of a private clergyman,¹ to rescue from oblivion, and to give practical effect to, the concluding appeal of Dr. Livingstone, in his address in the Senate-house on the 4th of December, 1857; and such has been the force of public opinion in favour of the scheme, that the meeting of the 1st ultimo was held in the University Senaculum, specially granted for the purpose by grace of the Senate, presided over by the Vice-Chancellor, in his official capacity, and attended by all the resident Heads of Houses (we believe with but one exception), and by a vast majority of the members of the University, of all orders and degrees. We say this fact derives its chief significance from the circumstance that it has been brought about by a purely voluntary association, composed indeed of members of the University, but with an organization altogether apart from the Academic system, operating upon the Academic body from without, and by the force of public opinion.

It is well to bear this in mind; for the Universities and their several Colleges have the repute in the country of being exceedingly wealthy bodies,—although the corporate revenues of the University of Cambridge, at least, do not amount to what would be considered a very insufficient income for a country gentleman, and the annual income of no college—chargeable, as it is, with the heavy expenses of Domus, and divisible among from fifty to a hundred Fellows—equals in amount the private fortune of many not the wealthiest of our commoners; and with such misconception as prevails on this subject, it may be thought that the Universities can afford to dispense with extraneous aid in carrying out the work which they have combined to accomplish. But when it is understood that the corporate revenues are actually not available for any such purposes, and that the subscriptions in the Universities are derived mainly from the very limited

¹ The Rev. William Monk, M.A., late Curate of the Parish of St. Andrew the Less, Cambridge.

incomes of men who owe the *prestige* of their position far more to intellectual than to monetary qualifications, it at once approves itself as reasonable and right that the country at large should be invited and expected to furnish the sinews of war for this new crusade against the kingdom of Satan which has been devised and organized within the Universities.

Again, the strength of this movement in favour of Missions, as we remarked above, is even enhanced by the fact that it owes nothing to the *éclat* of University patronage, as such. We may conceive of some zealous Vice-Chancellor prevailing with the Heads and the University to espouse an object connected with philanthropy or religion, in their corporate character; and perhaps it would not be amiss if precedents for such a proceeding were more numerous than they are. Yet the sanction of such authority would certainly lend a kind of factitious importance to such an object, from which we cannot but consider it a happy circumstance that this Central African Mission is entirely free. The cause has stood on its own intrinsic merits before the judgment of the Universities, and it has carried all before it. It now appeals to the country on the same merits. We will not doubt the issue.

Yet there surely is a sense in which the Universities have now pledged themselves to the cause of Christian Missions, as they never have done before. The all but universal sympathy which has been expressed in this projected Mission, in both Universities, cannot but involve a certain amount of responsibility in those who have manifested it. It would be a grievous disappointment if the Heads and Professors of the University, the Tutors and Fellows of the Colleges, who were present in such large numbers at the gathering in the Senate-house, on All Saints' Day, were to subside into their old state of apathetic indifference to the claims of the heathen—an indifference scarcely cloaked by the guinea subscription to the funds of the Propagation, or Church Missionary, Society; or if it were to prove that the zeal of the galleries had expended itself in the lusty but discriminating cheers with which they greeted the noble sentiments enunciated by the Speakers, and the names of such men as Henry Martyn and Bishop Selwyn; and we would venture, very respectfully, but very distinctly, to intimate to both sections of the Academic Body to what extent the country will consider them pledged by the recent demonstration.

It will consider that those in authority have undertaken not only to contribute of their substance, more largely than they have for the most part done, for direct missionary purposes, through whatever channels they most approve; but specially to endeavour to promote, in themselves and others around them,

a spirit of genuine Christian zeal for the perishing millions of our own and foreign lands. They have no lack of opportunities for doing this, both in public and private, if they will but economize them, and turn them to good account. In the selection of their Divinity Professors, their Christian Advocates, and Hulsean Lecturers, in the appointment of the Select Preachers, there is abundant scope for such considerations; while, in their private intercourse with one another, and especially with their juniors, they may do much to discountenance those habits of self-indulgence which have been in times past the reproach of our Colleges, and to divert the current of liberality from the personal gratification of expensive tastes, however refined, into the broad stream of Christian benevolence: they may do much to promote, as they may do much to check, those aspirations after higher and more honourable objects of pursuit than any mere academic distinctions, which we believe to exist among the younger members of the University; who, on their part, must not forget that if they desire to emulate the examples of missionary zeal which they profess to admire, they must be equally careful not to contract luxurious habits, which will unfit them to "endure hardness as good soldiers of Jesus Christ," and to cultivate those manly virtues which are best promoted by the mental and bodily discipline of our public schools and universities, and which will fit them alike for home or foreign duty, whether in the service of their country, or in the more immediate service of the King of Saints.

But we must add a few words on the results which have already followed from the meeting at Cambridge. Appended to the report of the meeting will be found a series of resolutions, agreed on at a meeting of members of the Oxford, Cambridge, and London Committees, held on the succeeding day, at which the Bishop of Oxford presided. The sudden development of the scheme is marked by the fact that, whereas in the report read at the meeting in the Senate house, the probable expense of starting the Mission was stated at 1,000*l.*; within twenty-four hours the cost was estimated at 20,000*l.*, an advance which is accounted for by the further fact that a Bishop and six missionaries—the staff contemplated in the original scheme—are to be accompanied, according to the later development, "by a physician, surgeon, or medical practitioner, and a number of artificers, English and native, capable of conducting the various works of building, husbandry, and especially the cultivation of the cotton plant:" so that, while the sole design of the Mission, as originally contemplated, viz., the diffusion of Christianity, still holds the foremost place, there is now combined with this the promotion of "agriculture and lawful

commerce, and the ultimate extirpation of the Slave Trade," in accordance with the principle of Dr. Livingstone, that Christianity and civilization must advance together; and under the conviction that the best hope, humanly speaking, of reclaiming Africa from the degradation of centuries is, as he expressed himself in a letter read by the Bishop of Oxford to the meeting, "a Christian colony—a bodily transplantation of all our peculiarities as a Christian people, and for a specific object, extending all our energies to the extinction of the trade in the bodies of men."

Another most important step was taken at the meeting of the committees on November 2d. It was unanimously resolved to invite the Archdeacon of Pieter Maritzburg, in the diocese of Natal, to head the intended Mission; and it has since been announced that Mr. Mackenzie, who is now in this country, has accepted the invitation. The committees could not have made a better selection. The experience of the country, and the acquaintance with the language acquired by the Archdeacon during his five years' residence in Southern Africa, constitute in themselves most important qualifications for the work; while his personal character must win universal confidence for any undertaking in which he is engaged. It is a coincidence which cannot but be regarded as providential, that he should have come to England for the express purpose of offering himself for direct missionary work among the Zulu or Caffre tribes, contiguous to Natal, at the very time when this missionary project, originating in his own University, was opening to his Christian energy a field far wider than he had himself contemplated.

One other fact connected with this Mission must be here chronicled. The Bishop of Oxford, who has from the first manifested his hearty interest in this missionary enterprise, not more by his eloquent advocacy of its claims in the Theatre at Oxford and in the Senate-house at Cambridge, than by his assiduous attendance and wise counsels in the less prominent and ambitious meetings of the committees, where, after all, the real practical work is done, has now crowned his other services in this cause by announcing a donation of 500*l.* and a subscription of 20*l.* a year for five years, on condition that the resolutions, agreed on at the meeting of the 2d of November, are carried out in their integrity. That the hereditary vindicator of Africa's claims on England should devote himself with all his great abilities to such a cause can be no matter of surprise; but while there is ample scope in this noble enterprise for the highest powers, its origin and progress prove that inferior abilities, directed by genuine Christian zeal, may effect great results; and we earnestly pray that the further development of

the scheme, both within and beyond the Universities, may be abundantly blessed, not only to the future evangelization of that wide field of heathendom, which it contemplates, but to the present spiritual advancement of those in both our Universities, who are ungrudgingly devoting so much of their precious and already overtaxed time and energies to the advancement of our Redeemer's kingdom upon earth.

The organization at Cambridge of an Auxiliary Committee among the Undergraduates is the most recent and not least cheering incident connected with this undertaking.

PRIMITIVE MODES OF PROPAGATING THE GOSPEL.

No. II.

THERE is one well authenticated history of the introduction of Christianity and the Church into a heathen nation, within the first four centuries, which I omitted in my last paper, that of the Saracens. It is important as an instance of a bishop consecrated for wandering tribes, who had no *cities* to be made sees. And accordingly among the subscriptions to the Council of Chalcedon, Eustathius signs himself bishop "of a tribe of Saracens" (*φυλῆς Σαρακηνῶν*).

We are told by Theodoret (H. E. iii. 23) and Socrates (H. E. iv. 36) that when the Saracens (about the year 378) had made incursions on the empire, Mavia, their queen, "having received the light of divine knowledge," requested on making peace (or, as a condition of peace), that Moses, himself (as Socrates says) a Saracen, who lived as a holy Solitary near their country, should be consecrated as Bishop for them. The request was granted: and Lucius, the Arian intruder into the See of Alexandria, was to consecrate him. Moses, unwilling to be made a bishop at all, absolutely refused to receive consecration from the hands of a misbeliever and a persecutor of the faithful: he was therefore consecrated by the Catholic Bishops then in exile. Sozomen (Hist. Eccl. vi. 38) adds the further particulars, "that he led many to become Christians, having found very few indeed already such." "Saracens had not long before the accession of Valens begun to embrace Christianity, owing to their intercourse with the *ιερείς* who lived near them, and the solitaries who cultivated a religious life, living holily and working wonders, in the neighbouring deserts. It was reported of one whole tribe that they had become Christian through their chief being converted to Christianity, when the prayers of a Solitary that he might have a son had been granted: on which he was baptized and his subjects."

I suppose most persons would be struck with the parallel

between the position of these people, and that of the Kafirs and other heathen adjoining our settlements at South Africa: and may especially be reminded of the urgent entreaty of the Kafir Chief to have Archdeacon Merriman sent to teach him.

The object of my last paper was to draw out *the* FACTS, so far as they are authentically recorded, respecting the introduction of Christianity into particular countries, during the first four centuries.

I took the liberty of pointing out what these facts implied, in evidence of the usages and principles of those times. I did so the more fully in some particulars, because, when we have no cases precisely similar to our own, but have to argue from analogy, it is quite necessary to see fully, what circumstances affect the analogy, and what do not.

Because I stated that, as matter of fact, Christianity in the early ages was propagated by the holy lives and the words spoken in season of good men, who were not officially commissioned as Missionaries to preach and to make converts, I have been understood to imply that we ought not now to send out special Missions, till by the accidental intercourse of private Christians with heathens a desire and longing for Christian teaching has been awakened. I have been understood to mean, that because the first four centuries had no Missions such as ours, we should not have them. I need scarcely say that I meant no such inference to be drawn: nor can any such be fairly drawn from the facts I stated. During those early ages the Christians were themselves but a part, for most of the time a small part, of the population of their own countries. It was their first and most immediate business to convert those among whom they lived, and those that were near them. They were poor and persecuted, and it was a wonderful thing to the eye of man, that the Church survived the persecutions at all. Nor did they know much of distant barbarous nations, nor had they the means we have of going among them, and of learning their tongues. It is a great thing that St. Irenæus should be able to say, before the end of the second century, that Christianity was believed in and held fast with a loving adherence to the true faith, by barbarous tribes whose language was not committed to writing, and who could only be taught orally.

It is, however, well for us to keep in mind the fact that Christianity was thus propagated, for two other reasons. (1.) We have here an illustration of a law of the Divine dealings, by which faith and love and zeal are rewarded in endeavours to spread the kingdom of Christ, even when Christians are not acting by any special authorization from the Church. Thus, in the Apostolic age (Acts xi. 8), they who were dispersed from

Jerusalem in the persecution which followed the death of Stephen went everywhere preaching the word, as far as Cyprus, Phœnicia, and Antioch, with great success; and then word was sent to the Apostles, and they sent St. Barnabas to complete what had been begun by others. Somewhat similar perhaps was the case of Priscilla and Aquila; and of Apollos, and those others through whom the imperfect light of the Baptist's teaching had been so widely spread (Acts xviii. 25 and xix. 3). So that we need not think it strange if missions that do not enjoy the full sanction of the Church, or its proper organization, nay, even those of pious sectaries, should gain the blessing of large success. How much more would be gained if the same zeal and love had been directed by Apostolic principle and order!

(II.) Such facts may well remind us that the holy lives of Christians, and the undersigned, nay unconscious influence flowing from them, are the most signal means of recommending our religion to the heathen. And it may lead to some feeling of humiliation to know that the lives of Christians have been the great obstacle to the spread of our religion in such countries as India.

An erroneous deduction, not unlike that we have mentioned, has been made before now even by persons of name and influence. They have argued that because in ancient times Bishops were not sent till they were asked for, we should now prepare the way by Missionary Presbyters, and that not until a Church had been formed, and there were Clergy for him to rule over, should a Bishop be consecrated. But this is a misapprehension alike of the facts of antiquity, and of the office of a Bishop. It was not *Christians* already formed into Churches who asked for Bishops, but persons who wished to become Christians, and to have authorised Teachers, such as could admit them to the full privileges of Christianity. It was not in those days thought that the knowledge, or the belief of Christianity, admitted men to the gifts of grace, but the Sacraments and ordinances of the Church received in faith. Nor was it supposed to be a Bishop's duty simply to rule the Presbyters and perform some special offices; on the contrary, he was the centre of the life of his Church, the element out of which it was developed; he was the chief minister, the ordinary pastor; it was his work to teach and to preach. Where there was a Bishop, there too was a Church virtually and potentially complete: he ordained Presbyters and Deacons, as subsidiary to himself: but his office was of the essence of the Church.

Of course it is not intended to imply that it may not be well to send Presbyters into different fields of operation, and then, where they find a promise of success, to follow up the work by

consecrating a Bishop for that Mission. Such a course might be taken, for instance, by sending a Bishop to those tribes of Africa where Mr. Neville has found so hearty a welcome for our religion, and the natural accompaniment, persecution. But such preliminary measures, or a formal request to have a Bishop sent, are clearly only accidental circumstances, and dispensable. What is indispensable is that there should be a Bishop in every substantive and settled mission. It is a matter of Christian discretion to choose the fields for such missions, the choice being determined either by the request of the people, or the fact that they have already heartily received such Christian teaching as they have had, or the probability and grounds for hoping that they will receive it.

Another misunderstanding of antiquity has been that which has applied to the case of Missionary-Bishops the canon of Chalcedon, as extended by Bingham's gloss. The canon forbids the ordination of Presbyters, Deacons, or any *ἐν τῷ κλήρῳ* (i.e. any of the inferior order of clerics, of which there were many in the primitive Church) *ἀπολελυμένως*, that is, without a special cure or title, where they were to serve.

The canon does not mention Bishops. And even if it had prescribed that they too should not be consecrated *ἀπολελυμένως*, it would only have expressed the uniform practice of the Church, not to ordain a Bishop without a special see. But a Missionary-Bishop, such as we speak of, is not consecrated *ἀπολελυμένως*; on the contrary, he is by his consecration assigned to a special, definite, and prescribed work, and sphere of operation: which is the essence and principle of the ecclesiastical rule and practice on this point.

It may seem strange indeed to some readers, that when the point at issue is, "Should Missions be conducted by Bishops or Priests?" we should, in translating the ancient histories, which say that *ιερείς* (*sacerdotes*) were sent, boldly render that word *Bishops*, when its plain English is Priests; or should say that the words Bishop and *ιερεὺς* (*sacerdos*) Priest are frequently interchanged, thereby, it may be imagined, giving a great advantage to Presbyterians. But perhaps it is only necessary to say, that whereas we now use the word Priest to designate one of the second order (saying, "Bishops, Priests, and Deacons"), the Greek and Latin for that word is Presbyter. And to give any advantage to Presbyterians, *ἐπίσκοπος* and *πρεσβύτερος* ought to be found interchanged, not *ἐπίσκοπος* and *ιερεὺς*. The fact is that *ιερεὺς*, as expressing one set apart to draw near to God on behalf of the people, to offer up to Him the great Christian Sacrifice, and to bless the people in His Name, may be applied either to the Bishop or

the Presbyter; only in the early Church the Bishop was *κατ' ἐξοχὴν* the *ιερεὺς*. He it was who usually officiated; he pre-eminently gave the blessing. The Christians lived chiefly in the towns, or gathered there on the Sunday for the Holy Sacrament, and each town of any size had its Bishop. It was natural, therefore, as was in fact the case, that he should be called the *ιερεὺς*, or *sacerdos*, and that the term should be ordinarily used of the Bishops, and only occasionally, or with explanations, of the Presbyters, though in itself it might be equally given to them, as being really *ιερεῖς*. The fact, I believe, is hardly disputed among the learned.

I have studiously omitted to mention instances of conversion of nations, which rest only on questionable tradition. But such traditions as do exist, fall in with the facts we otherwise know. And they may be argued from, on this ground,—that in their general outline at least they are likely to be in conformity with what was believed, perhaps known, to be usually the history of conversions.

I have also not dwelt on the uniform traditions of different Churches, tracing up their origin to a Bishop; or the fact that, as soon, and as far as we can see, there were no Churches without Bishops.

The practice of having large Missionary establishments, lasting for more than half a century, with numerous converts, and many Priests, Deacons, and Catechists, but no Bishops, is wholly alien from primitive practices and ideas. It is the symptom of a Presbyterian tone of religion which, together with an Erastian spirit, always jealous of the influence of Bishops, and the low ideas of the episcopal office, derived from the practice of the Church at home at that time, led to our miserable loss of the Churches of America, and to the slow progress of the work of conversion in the East Indies.

The application, however, of the practice and principles of antiquity to the different circumstances of our own time, must always need a combination of the highest Christian wisdom, enlarged views, and sound practical discretion. *But it is absolutely necessary first to know what the practice and principles of the primitive ages were.*

I have been led to put before your readers these facts and considerations, familiar, doubtless to many of them, because it has been asserted that unepiscopal Missions are most in conformity with the practice of the primitive Church, and that the earliest missions were of Presbyters only. I can find no evidence of this, but much against it, in the ages commonly called primitive.

B.

Correspondence, Documents, &c.

PRIMITIVE CHRISTIAN MISSIONS.

WE have received, from a highly respected correspondent, permission to print the following private letter, written to a friend, in reference to the subject handled in an article in our number for November :—

“The history of Missions in the *Apostolic* age is written clearly enough in the Acts of the Apostles. For example, St. Paul goes over to Greece; he preaches the gospel in Macedonia, and leaves Silas and Timothy, and probably St. Luke, there, to water and tend what he had planted; and he then writes his two Epistles to the Thessalonians, in which he recognises the Church there as already organized, and deals with it accordingly.

In like manner he chooses other *great centres of population*; he plants the Gospel and the Church there, from which they radiate into their neighbouring regions; and thus Christianity is diffused, like the leaven in the three measures of meal; or, like the grain of mustard-seed, which grows into a tree and overshadows the earth.

St. Paul, we may suppose, was designed by Almighty God to be the type and model of a Missionary. He would not preach the gospel where it had been received before; and he was a Bishop, and carried with him the fulness of apostolic gifts, not only in Preaching, but in Ordination and Confirmation (see Acts xix. 6). He was, in the true sense of the term, a *missionary Bishop*; and his plan of evangelization seems to be specially commended to the Church of all ages by the Holy Spirit in Holy Scripture (viz. in the Acts of the Apostles), as the true rule and divinely-appointed method of missionary work.

The records of the *sub-apostolic* age concerning missionary progress are necessarily very scanty. The Christians of that age did not write histories, they had to fight and suffer for the faith, and a great part of the literature which they produced was destroyed in the Decian and Diocletian persecutions.

The history of the early Missions of the Church is not written in *words*, but in *facts*. And it seems to me that it would be a defective view of the matter, to confine ourselves to the few scattered notices, still surviving in books, concerning the progress of missionary work and the plan of its operations, and not to direct our eyes on the *facts* of the case, which cannot deceive us, and which look us in the face in almost all parts of Christendom in the second and third centuries.

Wherever we turn our eyes we see Churches with Bishops at their head. The Seven Churches, in the narrow slip of Proconsular Asia, in the Apocalypse, are only a specimen. We also see *Councils* held in divers parts of the world: and those Councils *suppose* Bishops; for they *consisted* mainly of Bishops.

How did then Bishops come there? They must have been consecrated, and there must have been Bishops to consecrate them. The fact that we find them everywhere, and *nowhere* scarcely find a church without a Bishop, seems to furnish a strong practical proof that a Bishop was regarded as the mainspring of a Mission, and that Churches were either founded by Bishops, or, as soon as the gospel was preached in a city, a Bishop was settled in it to preside over the Church there.

A few of the *obiter dicta* of early Christian writers are perhaps of more value than any express statements in polemical treatises on this subject. The dictum of St. Ignatius, *μηδὲν ἀνευ τοῦ ἐπισκόπου πράσσειν*—and *χωρὶς ἐπισκόπου, πρεσβυτέρων, καὶ διακόνων Ἐκκλησία οὐ καλεῖται*, and that of St. Cyprian, ‘*Ecclesia in Episcopo*,’ and Tertullian’s assertion that the *origines* of Churches are to be traced upwards through Bishops to some *Bishop* ordained by the Apostles or by Apostolic men (De Præscr. 32); and the assertion also of St. Augustine, that the ‘*Christiana societas per sedes Apostolorum et successiones Episcoporum certâ per orbem propagatione diffunditur*’ (Ep. xlii.), seem to point out what principles they had received, and what they supposed to have been the practice of the primitive Church in this matter.

I am, &c.”

LETTERS FROM JAPAN.

(Continued.)

WE reprint from the *Spirit of Missions* for October another letter from Japan, which will be found full of interesting matter :—

“U.S. Flag Ship Powhattan, Shanghai, China, June 14th, 1859.

I have heretofore given a narrative of the inception and progress of my school at Nagasaki, and it remains to sketch the circumstances attending its close.

About two months had been devoted to my school, when it was announced, at the end of October, that we were at once to leave for Shanghai, Hong Kong, and Canton. A true *peripatetic*, I had left the ship every morning, and walking across the little Dutch island Desima, and through the long rectangular streets of Nagasaki, at length reached the Russian Bazaar, when, going up to my neat and airy school-room, my scholars were soon about me. How gracefully they walked in! How low they bowed, all these coming forward to shake hands! What smiles always sat upon their faces, while they instantly sat down to the table, and vigorously commenced the studies of the day! Nor was their courtesy to me greater than to one another; for when one came in later than the rest, they rose to receive him, while he held his head almost to the floor in return. Not one instance of disobedience or disrespect occurred; not one angry or discourteous word was uttered; not one moment’s passion was lowered upon a single face. Sentiments of mutual affection soon sprang up, which

was strengthened to the close of the school, and made the last hour truly painful.

Sometimes, after the interpreters had mastered the English sufficiently to understand common conversation, I walked with them in excursions to the tops of the hills lying back of the city, and to the innumerable temples which covered the sides and summits, through the long streets of the city, and to the principal edifices and points of interest. Through their aid I succeeded in discovering where the old prison had stood in which so many Christians were incarcerated, starved, and tortured, till they died; and more interesting still, the very hill on which thousands of martyrs had been put to death by burning, by suffocation, by suspension by the heels while half of the body was crowded into a hole dug in the ground, by crucifixion, and cutting the body in pieces, and then throwing the whole into the bay over which the hill hung.

Still delightful as the labour was, whose memory will be the most cherished of anything in my life, it was labour, and for a time, nothing but labour. To give the sounds of the English letters was exhausting to the lungs, when hour after hour was thus occupied day after day; and no effort or perseverance on their part or mine could enable them to pronounce the letter *l*, which they always slid into *r*. Then words often occurred whose meaning could only be given in the *language of signs*, whose universality and power I could never have understood without this experiment. For instance, the word *organ*, in the sense of an instrument of music, occurred in a lesson, which the interpreters were anxious to understand. It was easy to say it was a certain instrument of music, without giving any idea of its nature and structure, which was the only thing thus desired. How could the idea be communicated? I could give the form of the instrument, and put my fingers upon the keys; but where was the invisible agent which gave the sound? I was profoundly perplexed, and all my attempts at explanation by signs were in vain. At last I remembered the *blacksmith's forge* which I had seen in the city, and succeeded in making them understand what I meant—striking on an imaginary anvil, pulling at the bellows' handle, and puffing my cheeks to expel the air. Instantly they caught the idea of the bellows. Next I located the imaginary bellows behind the imaginary organ, putting a man to blowing, while I fingered the imaginary keys in front, and with my voice struck out strains which, if they did not quite equal those of Orpheus, were certainly as useful to the young Japanese, who instantly caught the ideas, and broke out in shouts of delightful admiration.

On the last day of the school, at my request, each scholar wrote his name in the Japanese character, and below in English, each one adding his official position: 'The Interpreter to the Governor of Nagasaki.' Their names were as follows: Kitamra Mothohitero, Isabasi Skedsura, Swasay Yasiro, Misima Sodataro, Ieoda Keinoske, Nalabyash Eisyamshn, Nisi Zomida, Namura Ganechiro, Yocoyama Matanojaw. They had never written with a quill, but instantly used

it with the utmost ease, but from habit preferred the hair pencil universally in use by the Japanese as well as the Chinese. India ink was the only kind they used. Their specimens of chirography are so much alike that it is hard to distinguish one from another, while the round manly hand could be improved by no master.

They also gave me, at my request, specimens of their compositions, a few of which I copy, *verbatim, literatim, et punctuatim* :—

‘ Some Russian officer has told me, that the climate next to China is very bad, and thus inconvenient and great part of a ships crew grows sick. He has told also, that the climate of Japan is much better than that of China and good for recovering of sick man.’

‘ Every one must learn his lessons diligently at the early time, for the sciences are a great foundation of all the arts.’

‘ If you attempt to have your obligation, without spending the time in vain, you will go orderly in all cases.’

‘ He who is born in Batavia and yet never goes upon a journey in foreign countary, and in winter time comes to Europe at first. will be amased at the snow, ice and other frozen water, and rains. So it is just the same as one feels the warmth of Batavia at first.’

‘ Do you not repent to be ignorant of the learning of all knowledge when if you will study diligently, then you will to be master of all at last.’

‘ If one travel the whole world, he cannot do it, without spending much money. But one can see far distant provinces in one day, if he takes the maps.’

‘ The water follows in the form of the box, and the education of the men depends on a good or a bad friends, it is so true ?’

‘ How comes it, that Europeans have a white face and a red hair, and Asiatic have yellow face and black hair and African a black face and a black hair ?’

‘ I have heard that the discovery of Australia was not long ago. How many people live there at present ?’

How they obtained some proverbs current in Europe and America, I do not understand, such as the following :—

‘ Every one must eat to live, but must not live to eat.’

‘ The still water has a deep bottom.’

‘ The young trees have grown bended but not the old.’

Sometimes a serious thought was expressed :—

‘ No one should think he can live long in this world, for he must set off from this world when death comes, without distinction of old or young ages.’

‘ I have heard that beef is the necessary food in Europe, and if the people go without it for many days, they begin to be sickly. In Japan from all times the bullock is only used for agriculture, never for eating. When people use it then the itch comes upon their whole body. What is the reason of this ?’

Another was disposed to lead a sensuous, Horatian life, and would seem almost to have read Anacreon :—

‘ A spring is agreeable, and a summer very hot, and the autumn

cool, and winter cold ; but I love flowers in a spring, and wind in a summer, and to walk in an autumn, and the wagon in the winter.'

Nor were they incapable of gratitude, and warmer expressions could hardly be uttered, or the countenance indicate a sincerer sorrow. They had begged me, and the Governor also, to remain in Nagasaki, and become a permanent teacher of the English language and the sciences. When the young men saw this could not be, and the day of separation was hastening, two of them wrote as follows :—

'Master —, teacher of the English language to me, has been very kind during his stay here,—therefore I will never forget his labours.'

Another wrote :—

'How long will the ship Powhattan tarry in this Bay? Your disciples will take sore great contrition if you go to America, as you are the fit master to give your forlorn disciples lessons.'

Similar specimens could be furnished, beyond the proper limits of a communication for a daily paper, and these are taken without selection, just as they turn up in looking over my papers. Let it be remembered that these specimens of first attempts at English composition are the fruits of only two months' instruction, and are given without the least correction or modification. Can an instance of greater, or indeed of equal natural talent for the acquisition of language be furnished by the history of any individual or any race?

At length I was compelled to bid these nine young men, who had profoundly interested me, a painful farewell, promising, however, if we should return there, to resume my labours, and continue them as long as possible, at the same time presenting each with a small collection of books which were suitable to interest and aid them in their future studies. I had heard from one of these young men, with no little surprise and gratification, that the *Lieutenant-Governor*, a young and 'progressive' man, was ambitious to learn English, and was in fact taking lessons from my pupil. I called upon him at the Government house, where I was most kindly and courteously received, and by the aid of my pupil, able to hold a brisk conversation. His Excellency readily admitted he was studying English, and was resolved not to stay his hand till he had mastered it. I presented him with a valuable lot of books, which he cheerfully accepted, at the time requesting me to purchase certain others, at Shanghai, in Chinese and English, of which he had heard, which he said would essentially aid him, and which I have been so fortunate as to secure.

It gives me pleasure to add, that for the books given to the scholars and Governor, I was much indebted to Rev. Mr. Syle, American Episcopal Missionary at Shanghai, who happened to be at the time at Nagasaki.

Messrs. Editors, I took a copy of the *Journal of Commerce* with me, and spreading open its ample pages, and enlarging on its character and value, presented it to his Excellency, in the hope the day would arrive when Japan should have its *Journal of Commerce* as well as the United States. I doubt not it has been read long before this—

the first American paper ever read by a Japanese. Nor would it be a miracle if a newspaper should be started in Japan, since I found a good printing establishment in Nagasaki, having one large 'machine' press, and two or three small ones, with metallic Roman and Japanese type, and paper of a good quality in abundance, and a bindery in connexion,—the whole owned by the Government, and all labour in composition, in press-work, and binding, performed by the Japanese, without the least aid or supervision of the Dutch. The idea of a *Japanese newspaper* was a new one, but struck the Governor and interpreters favourably. It is a question simply of time.

My school was commenced and conducted without reference to compensation, of which nothing was promised, nothing was expected, nothing was asked. After a time, however, when the Governor thought his agents, who had often visited the school, had learned its character and working, he sent me, as an expression of his approbation, a handsome porcelain bowl and a piece of Japanese cloth; and the day after the closing of the schools, a handsome lacquered cabinet and box, of small dimensions, but exquisite workmanship, each tastefully enveloped in white paper, with a cord of gilt strands tied around, between which and the paper was inserted a *piece of dry fish skin*, a foot long and an inch wide, which one might have thought belonged to a fish caught off Cape Cod. This queer article always accompanies a letter from a dignitary, and even from the Emperor, being designed to remind the recipient that as the ancestors of the Japanese were once poor fishermen, the descendants, like them, should be industrious and economical. Such a custom is worthy of the best days of the Spartans! For myself, I shall value my bit of *fish skin* from the Governor of Nagasaki higher than a gold snuff-box from the Queen of England. A few Japanese words in flaming characters on a strip of paper attached to the principal article, made the contrast most singular, if not indeed ludicrous."

MISSIONS OF THE AMERICAN CHURCH.

THE following is an extract from the Report of the Committee on Domestic and Foreign Missions, which was lately presented to the General Convention of the American Church:—

"Resolved, That the House of Clerical and Lay Deputies approves the establishment of the mission in Japan, the establishment of a mission to Brazil, and the expansion of the missions to China and Africa.

Resolved, That this House recommend to the Board of Missions the taking of such measures towards the establishment of a mission or missions to the Spanish Main of South America, Central America, and Mexico, as may be deemed proper in the judgment of the Foreign Committee.

Resolved, That as the expansion of missions already established, Domestic and Foreign, and the establishment of new stations in still unoccupied fields, will require as a minimum farther support not far

from 250,000 dollars, this House would urge upon each member of this Church the imperative duty of contributing something to the Missionary work of this Church.

Resolved, The House of Bishops concurring, that the jurisdiction of the Missionary Bishop in China be understood to include provisionally the missions which are or may be established in the empire of Japan.

Resolved, That the House learns with pleasure the termination of the long-pending difficulties connected with the jurisdictions respectively of the English Bishop of Victoria, confining his jurisdiction to the province of Chen-Kiang, and the American Bishop of China to the province of Kiang-See."

In the debate on the 5th resolution in the Report, "touching the agreement as to Episcopal jurisdiction in China," the Rev. Dr. Coxe mentioned a significant fact, proving how keenly the Roman Church watches the Anglican. The Pope's own paper, published in "the eternal city," and entitled the *Civiltà Cattolica*, had given a long and most exaggerated account of this trifling difference between our respective Bishops in China, and headed it "Schism between the English and American Churches," representing that the quarrel was so deep that we were utterly unable to regulate or control it.

ADDRESSES TO THE BISHOP OF CAPETOWN, AND THE BISHOP'S REPLIES.

WE have much pleasure in placing before our readers the following addresses, which have been presented to the Bishop of Capetown, on his return to his Diocese, with his Lordship's replies :—

"To the Right Reverend the Lord Bishop of Capetown.

WE, the undersigned Clergy resident in Capetown and its neighbourhood, desire to offer to your Lordship a hearty and affectionate welcome on your return to the Diocese after an absence of nearly two years.

During that period we have been deeply sensible of the loss, both to ourselves and to the Church generally, which so lengthened an absence involves ; though we have consoled ourselves with marking the steady progress of the Church in every direction, and with hoping that the necessity for such an appeal for aid, as was the chief among many reasons for your visit to England, is being continually diminished by the increasing readiness of all its members to contribute to the support of our Church.

Our warmest thanks are due to your Lordship for the labour which you have undergone in England, in order that you might obtain funds both for the maintenance of works already established and the extension of the missionary efforts of the Church. We rejoice to hear that the island of St. Helena has been separated from the Diocese of Capetown ; and we hope that the results, both to South America and Western Africa, which are expected to follow from its erection into a

NO. CL.

N N

distinct See, may be fully realized. The question of a Missionary Episcopate, which is not without its difficulties, is likely, we believe, to find a satisfactory solution in the hands of Convocation. It would, as yet, be premature to speak of such an Episcopate as a thing accomplished. We can only express our trust that, should so great a change be introduced into the missionary operations of the English Church, it may fulfil our sanguine expectations, and be the means of conferring unnumbered benefits, not only upon this continent but upon every heathen tribe or nation which borders on the dependencies of England in all quarters of the world. If such should be its issue, as, by God's blessing, we confidently anticipate, there is no individual to whom a greater debt of gratitude will be owing than to your Lordship; for it is to your persevering energy that the settlement of the question will have been mainly due.

Your Lordship will, no doubt, find that you return to the Diocese only to renew, under another form, the life of labour from which you have so recently escaped in England. In addition to the more ordinary duties of your high office, you will see that many and anxious questions demand your attention. As circumstances change continually, and as the Church strikes deeper its roots into the soil, and strengthens its hold upon society, new difficulties appear, and new necessities reveal themselves. It is impossible, we fear, for us to transfer these burthens to our own persons, or to take upon ourselves in any measure that 'care of all the churches' which must fall with full weight upon the Bishop; but it is our earnest wish to co-operate with your Lordship heartily, and to aid you to the utmost of our ability, in spreading the knowledge of our Lord and Saviour, and in building up the Church of Southern Africa in this its chief and oldest Diocese.

That God may give you strength for all your duties, and that the Holy Spirit may be vouchsafed to you and to ourselves, so that each of us, in his several vocations and ministry, may labour constantly to advance the glory of God, and the present and future welfare of those among whom we are sent to labour, is the prayer of your affectionate brethren and servants in Christ.

H. A. DOUGLAS,

Dean and Sen. Col. Chap." and many others.

"MY DEAR BRETHREN,—I beg to thank you very heartily for your kind and affectionate address. With yourselves, I feel that the absence of a Bishop for a lengthened period cannot but be injurious to his Diocese, especially when, as here, many new works are in progress. You will believe me, when I say that I have not remained away a single day longer than was necessary for the accomplishment of the plans which I had in view. I rejoice to hear that you find an 'increasing readiness in all its members to contribute to the support of the Church. None will feel more thankful than myself if this should lead, as you anticipate, our several parishes to maintain their own ministry, without depending upon the charity of our brethren at home. I shall then be freed from a very painful and laborious office,

which I have now filled for the third time, and our Colonial Church will be the gainer in vigour and in self-respect.

During the year and a half that I have been in England, I have preached and held meetings eight or nine times a week. The work has been an exhausting one, but I have had strength given to fulfil all my engagements :—

1. The erection of the island of St. Helena, with Ascension, Tristan da Cunha, and the congregations upon the east coast of South America, into a separate See will make better provision for the spiritual wants of those countries, and perhaps lead to a further spread of the Gospel on the continent of South America. It will also enable me, if God should see fit to spare me, to give my undivided time and attention to the remaining portion of the Diocese ; the whole of which, though I have been travelling for great part of the last twelve years, has not yet been visited by me.

2. The appointment of Bishops at the head of our Missions in countries beyond British territory, in Africa and elsewhere, will not only provide for the better government and direction of those Missions, and infuse new life into them, but will, we may humbly hope, as it is a return to the system laid down for us in Holy Scripture, and followed by the primitive Church, bring along with it a large measure of the Divine blessing. There can be but little doubt that we shall have a very able report upon this matter from the Committee appointed to consider it, consisting as it does of some of the most distinguished members of Convocation.

3. Our own Diocesan work, I need not say, is that for which I have chiefly laboured. I am thankful to say that the stipend pledged by me to clergy, catechists, and schoolmasters, can now be continued for a few years longer ; and that I have been enabled in some degree to extend our ministrations amongst our Colonial brethren. The applications, however, made to me for additional teachers are still very numerous, and, I fear, beyond my power to meet. Let me here observe that I have deeply sympathised with my brethren, under the deprivations to which they have been exposed, owing to the late extraordinary price of provisions. I had hoped that the several parishes would have done something, at such a time, to relieve the anxieties and wants of those who minister to them in holy things. I confess to some disappointment in this respect. The feeling of the Church at home is, that it has done all that can be fairly required of it for the English population in this land, and that henceforth the pure Mission work alone has claims upon it. Considering how much has been done in past years, and how largely still the ministry is supported from home, we must all, I think, feel that we have no further claim upon the mother Church.

4. The Native Institution, conducted under my own roof, has excited a great deal of interest in England, and will not, I trust, be allowed to drop ; for it may, as Dr. Livingstone wrote home to say, be of 'incalculable benefit hereafter to the interior' as a place of education for a native ministry. I regret, however, to say, that

should the aid of Government be withdrawn, I have not sufficient funds for maintaining it.

5. Towards new Missions in the Dioceses of Grahamstown and Natal, and beyond our dominion, the *Society for the Propagation of the Gospel* has granted, and is willing to grant, an increase of near 3,000*l.* a year; and, as you are aware, it has been resolved in our two Universities to raise a sum of 10,000*l.* to establish a Mission, consisting of a bishop and six clergy, in the countries explored by Dr. Livingstone.

There are, as you truly observe, and there must be, in a new and extensive work like ours, many anxious and difficult questions to be considered, as well as much labour to be undergone. I thank you very sincerely, my dear brethren, for the expression of your 'earnest wish to co-operate with me heartily and to the utmost of your ability' in the solution of these questions, and in spreading the knowledge of our Lord and Saviour; and I avail myself of this opportunity of acknowledging with gratitude the order and quietness which have prevailed in the Diocese during my prolonged absence, and the zeal and diligence with which you have discharged the duties of your high office, especially during the period of the visitation of the small-pox. With you, I would conclude in praying that God the Holy Ghost may be with us in our several fields of labour, making us true and faithful witnesses for Christ in this land to all that are around us; and enabling us to build up the flock committed to our charge in faith and holiness, that we may become a people holy unto the Lord, and be permitted, when our race is run and our warfare accomplished, to enter into His rest.

I remain, my dear Brethren,

Your faithful and affectionate brother in Christ,

R. CAPETOWN.

The Very Rev. the Dean and the Clergy of the Deanery of Capetown."

"To the Right Reverend Robert, Lord Bishop of Capetown and Metropolitan.

WE, the Clergy of the Archdeaconry of George, desire to express to your Lordship our sincere congratulations upon your return to your Diocese, and our thankfulness to Almighty God, who has been pleased to support you in your arduous exertions, to preserve you in safety, and to restore you to those who beg to assure your Lordship of the deep respect and affectionate esteem which they entertain towards you as their Bishop.

We rejoice that your Lordship has been successful in your endeavours to obtain a further division of your extensive Diocese, and more particularly so, as the appointment of a suffragan Bishop of the island of St. Helena will prevent in great measure that unavoidable absence from us which we have so often had reason to deplore.

We are also deeply thankful, that under the blessing of Almighty God, your Lordship has been instrumental in opening a way for the

glorious Gospel of our Lord and Saviour Jesus Christ to reach the dwellers in darkness and the shadow of death, on the banks of the Zambesi, and in the interior of this vast continent.

With earnest prayers, that Almighty God may long preserve your Lordship to preside over us, and bestow upon you abundantly His blessing in the exercise of your high and sacred office,

We subscribe ourselves,
Your Lordship's faithful and obedient servants,

THOMAS E. WELBY," and many others.

"MY DEAR BRETHREN,—I beg to thank you very heartily for your affectionate Address. With you I would join in blessing Almighty God for His goodness in bringing me and mine back to the Diocese in health and strength. May He give me wisdom to discern what is right amidst the difficulties and anxieties of the work to which I am called, and grace to be faithful !

I have every reason to thank God for the measure of success which it has pleased Him to vouchsafe to my efforts in England. The result in brief is—

1. That the Diocese, confined as it now is to this continent, will be of manageable extent, until the increase of congregations, and of population, shall call for a further subdivision.

2. That the existing work, both amongst the white and coloured population, is placed for some time to come upon a safe footing ; and the Mission work has been somewhat extended.

3. That the Church has, I think, already resolved, and will soon in her Convocation declare, that in the conduct of her Missions there shall be a return to the Primitive, Scriptural, Apostolic system, by the appointment of Bishops to superintend them.

4. That in four new fields of labour beyond our own dominions, Missions will probably be founded in the course of the next year.

5. That a great interest has been excited in behalf of the Institution founded by our Governor, and which will, we trust, hereafter become a College for the Education of a Native Ministry for South and South Central Africa.

To some it may appear that, with so much yet to be done in my own Diocese, and with a body of Clergy and Catechists very inadequately provided for, and suffering, as I am sure some must be doing greatly, from the present circumstances of the country, it would have been well if my efforts had been confined entirely to the making better provision for my own comparatively narrow field of labour, and more especially for the Clergy who have been long and earnestly labouring in it. You will, I am sure, believe me, my dear Brethren, when I say that the condition of the Clergy, whose small incomes have remained stationary, while their families have been increasing, and the cost of living has been daily growing greater, has been to me for some time a source of great anxiety, borne so uncomplainingly as their privations have been ; but the remedy, if remedy there be, will not be found in an application to the mother Church ; and I have no

hesitation in saying that if my appeal had been confined to this, my visit to England would have proved a failure. Pulpits and parishes would not have been opened to me, and the sympathies of men would not have been aroused. The Church of England feels, and rightly feels, that she has done enough for her children in this land—that they can, if they will, do more for the support of those who minister to them in holy things, than they are doing; and that the time has arrived when they must choose for themselves whether they will, or will not, have a settled ministry amongst them. It is to our own people then that we must look, and not to the people of England, upon whom we have no further claim, for the complete establishment of the Church of Christ amongst us; and for a decent maintenance of its Ministers. And all I fear that I can do is, to urge this upon their consciences.

What the Church of England does feel is, that she still has a heavy debt to pay to Africa, and to its native races. Upon this point her conscience has been awakened, and her sympathies aroused: and the result is, that she has determined, God helping, to grapple with the great work of winning the Heathen of South and South Central Africa to the faith of Christ. It is to this that her efforts in years to come will be mainly and increasingly directed. At present she is but just feeling her way to take part in a work in which others have been so long engaged.

That God may pour forth His blessing abundantly upon you and upon your work, comfort you under all your trials and anxieties, supply all your wants, and enable you to strive together for the Faith of the Gospel, and the extension of the Kingdom of our Lord in this land, is,

My dear Brethren,

The prayer of your faithful and affectionate friend and brother,

R. CAPETOWN.

To the Venerable Archdeacon Welby
and the Clergy of the Archdeaconry of George."

THE QUEBEC SYNODAL ELECTIONS.

WE understand that some annoyance has been felt in the colony at our short notice of the Quebec Synodical Elections, page 249 of our number for July.

In that notice we did not intend to convey the notion that the whole body of the laity was at issue with the clergy; we gave our authorities, and expressed no opinion as to the charges made against each other by certain of the clergy and certain of the laity.

We are now informed, on very good authority, that the so-called laity who interfered riotously in the Easter elections were dissenters, or persons not members of the congregations; and, on the other hand, that in one congregation, at the instance of the laity themselves, the

meeting was held before the disturbers could come. But, independently of this information, we have the fact that the meeting of the provincial synod has been since held, that the questions at issue have been fought out, and the representation of the laity and the rights of the clergy and Bishop have been sustained by the laity themselves.

Whatever may have happened in Quebec, it cannot be that the lay delegates from the county districts are such poor-spirited persons as to sustain clerical tyranny.

The only conclusion we can form is, that in the main the Quebec obstructives have been in the wrong ; and now that they have failed not only in the diocesan synod, but in the Canadian Parliament also, no partial friend of the Church—and whose justice and righteous action towards it we recognise with the more pleasure—we hope they will desist, and, if they interfere at all in Church matters, will direct their efforts to improve and strengthen the institutions adopted by the Bishop and clergy and the majority of the laity.

MISSION AT EDEYENKOODY, TINNEVELLY.

(Concluded from p. 428.)

“I MUST here mention some particulars respecting the progress of the native Missionary Association.

In the field selected for its labours, the western and almost wholly unchristianized portion of this district, it employs three schoolmasters, who instruct the congregations as well as the schools, and two itinerant catechists, at an expense of a little more than 30 rupees a month. Every fortnight some members of the native committee, according to rule, join the itinerants, and make a missionary tour in their company amongst the heathen villages.

The labours of the society have already produced some, though not much, direct fruit. In one village a little Christian community has been formed, numbering 24 souls, in another 13 souls. All these converts are Pariars, with the exception of two Shanar families.

There have been no accessions as yet from amongst the higher castes, who form the bulk of the population in that extensive district, as well as the most influential portion of it ; but it is a source of gratification that our native itinerants who go about amongst them from village to village have free access to them, and are everywhere respectfully received and attentively listened to. If I were to judge, as I might safely do in England, from the demeanour and language of the people alone, as reported to me by the native itinerants, and confirmed by my own observations, I might naturally expect that large numbers of them would soon place themselves under Christian instruction. Much of this apparent friendliness, however, is owing to the natural politeness of the Hindoo character, something is owing to the respect which is supposed to be due to the teachers of religion, and something also to the wish to get rid of troublesome visitors by speaking them fair. Often have I seen politeness turning into bitter

hostility in consequence of a few conversions. Still, we have much reason to be thankful that so wide a 'door of utterance' has been opened to us, and that the inhabitants of this newly opened field listen to the Gospel so patiently and attentively. All the itinerants testify that the most thoughtful, attentive people they meet with, are the Vellalera, the most respectable caste of farmers, and that here and there, especially amongst members of that caste, they have met with individuals who not only listened to them attentively, but seemed to be well disposed to receive their message. Few of the private members of congregations who make their fortnightly tour, according to rule, in company with the catechists, have been found to be competent to say much to the heathen. Their visits, however, seem to be beneficial notwithstanding. When I asked the last catechist who visited the west, how the old headman of Edeyenkoody who accompanied him had got on, he replied, "To tell the truth, he never opened his mouth, and he was besides rather hard of hearing, but I found him *very useful to point to* when anybody said, You are teaching this new religion for a salary. I would reply, You see my friend here ; he has come all this distance, and goes with me from village to village without the smallest reward, and at his own expense ; he is a farmer like yourselves, but he wishes to convince you that Christianity is a good religion."

I took the opportunity of the cloudy monsoon weather to make a ten days' tour myself amongst the principal heathen villages in the west, when my own observations were exactly in accordance with the various reports I had received from the itinerants. I was invariably listened to with respect, and allowed to say whatever I pleased, and as much as I pleased, but an attempt was almost invariably made to reply to what I said, and it was only in a few instances that I met with people who seemed really to desire to know what the Truth was.

From the great variety of the lines of defence which the people adopted, it was evident that when driven from one argument, there were many others on which they believed that they could fall back. Their remarks disclosed the real state of their minds ; and for this reason I will mention a few of them here, in the promiscuous way in which they were uttered in different villages or at different times. Sometimes the same reply was made by some one or another in almost every village.

Many said, 'We are hard-working farmers, and these learned matters are above our comprehension. We must attend to our occupations. We have too much to do in this life to have time to think of any other.' Not a few paraded their stupidity—more pretended than real,—as a reason for putting the consideration of religion aside altogether : 'We are stupid farmers, and our one duty is to endeavour to get our bellies filled.' 'Our lot is fixed already,' said others, 'and can never be changed. The Creator made us what we are.' This was an answer which all were ready to make, and it was sometimes followed up by the assertion of still more explicit fatalism. Thus said one man, 'God intended us to be sinners. He made sin. He

gave us the nature from which sinful acts proceed. What can we do but submit? Don't speak against God, sir! don't say that anything can happen which God dislikes.' I quoted to him in reply the Tamil proverb, 'One's own mind burns one:' a proverb which proves their belief in the existence of conscience, and endeavoured to explain how conscience testifies that the guilt of our sins rests upon ourselves, and how God must disapprove of what conscience disapproves. I met a consequential old man, with whom I had attempted to have a conversation some time before in another village, when he had drowned my voice by loud, violent assertions, that God was the author of sin. On this occasion I fared little better. I told him, on his recommencing his former argument, that no matter what the origin of sin was, I came there to inform him of a way whereby he could be freed from sin. He immediately roared out, 'You say that sin can be taken away, I don't believe that; sin is part of our nature, it quits its hold of no man. There is your nice Pariar Christian, Mark of Kanaken kullum. He has five times allowed his cow to get into my field. Has that man's sin been taken away?'

Some would make their prosperity a reason for remaining in heathenism,—'We are suffering no lack of anything: nobody oppresses us; we have every comfort. Why should we wish to change our religion?' I would reply, 'Your minds, your souls, are being ruined. You have made no provision for a future life;' to which they would say, 'We are not ambitious of obtaining more happiness than we have, it is good to be content with what God gives us.' Others would try the discontented tack,—'I don't see,' said a man, 'what we have to be thankful for. Ruin has fallen, it is true, but we shall have to pay the land-tax whether there is a harvest or not.'

People often said that they would become Christians, as a matter of course, when their time came, without our putting ourselves to any trouble about them. One man expressed it thus,—'Why do you trouble yourself to come here and give us advice? when our time comes we will send for you. Things are not ready yet;—when the berries of the banyan get ripe, it will not be necessary for any one to invite the birds to come.' Some, on the other hand, were careful to explain to me, that whosoever might change their customs, no change was ever to be expected of *them*. The people of a Kottei-reddy village said, 'We are a peculiar caste,—you will meet with none of our caste north of Palamcottah. People of our caste have never gone over to any foreign religion. Search and inquire, and everybody will tell you that our caste never changes. Once only a widow lady, who was living in this village, was won over by a catechist; but we and the headmen of the neighbouring villages of our caste joined together and we rescued her.'

A village Moonsiff, a sort of petty judge, who gave me a very attentive hearing, together with a group of his neighbours, replied, 'If our religion is wrong, why does your Government pay for the support of so many temples?' I replied that those payments were no proof of approval, for they were merely in lieu of lands which had been

resumed. Immediately he shifted his ground, and said, 'Well, at all events, your Government respects the customs of former Governments; it regards a custom as a right. This shows the propriety of our adhering also to custom. It is better to adhere to custom, even if the custom is an objectionable one, than to follow our own fancies in an arbitrary sort of way, without any custom at all to bear one out.'

I met a man who had once been employed in a Mission school, but remained a heathen, and who made use of an argument which proved how little he knew of the spirit of Christianity. 'There are two kinds of virtue,' he said, 'according to the Shastras, ascetical virtue and domestic virtue. Christ practised and taught the ascetical sort of virtue, but I follow the domestic sort. I have a wife and family, and it is therefore impossible for me to become a Christian.'

In a village in which I had spoken, as I sometimes did, of the gods that had not made the heavens perishing from under the heavens, and said that it was evident that Brahma, Vishna, and Siva had also perished, for they had failed to obtain for their votaries the government of the only part of the world in which they were worshipped or even known, a man replied, 'The government is now in the hands of Christians, it is true, but formerly, for thousands upon thousands of years, it was in the hands of the worshippers of our gods—our turn will come again some day. These external goods and evils come and go, but the gods *never* perish.'

In another village, called Kotei-karangkullum (Fort Black Tank), in which there were a few traces of the existence of a fort at some former time, a farmer with whom I entered into conversation expressed himself in very doleful terms, but with amusing simplicity, about the ruin into which the place had fallen.

A Chola king, he said, had lived there long ago, but for generations back the people, though of the highest caste of cultivators, had been sinking into poverty. 'Everything is against us,' he said; 'we have no money to carry on the temple services, and the gods are angry at being deprived of the right necessary things, and oppress us; no boys are born to us now, but girls only, and the rain has failed for the last three years.' He then took us to the place where the lane leading to the village joined the high road, a road which leads from Travancore to the great temple at Trichendoor, and there showed us a sort of pillar on which these words were engraved,—'Help! Lord of Trichendoor! This has been erected in the hope that pilgrims will inform the Court of Travancore, which forgets not the sacred feet of Padma-naba, that the heroic lion god is destitute of the right necessities.' I asked our friend what 'the right necessities' were. He answered that he did not know exactly—it was the Brahmin's business,—but he knew that one of the right was gunpowder for fireworks! After I had commented on all that he had told me, and given him my ideas of things, he replied, 'Alas! it is bad enough with us now, but we should be ruined outright if we went over to a foreign religion.' Last of all, he said, 'If you would establish a school amongst us, there might be some chance of our understanding things better.'

In one village the headman said to me with shocking Oriental flattery, 'Now that you have come into our village we have seen God, all our sin is gone;'—whilst in another, a Pariar village, in which our itinerants had fancied that they had produced an impression, the people all ran away on seeing me, and called out angrily to the itinerant who was with me, 'So so, because we gave you a hearing several times, you have brought the gentleman upon us! is this fair? when our masters hear of this they are sure to give us a beating.'

An answer I received several times was, 'God has made four religions, and we belong to one of the four.' This popular enumeration of four religions owes its origin to the four Vedas of the Brahmins.

The word 'Veda' has come in Tamil to have the meaning of 'a religion,' and hence 'the four Vedas' are supposed to be 'four religions.' People who speak of the four divinely instituted or authorized religions do not always agree as to which they are, but the enumeration which I have most commonly met with is Heathenism, Mahomedanism, Romanism, and Christianity. By 'Christianity' they mean the religion which Protestant Missionaries teach, and which they suppose to be a totally different religion from 'Romanism.' It has obtained an advantage over the others in that it is commonly called 'religion' or 'the religion,' without any distinguishing epithet. Thus Veda-kovil, 'a church of the religion,' is the most common name for a Protestant church. The name 'Protestant' is totally unknown.

The most unsatisfactory people I met with in the course of my tour were the busy-bodies of their respective villages, who used sometimes to buzz about me like bees, interrupting me with all manner of trivial questions—in the midst of a serious address, asking me 'what I paid for my bullocks?'—and fidgeting about those who were listening and calling off their attention.

Many were the requests made that I would establish schools amongst them, 'that their children,' as they expressed it, 'might learn Arithmetic;' and this gave me an opportunity of explaining to them that there are many things of more importance even than arithmetic, of which they and their children were still ignorant. 'True,' said a man, 'we are living in great ignorance—open a school amongst us, and our children will learn your religion at once, and we shall learn it by and by.'

I conclude with the most interesting reply I received, which was from a thoughtful-looking young Vellaler in Hoombikullam.

I had reminded him of the ancient favourite Hindoo stanza: 'Our only companions into eternity will be our sin and our righteousness.' 'True,' he replied, 'of all that a man has in this life it is only his sin and his righteousness that will accompany him into the next. Few or no men are altogether free from sin. There is a great mixture of good and evil in most people. If there were any way, now, in which people could get rid of sin in this life, so that righteousness alone should accompany them into the other state, it would certainly be an excellent thing. If you can tell us of any way in which this could be

brought about, we shall be glad to learn it.' Before I could utter a word in reply, I was interrupted by a black, eager little man, with a book in his hand, of which he was evidently taking great care. 'Here it is all explained,' said he, 'in this book. It is the *Keivalya navanitan*, and was printed in Madras. It is a dialogue between a spiritual teacher and his disciple, and it shows most clearly that we are freed from sin when we learn to believe that there is no such thing as sin.' The interruption gave me an opportunity of pointing out, first, the reality of sin, and secondly, the necessity that deliverance from sin should also be a reality. I then explained that God, in compassion to man, took a human body, in which he bore the sins of the world, and took them away by his voluntary death, and that they who believe this will be enabled to conquer sin.

To go from village to village in this way, scattering around the seeds of moral and religious truth, is a work which is full of interest, and which, when steadily persevered in, must produce an impression on the Hindoo mind. I must add, however, that it did *not* seem to me to be the only species of work which is required, or likely to be very successful when solely relied upon.

The easy, polished secularism of the high-caste Hindoos, their indifference to truth, and their moral torpor, require to be assailed on many sides at once,—by Christian education as well as by itineration; superior Anglo-vernacular schools might be established in the more important villages, as well as in towns, with the prospect of great advantage. I have just got a tent, which will enable me in future to itinerate, whatever the weather may be, whenever any other duties will permit, and I am happy also to say that two superior English schools will be established at the beginning of the year in this portion of my field of labour, through the help of the Society's new India Missions Extension Fund. 'Help us now, O Lord; O Lord, send us now prosperity.'

R. CALDWELL.

Edeyenkoody, 31st December, 1858."

DISCOURAGEMENT OF CHRISTIANITY IN INDIA.

WE copy the following from the *Friend of India*, in which it appears with the title, "A little more of the old Leaven."

"A few weeks before the outbreak of the Mutinies, Colonel Wheeler was reprov'd and punished by the Government of India, for preaching in the Sepoy bazaars of Barrackpore, he being then the commanding officer of the 34th native infantry. One would have thought the events of the following two years would have taught even that Government, that intolerance is not neutrality, and a violation of the religious liberty of its Christian servants at least as bad as the 'interference with the religious belief of worship' of its heathen subjects, of which the Queen's proclamation spoke. But the rebellion

had hardly closed, the Government had not yet called on all Christians to thank God for their deliverance, when it once more signalised itself by a similar act of intolerance. Colonel Wheeler preached in Barrackpore, the place where the spirit of mutiny swelled most fiercely; the events to which we have to call the attention of our readers took place in the Punjab, from which revolt was beaten back, which was defended by men lately our enemies, which conquered Delhi and saved India, which was ruled by a Christian governor and administered by Christian officials.

The 24th Punjab Infantry consists chiefly of Muzbee Sikhs, a class as low as the Mehters of Hindostan. They were engaged at Delhi, where they did good service, and in the plunder of which, like all their brethren, they shared. Part of that plunder consisted of Christian books, and it was not long ere they became deeply interested in their contents. After exhausting them, they applied to their officers for farther instruction and supplies. On the return of the regiment to Umritsur, the officers very properly referred them to the missionaries at that station, who at once not only distributed books, but taught them with the living voice. The spirit of inquiry developed into that of conversion, and some were baptized. Last May a correspondent informed us of the baptism of five converts in the mission premises, of whom four were females, followed by the baptism of three of the Muzbee Sikhs in the Pioneers. The work was so interesting, and the spirit of inquiry so widely spread, that, when the 24th left Umritsur, a missionary accompanied them to instruct them on the march, and minister to those of their number who were already Christians. The *Lahore Chronicle* further states that, in the absence of missionaries, one of the officers commenced the practice of reading the Church service on Sundays to the native Christians, and inquirers were, of course, not forbidden to attend. We thus see that a desire to be instructed in Christian faith arose accidentally, as men would say, among a class who have no caste and no social status, that these men voluntarily asked for further instruction which was given by missionaries, that the result of this voluntary inquiry was the formation of a small native church, that at the baptism of the members of that church, civil and military officers were present; that to minister to that church and to inquirers a missionary marched with part of the regiment; and that when no missionary was present, a Christian officer on the Christian Sabbath worshipped with his Christian soldiers, and did not forbid those who were not declared Christians to attend. So far as we understand them, in the absence of official documents, these are the facts.

The Governor-General has ordered the officers of the 24th P. I. to cease all further interference with the religion of their men, and has called upon the Civil Officers who attended the baptisms, the Commissioner and Deputy Commissioner, for an explanation. The vindication has been given, and we await the result. If it is ever made public, we shall probably learn its nature six months after the whole event has been forgotten.

Lord Canning has acted in the present case contrary to the terms and spirit of the Proclamation, in which the Queen says:—

‘Firmly relying ourselves on the truth of Christianity, and acknowledging with gratitude the solace of religion, we disclaim alike the right and the desire to impose our convictions on any of our subjects; we declare it to be our royal will and pleasure that none be in any wise favoured, none molested or disquieted by reason of their religious faith or observances, but that all shall alike enjoy the equal and impartial protection of the law; and we do strictly charge and enjoin all those who may be in authority under us, that they abstain from all interference with the religious belief or worship of any of our subjects, on pain of our highest displeasure.

And it is our further will that, so far as may be, our subjects, of whatever race or creed, be freely or impartially admitted to offices in our service, the duties of which they may be qualified, by their education, ability, and integrity, duly to discharge.’

The natives to whom their officers read the Church Service, and at whose baptism civilians were present, were Christians, of their own faith. Even inquirers when in jail are allowed by Lord Canning, who ordered Sir John Lawrence to gag his Christianity, to send for Missionaries and to hear them preach. But soldiers, free men untainted by crime, whom it is of the last importance to attach to our rule, must be dumb, must have their consciences chained, must be forbidden to enter a Christian church, or listen to a Missionary, or, in his absence, to a Christian officer. A Secretary to Government may be present at the baptism of an official Jemadar, but a Punjab civilian must not seem to countenance so utterly wicked a thing as the apostasy of a Sikh from Nanuk to Christ. A native officer may be present at the rite which converts a Hindoo sepoy into a Mohammedan, but a Christian officer must not acknowledge the conversion of the same man into a Christian. Who will believe after this that the old story of the expulsion of a converted sepoy from his regiment by the Government of India is false, or that, if true, it is only a thing of the past?

To what conclusion must every idolator come? That, whatever the Queen may say, her representative in India does not ‘rely on the truth of Christianity,’ that he ‘claims the right and desire to impose convictions from which they shrink’ on her subjects, and that it is his will and pleasure that the Christian alone ‘be molested and disquieted by reason of his religious faith and observances.’ With the religious belief and worship of the Christian alone will he interfere. When such is the action of the Governor-General of India, can we blame General Cullen, or be astonished at the Rajah of Travancore!

EXCURSIONS IN PALESTINE AND SOUTHERN SYRIA.

PART II. No. 4.

COUNTRY-SEAT OF ABDULLAH PASHA—ACRE—RIVER BELUS—SHEFA-AMAR—NABA-BETH, ITS TRADITIONS—FOUNTAINS OF SEFÛRIEH—GIPSIES—KEFR MENDA—CANA OF GALILEE—PLAIN OF ZEBULON—HATTÎN—TIBERIAS.

Saturday, May 6th.—On rising this morning, we found that we had been making ourselves very much at home in the grounds attached to the palace of Abdullah Pasha, where Ibrahim Pasha established his head-quarters during the siege of Acre in 1831. Abdullah was the heroic defender of the city during that six months' siege. As his successor was not at this time resident, we were left in undisputed occupation of the position; and the only guard whom we saw offered us no molestation, although his manner was hardly so courteous as we could have desired. This suburban villa, built by the Pasha whose name it bears, is apparently from the design of an Italian architect. A square tank of clear water terraced round, with detached buildings, of the *kiosk* fashion, at the four angles, the northern group of which were, we were informed, the Harâm, or women's apartments,—such is the formal plan of the building erected some thirty years ago, in the style universally prevalent in Europe at that period. The Bistân (gardens), or grounds—as they would be more appropriately termed—are extensive; and although much and long neglected, yet a profusion of orange, lemon, and pomegranate-trees, interspersed with roses and other flowering shrubs, and intersected by numerous streams gushing out of marble fountains, and received into marble basins, gave an air of beauty and romance to the scene in the midst of its decay, and we would fain have loitered away the whole morning in its ruined arbours, but that we had a long journey before us, having resolved to pass the Sunday amid the hallowed associations of Nazareth.

We left our tents at 9.30 A.M., and proceeded to Acre, following the course of a ruined aqueduct, which formerly conveyed water to the city from the mountains on the north-east, and which probably still supplies the large tank in Abdullah Pasha's garden. We reached Acre in about half-an-hour, where we called on our Consular Agent, a native Christian, and where I was glad to avail myself of the opportunity of renewing my acquaintance with the excellent Bishop of the Orthodox rite, whom I had met at Nazareth last year, and who, while tending a flock consisting of eighty families in this town, not only exercises jurisdiction over the scattered sheep of his own widely-extended diocese, but occasionally visits the outlying villages east of the Jordan, as delegated exarch of the Patriarch. He seems to enjoy great popularity among all classes, of all creeds, and so far as I had the opportunity of estimating his character, he deserves it.

We were disappointed at not being permitted to view the fortifications on the sea side; but we were told that repairs were going on there, as we saw they were on the land side. The town partakes

much more of a European character than any other town in Palestine, and its streets, with a good *trottoir*, paved with flags, is a refinement of luxury in which it has the advantage of many continental towns of repute. For this, and for a town-hall, an exchange, and many other modern improvements, it is indebted to our quondam ally against Buonaparte, the distinguished Butcher (for such is the interpretation of *Jezar* Pasha), who held sanguinary sway over this city at the commencement of the present century. We had no time to trace out the historical memorials of this renowned town, and I shall not here attempt to give an outline of its chequered fortunes, written in its dust with the besom of destruction, during more than three thousand years since the time when Asher in vain endeavoured to "drive out the inhabitants of Accho" (Judges i. 31), unto this day.

Leaving Acre at 11.30, we skirted the southern base of a low hill, which is named in the Ordnance map "Mount Cœur de Leon," and of the view from which Colonel Alderson has given a very pretty drawing in his "Notes on Acre." From this commanding elevation, on which our Richard I. was encamped during the siege of Acre, did Ibrahim Pasha bombard the city in 1831 and 1832, when the Egyptian batteries occupied nearly the same site as those of the French in 1799. On our right was the river Nam'an, the Pacida or Belus of Pliny, on the banks of which, according to his account, the art of vitrification was accidentally discovered by some merchant sailors, while cooking their dinner on the beach, which for many ages was supposed to yield the only sand capable of producing glass. He describes the river as sluggish in its course, unwholesome to drink, but consecrated by religious ceremonies, muddy, with a deep bed, having a course of only five miles; but the marsh named Cendebia, at the foot of Carmel, from which he derives its waters, no longer exists, nor can any traces of it be discovered. Crossing the stream of the Nam'an, we passed over a branch of the rich plain of Acre, thickly studded with tents, in full sight of the range of Carmel, and at 2.30, reached the pretty village of Shefa 'Amar, inhabited partly by Druses (as was indicated by a horn), but chiefly by Greek Catholic Christians, the female portion of whom we had a good opportunity of observing, as we halted half-an-hour under the shade of a fig-tree, near an old well, to which they were flocking in multitudes to draw water. They were very comely in their appearance, and respectful in their manner,—a perfect contrast to the withered hags of the native Moslem villages. There was in the village a tower, occupied by a Mutsellim, or governor, and some soldiers; while a ruined castle on the south and a desecrated church on the east, bore mournful witness to the decay both of its civil and religious prosperity under the oppressive yoke of the Turk. Leaving this village at 3 P.M., we had a lovely ride through a gently undulating country, covered with dwarf oak and other trees, until we reached Sefûrieh, at 5.45, and halting here for fifteen minutes, proceeded to Nazareth, which we reached at 7 P.M.

Sunday, May 7th.—We were glad of a quiet day after the long

ride of yesterday; and after prayers in the tent at 10 A.M., we sat still until after dinner, when we went out to visit some places of traditional interest which I had overlooked last year. We went first to the Latin Church, at the Grotto of the Annunciation, where the Litany was being chanted, accompanied by the organ, and some little native urchins were singing the response, "*Ora pro nobis*," in Latin with all the voice they could muster,—one feared it was "*vox et præterea nihil*." At the conclusion of the prayers we visited the Grotto; the shop of S. Joseph—a few old stones; the place where our Lord ate and drank with His disciples—a remarkable rock, under the patronage of the Latins, as was painfully marked by the notice of seven years' Indulgence, granted for visiting it, to those who are in a state of grace, on reciting an Ave and a Pater; a monument of corrupt doctrine never found in a Greek Church. The synagogue, which we next visited, where our Lord is said to have preached that first memorable sermon, which resulted in the attempt upon His life, is in the joint occupancy of the Greeks and Latins. It is a large vaulted room, very much resembling the modern synagogues at Jerusalem and elsewhere; and however apocryphal the tradition, yet it enabled us to picture to ourselves the scene enacted in this village. Leaving this, I walked with one of my companions to the Mount of Precipitation, which took us about twenty-five minutes' easy walking, which Dr. Robinson makes an hour's distance. On our return, we paused at the Fountain of the Virgin, to witness the struggles of the throngs of women and children who beset it night and day with their pitchers to draw their scanty supplies. We were told that a poor girl had been smothered in the crowd this morning, or perhaps had died from injuries received in the press.

Monday, May 8th.—After breakfast, at 7.30, ascended the hill to the west of the village to the Wely of Nebi Ism'ail, to enjoy the prospect, and to correct the bearings which I took last year. But as this magnificent panorama was described in my former journey, I need not here enter into details. On descending the mountain we visited the Greek church, built over the spring which feeds the fountain of the Virgin.

Shortly after nine, our baggage having gone in advance, we left Nazareth; my companions for Mount Tabor, which I had already visited; myself in quest of Cana el-Jallil, which Dr. Robinson had heard of, and identified with the Cana of S. John's Gospel (ii. 1), and which we had endeavoured in vain to discover last year. Descending from the high basin in which Nazareth is situated, we crossed the wide Wady Kurm es-Sahib, the favourite camping-ground of the Crusaders, which derives its name from a village in the hills on the left of our road, marked by a Wely. I turned to the west of the road by which I had come on Saturday, to visit the fountains which supplied the Christian hosts with their last draughts of water previous to the fatal battle of Hattin, in which they were parched with thirst. They are named 'Ayn Seffarieh, and consist of three springs, the two more copious of which unite in one and turn a rude mill, whence the waters flow off down the

valley of Shefa 'Amar, and form a tributary to the river Nam'an. At ten minutes past ten I reached Sefûrieh, and found a gipsy encampment under some trees just outside the village, precisely like those which are so familiar to us under our hedge-rows in England; for this singular people do not seem to lose anything of their peculiarity or isolation even among the black tents of the Bedawîn, whom they seem to resemble in so many respects. They have a distinctive name in this country, and are regarded by the natives much as they are by ourselves. I was told that they came from Damascus. Descending northward into the wide valley called Erd-el-Buttauf,—correctly identified by Dr. Thomson with the plain of Zebulon,—I found some peasants in the fields of whom I inquired for Jiftah, the Gath-Hepher of the prophet Jonah, supposed to be in these parts. One man seemed to be familiar with the name, but could not remember the situation. Kana they all knew, though some called it Kafa; but the distinguishing adjunct *el-Jalîl*, i.e. "of Galilee," they one and all ignored. They certainly had never heard it before. Proceeding nearly north, at five minutes to eleven, we came to an old site, called Khirbet Khan Bedawieh. Here we inclined some points to the right from the Acre road which we had thus far followed, and at twenty minutes past eleven came to Kefr Menda, an insignificant village, with traces, however, of ancient importance in three handsome sarcophagi, now used as drinking-troughs at the well, one of them richly carved on its side with festoons of flowers and leaves. I inquired whether there were others of the same kind in the neighbourhood, and was informed that there were many in the hills; but, on making more particular inquiry, my informant denied that there were any, probably suspecting that I was in quest of hidden treasure, which he might hope to discover by aid of some friendly *jîn*. We now turned nearly due east, skirting the southern base of Jebel Kaukab, which rises north of Kefr Menda, and forms the highest point of a range of hills bounding the fruitful valley of the Buttauf on the north. We soon came within sight of the ruins, which I reached at a quarter past twelve. Kana is situated on the southern slope of a hill of moderate elevation, and consists only of modern hovels, built with old stones, and ruined cisterns marking more ancient habitations. We found no water here, and could hear of no spring. Within sight of the village we obtained the name Kana, from an old Fellah, who assented also to the *el-Jalîl* when we named it; but in no case was this addition volunteered by the natives. He pointed out Beitlehem, on the south of the Acre road, Nimrin, and several other villages, the bearings of which I took from the site of Kana.

There seems to be little room to doubt that this is the site of that village which is noticed by mediæval writers, ten miles north-west (as they write, but it is nearly due north) from Nazareth, which was reputed to be the scene of our Lord's first miracle, until the more convenient Kefr Kenna, four miles distant from Nazareth, first came to share the honour, and at length wholly superseded the more ancient tradition among the Latins; while the Greeks, according to the testi-

mony of Pococke, still continued steadfast to the old tradition, as in the parallel case of Emmaus, noticed in the first paper.

Leaving Kana at 12.45, I crossed the wide plain El-Buttauf in a southerly direction, and passing the small village of Uzair, about a quarter of an hour to our left, in half an hour reached Rummaneh, so called, as Pococke suggests, from the pomegranates which may grow there.

From this place, bearing a little to the east of south, we crossed a high ridge of hills, which here divides the Buttauf into two, descended into Merj Turân, and at 2 P.M. had Kefr Kenna on our right, and Meshhed, with the Wely of the Prophet Jonah, farther to the west. At 3 we passed Turân, from which the plain derives its name, and shortly after had Lubbieh on our right, situated on a hill. Here I inclined to the left (north), and passed a large cistern with considerable ruins, named Berkeh and Khirbeh-Meskara, evidently marking an ancient site, which has not yet, however, been identified. Here Nimrin was very conspicuous on a hill to our left. Passing between this hill and the Horns of Hattîn, we came, at 4.30, to the copious stream of Hattîn, deriving its name from a large village which stands on the southern ridge of the plain of Buttauf, at the mouth of a Wady. Leaving the village close to our left, and proceeding in a south-easterly direction along the base of Kurn-Hattîn, otherwise called Jebel Tûbah (the Mount of Beatitudes), I passed the Hajâr en-Nassâra (the Stones of the Christians) at 5.30. Another hour, travelling due east, brought me to Tiberias by a long and steep descent, where I found our tents pitched on the shore of the lake, about ten minutes south of the town, and not far from the hot-baths. I here rejoined my friends, and again enjoyed the supreme delight of a bathe in the sacred waters of the Sea of Galilee.

My guide this day was a Christian Bedawi, a race that I believed to be extinct, although, in ancient times, the multitude of Christian Arabs dwelling in tents, scattered over the deserts of Palestine, Syria, and Arabia, was so great, that a bishop of the Saracens was appointed to travel among them—an ancient authority, by the way, for the appointment of a bishop without any definite See for a migratory or a scattered population.

Reviews and Notices.

Report of the Proceedings of the Adelaide Diocesan Synod during the Fifth Annual Session. A.D. 1869, &c. Pp. 52.

THE proceedings commenced on the 17th of May, and ended on the 3d of June. The discussions throughout appear to have been remarkably free and unrestrained, and the number of divisions considerable; but there was no want of harmony, except on one point. On the whole, this assembly was business-like and useful, and gives promise of vigorous and steady growth to the Church of South

Australia. The one point of absorbing interest was a suggestion of the comprehension of Dissenters of an extremely liberal character, which the Governor proposed, and which was defeated by the votes of the laity. The clergy present were equally divided. The Archdeacon protested, but did not vote, and his reasons for this do not appear. One other clergyman also either abstained from voting, or was absent at the moment of division.

There are men in England, we believe, who would exclude the laity from Synods. It would not be amiss if these persons would remark that, in this South Australian Synod, the laity supported the Bishop when the clergy failed him, and took from off his shoulders the heavy and uncomfortable responsibility of resisting a mischievous innovation.

The question proposed by the Governor makes no mention of ministers: It may be held, therefore, that the proposal merely referred to an alliance of laymen of different denominations for good works, and that, with a view to this, all censures and disqualifications applying to dissenting bodies were to be considered as swept away; and doubtless the case of the laity is different from that of the ministers, just as that of the latter is different from the case of those who first caused the schism. But the Bishop—no doubt rightly—took larger ground, and opposed the vote as a scheme for equality of ministers.

It may also be remarked, that the division was taken on the "previous question." It is possible, therefore, that some of the minority merely desired more full discussion, and were not prepared for all the consequences to which the affirmative of the question might lead them. But in truth this motion is but the first stirring in the English Church of a great question that may do much good, or may give great trouble in our times. There are few, we would hope, who do not deeply lament the divisions of Christendom; few also who would boldly face at once all the consequences of recognising a perfect equality of the ministers of all denominations. There exists among us a very wide diversity of sentiments on these questions, and others akin to them, and local circumstances influence the proportion, and settle which party is in a majority. It seems not unlikely that in the colonies such tendencies will be intensified, so that high church may get higher, and low church lower than here, while the tone of each party differs from that which is prevalent among those of the same side here. Appeals from the colonies to the Church at home will only have influence when the results agree with public opinion; they cannot therefore be depended on. If, therefore, the Colonial Dioceses do strange things, it is no more than might be expected. We must prepare ourselves for their departure in some respects from the English platform, all the while that they strenuously assert their intention of not doing so. It is our duty to preach caution to them, and to beg them to avoid rash steps, and, in preference, to devote the time and attention of their Synods to practical measures, more safe, if less ambitious.

As for us, we need not forestal evil ; when it comes, we must meet it as we may ; and, above all things, learn not to draw our line too close, and create schisms by unduly refusing communion. Even at the worst, much good may come from our being taught to meditate on the extent to which the Christian liberty of different churches may fairly take them. Placed as we are between Romanism and Protestantism, in communion with neither, and with no prospect of it, except by a break up of either extreme, we are tempted to magnify the importance of our own peculiarities. It is possible, therefore, that by being forced to tolerate some variations between parts of our own communion, that we may learn what may be done towards a reunion of Christendom.

We have received from Messrs. Rivington, (1.) a Second Edition of *The Missionary's Daily Text Book*, which would be found useful by many clergymen engaged in Parish work at home. The book is printed at St. Augustine's College Press. (2.) A new edition, revised and enlarged, of Mr. JUSTICE PARK's *Memoirs of the late William Stevens, Esq.* This is a very nice edition of a very good book. Those who care to know the history of the Scotch Church at the end of the last century and the beginning of the present will find some interesting details in this volume. (3.) A new volume of Sermons, by the Rev. ISAAC WILLIAMS, *Female Characters of Holy Scripture*. (4.) The Rev. S. R. MAITLAND's *Remarks on some Works of J. H. Frère, Esq.*—a reprint from the British Magazine.

The Anglo-Continental Society have just issued two books, which we hope will be useful—a German Translation of the Bishop of OXFORD's well-known Sermon, *Rome, her new Dogma, and our Duties*, and the *Life of the Blessed Virgin Mary*, in Portuguese, in extracts from the New Testament. Messrs. Parker have also sent No. IX. of *Historical Tales—The Quay of the Dioscuri : A History of the Nicene Times*.

We have received from Messrs. Macmillan, *Working for God, and other Sermons*, by the Rev. FRANCIS MORSE. From Wertheim & Co. *The Labouring Man's Book*, by the Rev. A. OXENDEN.

Colonial, Foreign, and Home News.

SUMMARY.

THE consecration of the cathedral at MONTREAL will be deferred till the spring of 1860, in consequence of the lateness of the season preventing the attendance of several distinguished prelates from a distance. It will, however, be opened at once for divine service.

The Bishop of NOVA SCOTIA returned home from his tour in Canada and the United States on Thursday, Oct. 20.

On Thursday, October 13, four Bishops were consecrated at Richmond, Virginia, in the United States. At the Monumental Church, the Rev. Alexander Gregg was consecrated Bishop of TEXAS; at St. James's Church, the Rev. H. B. Whipple, D.D. Bishop of MINNESOTA; at St. Paul's Church, the Rev. Wm. H. Odenheimer, D.D. Bishop of NEW JERSEY, and the Rev. G. T. Bedell, D.D. Assistant Bishop of OHIO.

The Board of Missions of the Church in the United States has requested the House of Bishops to nominate two Bishops, one for the North-west and one for the South-west. In compliance with this request, the Rev. Joseph C. Talbot, D.D. of Indiana, has been elected Missionary Bishop of the North-west, and the Rev. Henry Lay, of Alabama, Missionary Bishop of the South-west. The consecration of Bishop Lay took place at St. Paul's Church, Richmond, on Sunday, October 27.

We have heard with much pleasure that Sir George Grey has been reappointed to the Government of the Cape of Good Hope.

It is reported that the Rev. E. H. Beckles, Rector of St. Peter's, Christopher, in the diocese of Antigua, has been appointed Bishop of SIERRA LEONE.

The *Society for the Propagation of the Gospel* is about to open a new Missionary station for the heathen in the neighbourhood of Galle, in the diocese of COLOMBO, where an estimable old lady, who devoted the last fifty years of her life to native female Education, has lately left half of her estate (18 acres), with the school-buildings upon it, in trust for the maintenance of the school. The Government has granted 90*l.* a-year for the school, and the *Society for the Propagation of the Gospel* propose to appropriate 300*l.* a year for a new station. We believe that a suitable Missionary is now required.

THE BISHOP OF BRITISH COLUMBIA.—On Tuesday, November 15, the Bishop of BRITISH COLUMBIA preached a farewell Sermon at St. James's, Westminster, from 1 Thessalonians v. 25. The church was filled, and the greater part of the congregation remained for the Holy Communion, which was administered by the Bishops of LONDON, OXFORD, and COLUMBIA, the Rev. J. E. Kempe, and other Clergymen connected with the Parish. The offertory, which was appropriated to the new diocese, amounted to 67*l.* In the afternoon there was a large meeting at the Mansion House, for the purpose of helping

the Bishop, and bidding him farewell. The chair was taken by the Lord Mayor at half-past one. The Egyptian Hall, in which the meeting was held, was quite filled. The meeting was addressed by the Lord Mayor, the Bishops of LONDON, OXFORD, COLUMBIA, Sir George Grey, Governor of the Cape of Good Hope, &c. The subscriptions and collection amounted to upwards of 1,000*l*. Her Majesty the Queen graciously sent a contribution of 250*l*.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.—*Tuesday, November 1st, 1859.*—The Bishop of COLUMBIA in the Chair. The Bishop of LONDON was present.

The sum of 15*l*. was granted towards St. Peter's Chapel, Sandhills, Upper Berbice River, on the recommendation of the Bishop of GUIANA. Books for the performance of Divine Service, and for the schools, to the value of 5*l*., were voted. Books and tracts, to the value of 15*l*., were granted to the Rev. Charles Bull, who has been appointed chaplain to the Falkland Isles. The sum of 30*l*. was granted towards a church at Rawdon, on the recommendation of the Bishop of MONTREAL. Books to the value of 10*l*. were granted to Archdeacon Poore, of St. Kitt's, for the prison hospital.

The Rev. Dr. Caswall forwarded, with his recommendation, a letter dated Fallangia, July 11th, 1859, from the Rev. J. H. Duport, informing him of the mortality that had occurred at Sierra Leone, and soliciting a supply of Bibles, New Testaments, and Prayer Books. The Board agreed to grant books to the value of 10*l*.

The following grants were voted:—Books and tracts for use in Sierra Leone, by Mr. J. F. Bailey; two sets of 4to books for Divine service in churches in the Mission of Gisborne, Victoria, Australia; for the schools in the parish of St. Andrew's, Maritzburg, 8*l*.; for day and Sunday schools at Pentridge, near Melbourne, 6*l*.; Italian Bibles and New Testaments to the value of 45*l*., to meet a purchase to the same amount collected for the purpose of distribution in Italy, on the application of the Rev. J. D. Hales. Fifty Spanish Bibles and fifty Spanish New Testaments, for distribution in Spain, on the application of the Rev. J. D. Glennie. Towards a library for a Sailor's Home in Valetta, Malta, on the application of the Rev. R. B. Howe, chaplain to H.M. dockyard and hospital, and honorary chaplain to the Seaman's Mission Society, 10*l*.

Mr. Howe, on making this application, said,—

"It is calculated that in our large fleet we cannot have many less than 13,000 seamen, most of whom will remain here during the winter months; and our committee are very anxious to arrange that a respectable reading-room may be fitted up in such a manner as to attract sailors from those places of resort where their character is demoralized and their health ruined."

The Bishop of LONDON assured the board of the great interest which he took in the work to which the Right Rev. Chairman had been called, as Bishop of the large and important see of Columbia. His previous services in the Church, especially at Yarmouth, and the exemplary

manner in which he had performed them, afforded a pledge of his energy and zeal in the new and difficult but hopeful path which lay before him. The Bishop of COLUMBIA was about to sail in a few days for his diocese, and the Society would doubtless sympathise and co-operate with him in his efforts to spread the Gospel of Christ in a distant part of the world, and would affectionately bid him farewell.

The Meeting having cordially joined in an expression of these feelings, the Bishop of COLUMBIA thanked the Society, whose labours both at home and abroad he much appreciated; and whose aid in the fulfilment of his duties he had already obtained, and would again request in case of need. He felt happy of this opportunity, just previous to his leaving England, of taking a friendly leave of the members of the Society, and asking their prayers.

We call the attention of our readers to the following extract from the Monthly Report:—"For use in the English Episcopal Chapel and Sunday schools of St. Peter's Church, Montrose, on the application of the Rev. H. J. Marshall, 5*l*." (This "English Episcopal Chapel" is one of the schismatic congregations in Scotland, and is not in communion with the "Scottish Episcopal Church.")

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.—October 18, 1858.—Rev. J. E. Kempe in the Chair. It was resolved that Missions should be established at Lahore and Patna, in the diocese of Calcutta, as soon as three Missionaries can be procured for each place. It was also resolved that a Clergyman should be sought to act as Missionary to the upper classes of natives at Bombay, and also as secretary to the Society. The sum of 200*l*. a-year was granted to the Bishop of St. HELENA, for the benefit of the coloured population of the diocese. The Rev. G. V. Reed, who at present holds perferment in Kent, was appointed to a Mission among the Kafirs beyond the British territory. The sum of 400*l*. was granted the Rev. R. Dowson, for a mission-house among the Indians of Vancouver's Island. A pension of 25*l*. a-year was granted to the widow of the late Rev. J. Willson, of the diocese of Grahamstown, who was murdered by Kafirs last year. (See *Colonial Church Chronicle*, 1858, p. 239.) It was stated by one of the members, that he had received a letter from a Clergyman in the diocese, informing him that the body of the murdered man had not been mutilated, as had been stated. A letter was read from the Bishop of COLUMBIA, asking for additional help from the Society. Five Clergymen had been engaged, and were on their passage. The sum of 500*l*. was granted. He expressed a wish that all candidates for Missionary work in his diocese, whether on the Society's List or not, should pass the Board of Examiners. A resolution was passed that the Board of Examiners should be requested to examine them. Mr. R. R. Winter, B.A., of Oxford, was appointed Missionary to India. The Rev. Abel Phillips, of Codrington College, Barbados, was appointed to the West African Mission in Fallangia. He is to work under the Rev. W. L. Neville.



